

Third International Conference on Dialogical Practices:

«Listen to me!» - Humanizing Human Practices

23rd to 25th September 2015

Kristiansand, Norway



Abstracts

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Plenary lecture

Human life is a music to be shared: Rhythm and affect in mutual awareness – musicality and meaning

Colwyn Trevarthen

We are made for dialogue. Before birth our body is shaped to share projects, interests and feelings. Experience grows by serial ordering of motor impulses coordinated by an internal debate of self-awareness. Autonomic neurochemistry shapes emotions that anticipate the pleasure or pain of intended actions, and that will signal the appreciation of purposes affectionately in mutual awareness with other persons. By mid-gestation foetal movements are intentional, expressive of emotion, and socially aware. A newborn infant imitates to confirm mutual awareness and can learn new and amusing tricks. A two-month-old is a virtuoso performer in the ‘communicative musicality’ of an improvised proto-conversation with the sympathetic responses of a loving parent whose face and voice are loved as special, and by three months the baby enjoys the traditional narrative of an action game or baby song. Technical intelligence with mastery of tools and tasks begins by one year in shared conventional ‘acts of meaning’, before language. Thus begins a human life story planned to transform internal dialogues for personal satisfaction by joining intentions with others’ minds. I will illustrate early steps in this journey to cultural meaning, emphasizing their inherent vitality, creativity and aesthetic and moral values in preferred relationships.

Plenary lecture

Practitioners as people: Dialogic Encounters for Transformation

Sheila McNamee

How do we, as practitioners and professionals, bring our common, everyday conversational resources to our work? In what ways do the generative practices emerging from our appreciation of dialogue liberate us to draw upon and integrate our familiar ways of being? Dialogue centers our attention on the ordinary, routinized, taken-for-granted aspects of our interactions. And, unlike most other professional orientations, dialogue offers no technique or method. And yet, a relational understanding of meaning – one that embraces uncertainty, reflexive inquiry, multiplicity, and imagination – renders dialogue unusual and unexpected. We will explore how, as professionals and practitioners, we can enter into dialogue so as to invite the unexpected. Ironically, creating space for the unexpected requires preparation. How do we confront the tension between embracing uncertainty (suspending an “all knowing, expert” position) and preparation? We will explore ways to maintain this tension by replacing our abstract positions with our lived stories – the richly textured, relational scenarios we engage in with others. We will explore the *open, unbounded* nature of dialogue by discussing the notions of *generous listening, creating a dialogic space, and inviting multiplicity* for ourselves and for our dialogic partners. This unusual aspect of dialogue opens possibilities for creativity and change. Central as well is the exploration of our professional identities. How might we negotiate our identities within mixed, professional contexts that seemingly demand expert actions that are inconsistent or incoherent with our dialogic orientation? And also, how is the dialogic encounter useful when working with young people?

Plenary lecture

Toughening up weakness: On teaching, dialogue and the challenge of being in the world in a grown-up way

Gert Biesta

I would like to engage with the idea of dialogue, not as conversation but as what I would call an ‘existential form,’ that is a way of being in and with the world. What is at stake in this way of being in the world is the challenge of ‘grown-up ness’ and in my thinking this is the challenge that is at least fundamental for education, but perhaps for many other professional fields and practices. Being in the world in a grown up way is ‘tough’ and hence education that seeks to help children and young people to exist in the world in a grown-up way is quite a difficult ‘thing.’ What I’d like to do in my presentation is explore these ideas, coming from the idea that education (and I would like to speak more specifically about teaching) is a weak force — but the fact that it is weak does not mean that there is nothing at stake, so rather than only explore the weak side I also want to highlight what is ‘at stake’ in teaching.

Plenary lecture

Humanifying in Practice: Looking, Listening and the Education of Attention

Tim Ingold

According to the thirteenth century mystic and philosopher, Ramon Llull, *Homo est animal homificans*, ‘man is a humanifying animal’. By this he meant that our humanity is not already given but something that we have continually to work at. Here I consider the implications of this view for the practice of education, and in terms of the relation between perception and imagination. By contrast to an ontology more conventional to the western tradition, it is to see the early life course not as a process of becoming human, but as one of human becoming. In this, we learn to look and listen, that is to attend to things around us. But this education of attention is double edged. On the one hand, our perceptual skills are attuned to notice what is there; on the other hand we are compelled to submit to, or to forbear, what is to come. Human life, I argue, is thus suspended between imagination and perception, and between forbearance and attunement. Where the former leads, the latter follows.

Music

The rhythms and tones of the conference

Stein Austrud

Stein Austrud is a Norwegian musician, musical director and producer who has contributed in numerous records, concerts and productions together with musicians from all over the world. He is recognized for his ways of combining the use of synthesizers and electronic sounds with various acoustic instruments, often more unknown instruments from different cultures all over the world. We are very happy to have him with us throughout the conference and he will join the play, the chorus and polyphony that we want to create in this conference.

The rhythms and tones of the event of this conference are created by the voices - and faces, bodies - of all participants. This creates a polyphony - or a cacophony - which is new and unique for this particular event. Some voices and expressions will fit and add to the ongoing rhythms, others will hopefully disturb the rhythm and give occasion to something new. Our conference musician Stein Austrud will not offer any tone and beat to the conference on his own, but he will, through a play with musical and visual expressions attempt to respond to the diversity of the interplay that evolves in this conference.

Working groups

Working group 1

Elena Ceuca

Becoming more curious about the other

Why curiosity?! I am among those who assume that problem solving or dissolving has a lot to do with curiosity, and curiosity about myself is modelling my curiosity about the other.

The working group would involve the participants to look for making dialogical theory useable, available. It would be about directly experiencing techniques to make inner voices more perceivable- the other(s) me and about dealing more sensibly with the other's hearable voice. Participants could come and propose techniques developed by themselves or just experience the techniques which are offered. The techniques which the initiator of this theme could propose are experiential. Each technique when experienced becomes a source for self- reflection, sharing, inquiring. At a group level, results such as reflections, questions, ideas for further development are expected.

Working group 2

Kristof Mikes-Liu and Ben Ong

Psychiatric practice with “high risk” adolescents and their families: working with coercion, medication and hospitalization

We work in the public mental health sector in Australia, across two different settings: a specialist adolescent in-patient hospital setting; and an assertive community based team that aims to provide local treatment to children and adolescents and their families. In both settings, adolescents can come to clinical attention with problems such as suicidal behaviours, aggression and psychosis. There is often also significant psychosocial adversity and family disruption. It can be challenging to know how to apply collaborative and dialogical principles to these contexts, where there are social and institutional pressures that can seem to push teams toward adopting more coercive practices.

This working group will provide an opportunity for participants working in or experiencing similar contexts to share experiences, ideas and innovations; and to explore creative ways for engaging in clinical settings that are not always supportive of or conducive to dialogical practice.

An example of the dilemmas in managing a “high risk” adolescent will be offered to participants to read prior to the working group. This may assist with generating thinking about issues that we might consider when we meet.

The working group falls under the conference theme of “Dialogue and Social Justice” and has the aim of exploring ways of “humanising” practice in mental health services for adolescents and their families in real world settings.

Working group 3

Lenka Formankova and Barbora Petránková

Children's narratives - exploring the narrative capacity of children

In his reflexive approach, Pierre Bourdieu (1990) describes research as a way of understanding the relationship between social structure and individual agency. In the biographical-narrative approach, we research on the individual agency expressed in the told stories. This of course implies the speaker have enough narrative ability to formulate the story about one's own life.

In the working group, we will discuss the narrative ability of children of a different age. Also we will explore the possibilities to enhance the method e.g. by presenting the research as a game and using techniques as drawings and playing with toys as tools provoking or even supplementing the narration of children. We will discuss the possibilities to combine the narration with projective techniques as sandspiel or art therapy.

Working group 4

Matthew Selman

Playful ways of getting "witness" practice

Improvisational performers co-create scenes in a relational context all relying on an 'in the moment' responsiveness to the other. They aim for a playfulness and openness exhibited in effortless play of children. In the workshop we will use games and exercises developed from improvisational theatre to engage in another way with embodied dialogical practice.

The parallels and differences to Open Dialogue theory and practice will be explored along with the opportunity to re-engage with a sense of play we may that is often absent from adult life.

The workshop will be entirely experiential with opportunity for reflection and discussion. We will be moving around and playing for the entire session. Keith Johnstone a leading developer of improvisational theatre offers the following:

There are people who prefer to say "Yes" and there are people who prefer to say "No". Those who say "Yes" are rewarded by the adventures they have, and those who say "No" are rewarded by the safety they attain.

Why not say yes and come on an adventure?

Play is a dialogical practice that children engage with effortlessly. Improv actors often search for the same level of freedom and creativity. This workshop taps into play to help us connect with this again and relate to that childhood experience.

Working group 5

Lucia De Haene and Peter Rober

Derrida's inspiration: Hospitality as a challenge

In their practices family therapists find themselves in highly complicated situations that are filled with emotion and tension. Derrida's concept of hospitality has been proposed by some authors working from a collaborative perspective as an interesting tool to reflect on the therapeutic relationship as an ethical relationship.

In this workshop, rather than trying to translate Derrida's thinking into a clear prescription of what a therapist should do in the session, we want to use some of Derrida's reflections on hospitality to delineate specific challenges for the therapist in practice. Derrida's reflections invite clinicians to identify how the therapeutic position intricately intertwines healing and violence. Derrida's concept of hospitality calls on therapists to accept the complexity of therapeutic responsibility as a form of supportive, healing presence that necessarily and simultaneously involves power, appropriation, and inequality. Illustrated with case studies, suggestions are made of ways to deal with the ethical challenges the hospitality concept raises.

Working group 6

Jim Wilson, Justine van Lawick and Erik van der Elst

Sustaining Creativity in Practice with Children and families in Mental Health and Social Care

How can we keep our practices thriving and creative in contexts of financial constraint and increasing pressures to “do more with less”? To continue to work with a humanising and dialogical orientation with complex situations, multi stressed families, high conflict, or child protection concerns presents practitioners with challenges on how to remain focussed on therapeutic possibilities yet avoid “risk averse” practices or “burn out”.

We hope to stimulate discussion and exploration of participants concerns. The aim is to create possibilities in areas of work that are both demanding and stimulating.

Workshops

Workshop 1

September 24th 1330-1430

A presentation of the Nansen Dialogue Approach

Steinar Bryn

I will present the essence of the Nansen Dialogue method. How, when and why it works.

The anatomy of a traditional Nansen dialogue seminar. How it is composed, which components are included, how do we select the participants, the role of the facilitator and how do we follow up the dialogue work.

What next?

Our main focus has been children's rights to learn to know the world in which they live. Segregation means removing knowledge and experience of their neighbors. The main goal of Nansen is integration. To succeed with this we need to involve everybody in a community (students, parents, teachers, village leaders, municipal politicians and national politicians as well as mobilize external pressure). Often generations pass on the conflict heritage to the next. How to make it possible for children to grow up in post conflict areas without the burden of their parents "lost wars".

Based on my experiences I will present the 10 most important lessons learned from having facilitated more than 200 dialog seminars, lasting between one weekend and three months.

Workshop 2

September 24th 1330-1430

When the child doesn't speak

Heidi Omdal

Selective mutism (SM) is a condition in which the child consistently does not speak to certain people, often teachers and strangers, in specific social situations, frequently in kindergarten/ school, while speaking in other situations, such as to parents and siblings at home.

Early recognition and intervention assumes critical in cases of SM in order to prevent loneliness, low self-esteem, complex mental health problems, and a clearly understood and well-defined social role resistant to change into adulthood (Omdal, 2014; Omdal, In press).

Successful inclusion in kindergarten and school seems to reinforce verbal communication (Omdal, 2008). Inclusion makes it possible for the child to develop new personal expectations and new self-interpretations in social interactions (Omdal & Galloway, 2007).

The aims of the study are:

1. To search for the meanings of the silent behaviour from the perspectives of formerly selectively mute individuals, parents, teachers and SM children themselves;
2. To identify characteristics of interaction between the SM child and other children and adults in the natural surroundings of the home, kindergarten and school;
3. To identify implications for the conceptualisation of SM and the assessment and treatment of this group.

The research project is searching for the SM child's own voice through interviews with SM children themselves, and formerly SM individuals. Video-observations of interactions and interviews with parents and teachers explore their communication, cooperation and inclusion of SM children in schools/kindergartens.

Workshop 2 (cont.)

Talking about trauma with refugee families: Exploring meanings of speech and silence in narrative research

Ruth Kevers, Lucia De Haene and Peter Rober

In my doctoral study, I am exploring how memories of man-made atrocity and collective violence are remembered within Kurdish refugee families in Belgium. More concretely, my research interest revolves around the complex interplay between disclosure and silence that can be observed in the communication about traumatic memories between parents and children. In my study, trauma communication is conceptualized as a dialogical process in which multiple voices (parents, children, absent family members, the researcher) co-construct what is said and what remains unspoken. In this joint construction of stories of trauma, a complex interplay between silence and disclosure seems to operate.

It is the aim of my doctoral research to gain more insight into the nature of this interplay and to explore the meanings of disclosure and silence surrounding memories of collective violence. In my contribution to the conference, I will include a discussion of preliminary findings on the different roles disclosure and silence fulfill in the context of family trauma communication. The main part of my presentation, however, will consist of a reflection on my experiences of conducting the family interviews, with a particular focus on how I tried to invite the voices of children to the dialogue on the family's remembering practices. I will also reflect on how my social position as a researcher who is representative of a marginalizing host society impacts and co-constructs the family dialogue on memories of man-made atrocity and persecution. One of the implications that will be drawn is that, instead of being merely oriented towards the disclosure of traumatic memories, dialogical research practice with refugee families should entail a respectful attitude towards untold stories.

Workshop 3

September 24th 1330-1430

Dialogical dimensions in educational practices in compulsory school

Inger Ulleberg, Hanne Fossum and Simon Michelet

Education in compulsory schools in Norway should “promote democracy, equality and scientific thinking” (Education Act). Students should have “opportunity to be creative, committed and inquisitive” (Education Act), and “Education should be based on the view that all persons are created equal and that human dignity is inviolable” (Core curriculum).

This forms the framework and basis for educational practices in schools, and points us in a direction where the practices developed should comprise dialogical dimensions. Teaching is a value-directed activity and should nurture each student’s personal, critical and creative voice as well as facilitate for respecting and listening to the other, learning together and from each other.

How can dialogical dimensions be developed and realized in education both in an ontological and an epistemological sense? We will present different perspectives on dialogue in educational practice, and discuss how these perspectives can help us work according to the values in the curriculum.

In Gregory Bateson’s theory, habits of thought, worldview and attitudes are developed on a meta-level, through analog communication and through deuterio-learning (Bateson, 1972). This meta-learning is unpredictable, undetermined and cannot be designed or controlled by the teacher (Wenger, 1998). Still it might be supported by dialogical qualities in our professional enterprise. In schools dialogical qualities should be developed in working with the different subjects, but can goal-directed activities be combined with ontologically oriented dialogical practice (Heidegger 1962, Matusov 2005)? Scott and Mortimer’s (2003) division between authoritative and dialogic teaching can serve as a point of departure for discussing educational practice. Building on their model, we will discuss how both interactive and non-interactive dialogical teaching can be carried out.

What are the differences and similarities with dialogues in a public sphere such as a classroom opposed to more secluded and private conversations as in therapy or counseling? How can we understand and work with ontological aspects of dialogue in a classroom setting?

The workshop will highlight aspects of children's participation in school, exploring how dialogical aspects in communication can be understood, recognized and developed through working with different subjects. The concern is how to create space for ontologically oriented dialogical practice.

Workshop 4

September 24th 1330-1430

Enhancing the child's voice in family therapy sessions

Annette Syverstad and Marte Nilsson

Working with intensive family therapy on a daily basis, we meet families who struggle with severe symptoms in their youth or children. In our work we find that enhancing the child's voice in joint sessions with parents and children present, is an important contribution to evoke positive change in family function and wellbeing.

In our workshop we will share with you an "exercise" that we find helpful in enabling the parents to understand and cater for their child's psychological needs and give adequate developmental support. We will briefly present our experiences with the exercise "Draw yourself in the family". We will let you try out the exercise for yourself, and present a case-study describing how it can be structured and used with client families. We will focus on the ways in which this method contributes to change, and also some of the pit-falls and choices that face the therapist.

Our wish is that you can take this intervention home to your own work setting and try it out to see if it is helpful to the families or to yourself as a therapist.

Workshop 4 (cont.)

When collaboration works: thin and differing stories kneaded into thick, flexible stories that promote growth

Sanne Svoren

The workshop presents reflections from an outpatient clinic that offers a family treatment program that consists of daily sessions for 4 weeks. Our practice is based on collaboration within the family across generations, between family subsystems, between different colleagues and helping systems.

What makes differences work together to enable a creative process? How can we handle the different systems of meaning and understanding of central issues that exists within the larger system in which the family is embedded for recovery and growth, without pulling in different directions? What ingredients create a greater or poorer chance of success?

We think that the thick, flexible stories we want to create must contain hope, ingredients for growth and belief in possibilities for change in the child, the family and the helping system.

This workshop seeks to analyse and share our experiences with “what works” to make cooperation and collaboration between systems possible. We reflect on what promotes a healthy process in the family, between helping systems, in school and within different parts of the outpatient clinic. How do we invite into a dialogical process? Key factors: mutual respect for the importance of context and how to make differing perspectives an asset in the understanding of a problem.

Workshop 5

September 24th 1330-1430

The Ideas of Buber in Dialogical Research: Pointing to The Importance of Intersubjective Moments in the Research Interview

Judith Brown

The scholarship of Martin Buber is well known for the concept of I-Thou, yet his ideas about a dialogical process and a dialogical knowing are less articulated in the literature. Based on an extensive reading of Buber's original works and associated texts during her PhD study, the presenter suggests that the five poetic terms that recur in Buber's work are useful in family therapy and research.

This workshop will give a brief overview of these terms – the narrow ridge, imagining the real, making the other present, confirming the other, and the between. The presenter will then focus on the relevance of these five terms to research, by introducing one aspect of a dialogical research methodology that has been specifically devised for her PhD project on the effect of psychological and emotional abuse on family relationships. This unique Buberian methodology privileges moments of intersubjectivity in the earliest stages of the analysis, resulting in deeper and more nuanced insights into the research topic. The methodology appears to have the capacity to humanize the practice of research, particularly with a vulnerable population around a sensitive topic.

Workshop participants will engage with and reflect upon transcript material from the research interview of one participant – a young woman speaking about her childhood experience of physical, psychological and emotional abuse within her family. Within an overview of the whole interview, a portion of transcript material will be considered in a moment-to-moment analysis based upon Buber's five poetic terms. The workshop seeks to highlight a dialogical process that unfolds in the space between research participant and researcher, one that may lead to intersubjective moments that are pivotal to the emergence of a dialogical knowing. It is hoped that workshop participants will gain a 'felt sense' of the attunement that is possible when Buber's ideas are taken into research, family therapy, other contexts of dialogical practice, or life. The workshop contributes a dialogical methodology that humanizes the practice of research with vulnerable participants around a sensitive topic. Consideration of the quality of the dialogical process and of intersubjective moments within the research interview reveals a relationship between participant and researcher that opens to the possibility of dialogical knowing.

Workshop 5 (cont.)

Hear me and see me!?! Where is the child in Norwegian family therapy service when violence happens?

Anna Margrethe Flåm

Substantial studies document an overall difficulty in the Norwegian specialty mental health service for children and adolescents in perceiving children's experiences of violence, thus excluding such experiences from informing needed family change. Moreover, a documented reluctance in the same services to include children's families as part of ongoing work highlights a consequent risk of neglecting children's experiences of violence, underestimating their descriptions, their need for family support, and not creating sufficient space for families to participate.

However, based on the extensive documentation of consequences of family violence, the Norwegian Family Protection Service (FPS) has been given a politically decided mandate to prioritize cases with children living in families with violence, thus, providing a route to public treatment services. A main question arise: How does the FPS meet such a mandate?

A recent study looks at how one of the larger FPSs fulfil this mandate by looking at what are cases referred, services provided, main cross-points, dilemmas, and challenges. The workshop will present this study and the issues it arises.

The presentation welcomes a discussion of main challenges for the inclusion of all affected voices when violence happens and how the most silent and divergent voices can be heard and seen? Are special requirements needed for hearing and seeing children, men, and women when violence happens in the family? How can openness, ethical courage, and professional curiosity be fostered for professionals in FPS to be grownups that see and hear all involved and dare to welcome divergence and polyphony to inform and form needed changes?

The workshop will contribute to highlight and examine the challenges of including divergent and silent voices into a public treatment service when violence happens in the family. Even with the best of intentions in the Norwegian, public Family Protection Service, major changes are called for.

Workshop 6

September 24th 1330-1430

Being An Empty Cup: The Philosophy of Educational Dialogues in a Perspective of Taoism

Beili Xiang

An empty cup was taken as a metaphor for dialogue in Zen and Buddhism stories, as well as in lots of modern references. In a perspective of Taoism, the characteristics of this dialogic cup shows that the existence and non-existence (emptiness) lies upon each other (有無相生). The non-existence (emptiness) of the dialogic cup bears the potential of the existence (the upcoming opinions, discussion...). At the same time, during an open dialogue, no one knows what the exact opinions and the direction of the dialogue would be. It shows the existence includes the charming unknown (non-existence). Here, the "emptiness" stands for the openness, the rational freedom and equality rather than the sole truth. If one opinion is taken as the sole truth, it means the water would spill over and occupy the cup so that the dialogue has to be blocked. A qualitative reserach explores the characteristics, the process and elements of the educational dialogue in the postgraduate classes in China, with a framework of the combination of Taoism and hermeneutics. The characteristics and relationships of the existence and non-existence, the concepts of standpoint, value judgement, preconception, hypothesis, suspension, the fusion of horizons would to be discussed.

I try to contribute to the conference by presenting my research on the characteristics, process and the elements of educational dialogue with a framework of Taoism and hermeneutics.

Workshop 6 (cont.)

Voicing - An invitation to Dialogical Creative Writing

Martin Glozman and Elisa Petroni

This workshop will explore the relationship between creative writing and dialogical experience as an ontological process. Writing opens a dialogic space to people's liveliness, possibilities for creativity and innovation.

We conceive that words are embodied relational experiences and voicing as an existential composition of voices and harmonies. The voice vibrates in harmonics with echoes and resonances of other voices. Writing brings movement to harmony. Harmony progresses into new ways of being in and with the world.

This workshop is a playful space to reinvent ourselves through creative writing in dialogue with others. Writing is a personal experience and also a way of connecting with surroundings. We will present and work live on a resource that can be utilized in a multiplicity of contexts (educational, therapeutic, community, artistic, individual, family, groups, professional teams, etc) that embraces every kind of experience with literature and/or writing. It is based in an intervention we develop at the FEDERAL ENCOUNTER OF THE WORD 2015 organized by the National Ministry of Education in Buenos Aires, Argentina.

We will start the meeting with a collective reading of a literary fragment to bring the other's voice and produce an encounter with our own voices, to let blossom the participants' polyphonies in producing a spontaneous personal text. We will then share thoughts and feelings. Finally we will expose our own theoretical and practical elaborations and open a space for group discussion.

We have been working as a team with innovative elements of the literary aesthetics and Therapy practice. We want to contribute to the conference presenting a different elaboration of dialogical practices using the aesthetic mediations of literature and writing.

This workshop will be presented by Martin, a writer and professor of creative writing and Elisa, a therapist and musician. We open up an expression of our everyday dialogue about life, music and writing and dialogical ways of working together with others. It is a resource that can be utilized in a multiplicity of contexts and settings that demand responsive active listening, exploring ways to allow children and families to speak with their own voices.

Spontaneous creative writing allows the emergence of unheard voices. We depart from Bakhtin's orientation to comprehend that these voices were present but did not have a representation yet.

Workshop 7

September 24th 1330-1430

The Coach as a Fellow-Human Companion - Towards Third Generation Coaching

Reinhard Stelter

Third generation coaching practice goes beyond earlier coaching practice by emphasizing a focus on identity, values and ethical reflections. On this basis the dialogues between coach and coachee tend towards establishing a more symmetrical relationship. The coach takes the stance of a fellow human.

Third generation coaching is - beside others - inspired by narrative collaborative practice, by positive psychology, by philosophy and ethics. Intertwined with the social and cultural conditions of late modern society, problematic experiences or events are reframed by unfolding alterative narratives that are based on re-experiencing and re-remembering, on ethical reflections and on the process of co-creation between coach and coachee(s).

The masterclass will provide an excellent opportunity to explore new forms of coaching practice and will invite the participants to think about practical applications for their own dialogical practice arising from the latest research in this evolving area.

Third generation coaching invites to new collaborative ways for dialogues. The coach is no longer a neutral facilitator like in the first generations of coaching. Now the ambition is to co-create meaning and shape story together. The workshop invites participants to experience coaching as a way of working together with individuals, groups and Communities.

Workshop 7 (cont.)

Conversations as a relational phenomenon: A method for collaborative training between supervisors and clients

Solveig Botnen Eide

Conversations are at the core of supervision and are thus a key issue of supervisor's education and further training. The method introduced in this paper is based on conversations, which are seen as a relational phenomenon. The different elements of a conversation, such as its content and tone, are deeply involved in relationship and a context. To take one person's statement out of the context of the other person's statement means losing this relationship and its horizon of interpretation. Since statements are matters for interpretation, this method invites both parties of the conversation to interpret its meaning and usefulness for the client in question. With regard to the progress of supervision, it is presumed that both the supervisors own and her client's reflections make sense.

In short, these are the steps of the method: An ordinary conversation between a supervisor and her client is taped and transcribed in full. Each part reads the conversation and indicates sequences they find inspiring and helpful for the client. Afterwards, the supervisor and her client meet to discuss the indicated sequences. Finally, the social worker brings the experiences to her colleagues for further discussions and theoretical reflections.

The presentation of this paper draws on my experience from using this method in different institutions and in training of social workers as supervisors.

The method can be understood as a response to traditional communications training, where supervisors bring parts of their communication with clients to a more experienced supervisor, and thereby detach interpretation and evaluation of effect from the original relation of the conversation. The new dimension of this method is the involvement of the client.

Workshop 8

September 24th 1430-1530

Integration of dialogical perspective into the practice of personal growth and educational therapy training for becoming systemic therapist

Elena Ceuca

Since 2009, when I attended the first Summer School of the Open Dialogical Practices Network, in Leuven, I am preoccupied with creating techniques to introduce and develop dialogical thinking to practitioners in mental health and in educational fields.

The workshop proposes a direct experience with a technique aiming to enhance self-awareness of the participants on dialogic self and on the interplay of the world view. It is one from a suite of techniques aiming to help discover how human mind is relational and a better self understanding. Also, the workshop gives the participants the opportunity to reflect on previous experience, and have a discussion to make the technique more comprehensible and to foster inspiration for using it for yourself by yourself.

The above workshop aims to bring contribution to developing dialogical ways of working together with individuals, families, and communities because it will facilitate experiences and discussions to enhance the therapist's abilities in being in dialog with the client for the client.

Workshop 8 (cont.)

Dialogical concepts from “Open Dialogical Practice” in family and system therapy with children and adolescents.

Hugo Ruymbeke

Over the last few decades the field of system therapy has seen an important shift towards narrative and dialogical knowledge and experience to help humans who are suffering from severe psychiatric and psychological problems.

Today, psychiatry is the subject of much debate and criticism because some institutional situations and conditions are dehumanizing for patients. For example, the extended use of antipsychotic and anti-depressive medications in treatment.

The results of this treatment policy include dramatic side effects on the body’s metabolism (weight gain, diabetes, etc.) and, more importantly, the inability of patients to reflect on their own lives.

In psychology there is a strong tendency to use concepts in therapy that are based on rational thinking / epistemology, where treatments are proved using RCTs (randomized controlled trials). Human relationships are treated as raw material that can be manipulated by certain procedures. Humans do not follow rational procedures to solve their problems or to find a final solution that doesn’t always exist.

There is an important other world where $1 + 1$ doesn’t always equal 2. This the world of the invisible experiences, the surroundings and the contexts, where multiple voices (M. Bakhtin) or the present moment (D. Stern) from an almost forgotten past has come to life again to give us a possible direction of how to go on with our lives (L. Wittgenstein).

To experience this hidden world in the everyday and in therapy, it is necessary to listen and carefully hear what the speaker says. To slow down the motion and the speed of the conversation to give the client space, where he can listen to and learn something extraordinary about himself.

After a short introduction to the concepts, this workshop will demonstrate the use of dialogue (inner voices, the present moment, the tolerance of uncertainty, the appreciation of silence) in family therapy with children and adolescents. The two stories followed during the workshop are a family with two active boys who consulted an outpatient clinic for child psychiatry and a young adolescent who refused to go to school.

Both cases show how the different concepts of dialogue can be translated into the daily work of psychiatry and psychotherapy with children and adolescents.

Experience shows that when we listen to children and adolescents without any prejudgement, we, as therapists, give them an opportunity to unfold the important themes around the moment they are living in. As an active listener, the therapist doesn't need to talk as much. Remaining silent gives children a strong incentive to talk about their life.

The presentation in the workshop will demonstrate the possibilities of the dialogical conversation with children, adolescents and their families. In the dialogical encounters it is important to give them the opportunity to look around in the room, to speak, talk and play what they want. Playing is for the children their dialogue and the therapist the active listener/player who will try to enhance the conversation by playing

Workshop 9

September 24th 1430-1530

Dialogues on Spirituality – the heart of therapy?

Åse Holmberg, Per Jensen and Dagfinn Ulland

There is a great interest in spirituality in our society. People are searching for the sacred, for something greater than themselves. Spirituality is also a subject that relates to a person's moral and values, their soul, and their relationship to God and other people. Humans ask existential questions, and have a need for meaning in their life. Every person is spiritual, it's part of humankind's holistic view. Traditionally, family therapists have shown little interest in these questions in spite of the fact that spirituality is woven into so many aspects of family life, and plays a central part in the formation of individuals, families and society. There are many definitions of spirituality, and the term is related to history, context and culture. There are varying interpretations of the differences between religion and spirituality, but in this context both a secular and a religious spirituality will be encompassed.

In this workshop, I would like to present some results from my ongoing PhD. Project in Norway. The title is: What does spirituality mean for the family therapeutic practice?

The research questions of the study are:

1. What are the family therapists and clients understanding of spirituality?
2. What are the family therapist's personal stories about spirituality and how does it affect the therapeutic dialogue?
3. What are clients' experiences of spirituality in family therapy?
4. How can spirituality be integrated in family therapy?
5. What kind of competence do family therapists have about spirituality?

Constructivist Grounded Theory is used as a research- and analysis method. Therapists and clients are interviewed. After the presentation, I would like to invite the audience to explore its significance or to relate the data to their own experience.

Workshop 9 (cont.)

“The alternative room”? preconditions for dialogue and change

Ånund Brottveit

Dialogical practice and theory has found a prolific field within mental health services. Dialogical practice has also been explored and found rewarding within other fields as diverse as reconciliation of foes from past armed conflicts, restorative justice aiming at settlement between criminal offenders and victims, or conversations and agreements across different religions or worldview organizations.

What is particularly fascinating with the practitioners of dialogue within all fields, are the practice-driven conviction and their enthusiasm for what they are achieving. It is praxis first, and theory after - if ever. I have met with many strong believers in dialogical method, and many have referred to the effectiveness of the approach as “magical”.

My argument is, nevertheless, that artistic virtues will not be complete if not combined with craftsmanship and a social technology. Put in other words: real dialogues and dialogical processes are in need of what I shall call “an alternative room”, and this implicates an organizational framework, certain preconditions to equalize power asymmetries, and attention to the relational dynamics. So what can be said and theorized about this craftsmanship and social technology of arranging dialogical processes?

Social network meetings so-called “network meeting with open dialogue” as practiced in Molde and Valdres (Norway) represents one kind of empirical basis. Norwegian experiences with dialogues between different faith and worldview organizations represents complementary empirical data. In addition, the anthropological literature on transition rituals analyses may supply us with both interesting comparative data and fertile theoretical concepts.

The real craftsmanship on behalf of the moderators in social network meetings or in faith and worldview dialogues, will be brought to a test when the conversations develops and relational dynamics are acted out. A “successful meeting” is typically considered a collective achievement and credited to «the network effect» - which seems to be similar to what in ritual theory is called «communitas». I will argue that “the alternative room” is an example of what symbolic anthropologist Victor Turner calls the “liminal phase” in transition rituals and social dramas - an extremely important phase which opens up for radical change.

The presentation represents a socio-cultural approach to actual developments and analyses of dialogical practice across different application fields. The presentator is social anthropologist and has done extensive

research on mental health and mental health services with a special emphasis on social network and communication theory. It will be an outsider's view.

Workshop 10

September 24th 1430-1530

Humanizing research practices in the everyday lives of children

Tilde Mardahl-Hansen, Kurt Bendix-Olsen, Crisстина Munck and Ditte Krogh Shapiro

The workshop demonstrates how participant observation can be undertaken in ways that humanize empirical research practices with children. To gain insight into what matters to subjects in their personal lives, the research strategy of four ongoing PHD projects is to participate in children's everyday lives in and across contexts. The projects draw on social practice theory and critical psychology, which imply an understanding of children as participants in socio-cultural, historical practices.

To understand the subjective aspects of children's participation in social practice the research strategy is to take part in the same social contexts as the children, and be able to follow the children's engagements as they conduct their everyday lives with others. By listening to children and looking from their perspectives the researchers are able to co-create knowledge about children's subjectivity as part of social practice.

Participant observation situates the researcher as a person in the everyday lives of children, as both persons and research are situated in social-material time and space.

The methodological approach is illustrated by two empirical studies:

One project focuses on how children between 2-3 years conduct their everyday institutional life, by participating with the children in the course of their daily activities in daycare. By taking part in the children's arrangements it is possible to see how the professionals influence the children's possibilities for taking part in peer engagements.

In another project, on Syrian families seeking asylum in Denmark, the researcher takes part in different everyday life contexts of children during their first year in the exile country. By exploring how children conduct their everyday life in transitional and disrupted trajectories the subjectivity of children is highlighted. We would like to open and facilitate a discussion on situated research practices.

The aim of the workshop is to demonstrate how participant observation can be undertaken in ways that humanize empirical research practices with children. By listening to children and following their personal engagements research contributes with knowledge about how structural conditions constitutes possibilities and constraints in childrens everyday life.

Workshop 11

September 24th 1430-1530

Dialogical practices for studying relational leading

Mette Vinther Larsen, Jørgen Gulddahl Rasmussen and Charlotte Øland Madsen

There is an increasing need for developing new and different research perspectives on leading. Perspectives that explore leading and dialogical practices from a relational stance. To support this development we wish to engage in conversations with other researchers, consultants, leader etc. and try to develop practical ways to handle this. In this workshop we will explore how co-constructive dialogues with leaders can be used in research to co-author knowledge about how relational leading can be understood and practiced. This exploration will take its point of departure in a social constructionism perspective on leading and organising. A perspective, where leading and organisational life, is understood as a continually evolving and confluent meshwork that incrementally becomes based on peoples' chronotypical everyday actions and co-constructed understandings.

To initiate dialogue with participants during the workshop we will introduce three empirically anchored challenges on how engaging in dialogue with leaders about their concrete actions can be perceived as a way to re-humanize leadership studies:

1. Exploring how social poetics can be used as a way to re-humanize our understanding of leading
2. Using action learning dialogues as a relational practice to support co-authoring between leaders and between leaders and researchers
3. Using un-adjusted responses as a dialogical practice for supporting reflexive leading practices

Based on these short introductions we want to invite participants to share their own experiences and participate in a joint exploration of how we can work on developing research methods that bring research about leading closer to the actual every day and concrete practices of leading. Methods that work constructively and embrace the continual and meshed flux and becoming of leading and organising.

The workshop will primarily contribute the conference's first heading; "Dialogues of everyday life" by exploring how dialogues with leaders about their concrete everyday practices can be used as a research method to re-humanize existing knowledge about leading and as a way to strengthen co-creation of knowledge between practitioners and researchers.

Workshop 12

September 24th 1430-1530

How do children and teachers use communicative musicality as a way of establish kindergarten`s group-life?

Dag Nome

It is well known among scholars and researcher on early childhood, that the first relationship and social interaction that infants are engage in mainly are based on musical and rhythmical elements. This way of using concepts from musical-theory to explain initial human relation is called communicative musicality. Most of the research on communicative musicality in early childhood has been concerned about and investigating the dyadic relation between infants and their mothers. This relation has been considered as a prototype for other relations that the child engages in later on. And there has been done some research that show how musical elements creates interactions in small group of infants. However, this research are based upon different kinds of experimental designs, and there is a lack of qualitative studies done in children`s natural settings as kindergartens. How do children use this capacity in their effort to create social possibilities in their institutional life?

I intend to fill this gap by presenting findings from a fieldwork in two Norwegian kindergartens for children between 1 and 3, where videos of the social interactions are analyzed. This presentation highlights how communicative musicality is used spontaneously among children in these two kindergartens to enable social interactions and group-life. The study shows that musical elements like rhythms, improvised melodies and ritual action-songs play an important role in how the children and teachers connect, communicate and create an atmosphere of shared attention and group-involvement.

The findings can be sorted in three categories: 1) Spontaneous rhythmical expressions during play are often based upon the children`s pulse and causes different kinds of echoes or other emotional reactions amongst the children. It can be interpreted as an invitation to join in. 2) The rituals in cultural-based action-songs used spontaneously by children and the teachers, have a stunning effect in the group. They ensure an experience of inclusion in the community and in shared activities. 3) Children use different kinds of sounds as a way of presenting oneself in a room of others, as social positioning

This presentation investigates the initial human dialog as it is used among toddlers and their teachers in kindergartens. The initial dialog that creates a sense of belonging and inclusion in the group, is based upon non-verbal musical and rhythmical use of voices and bodies.

Workshop 12 (cont.)

Lived bodies in dialogue

Monica Hartzell

In this workshop I would like to experiment with the ideas of Merleau-Ponty and the concept of the living body, and connect to the practice of psychotherapy. In Merleau-Ponty's philosophy there are no borders between body, soul and world as it is presented via our perception. These aspects of human life are intertwined and in constant interaction, progress and change. We can direct our perception towards aspects of ourselves (which also are parts of the world) or towards the world as Others or other objects. On a continuum of body and soul, one of them dominates at a certain point of time. Linell (2009) describes us as embodied minds/psyches or meaning-creating bodies. All the time we seek meaning in what happens to "get it together", to make sense. Meaning is not constant or independent.

Meaning is understood as the system of moving equilibrium that constantly goes from tension (in terms of unfilled intentions, ambiguity, new situations) to harmony (reaching the goal, finding the solution, sedimenting the new into the known) in a continuous flow of the "in-between" which is human experience of the world (Bullington, 2013, p 47).

We cannot shut the world and the dialogues out. Our perception constantly keeps the mutuality going in the meeting with the world (Dahlberg, 2013). Merleau-Ponty writes about the chasm between the body and the world as a kind of living space where change and creation of meaning happen. In this space there are possibilities for both client and psychotherapist to change. "Invisible" aspects can be allowed to appear from both parties and new meaning might be created and new things learned.

In the workshop, I hope to create some "living space" with you so we can learn something new and perhaps find some new aspects of ourselves. The workshop is connected to the theme of the dialogical body. The aim is to take into account the lived bodies and the intersubjective interaction in a psychotherapeutic process. What does the body say and how do we embrace that information (if we do)?

Workshop 13

September 24th 1430-1530

Dialogical environments: how can material surroundings support or suppress dialogical practices?

Inger Beate Larsen and Cathrine Melhuus

Certain things have agency and contribute to the structure of space and timing inside institutions. The use of things forms the users' understanding of themselves and the institution they are part of. Hence, things influence on how we talk and communicate. Some things might support dialogical practices; other things might suppress the dialogue. As researchers we have both been interested in place, space and materiality. Melhuus did her research in kindergartens and Larsen in district psychiatric centers (DPC). Our findings led us into discussions about shared overarching questions connected to how human and non-human things influence each other, and how certain things regulate the structure, space and language of the two different institutions. Together we decided to collaborate, and reanalyze our data. Our aim was to get a more elaborated and nuanced understanding of the influence the things present in institutional space has on people inside both kindergartens and DPCs. Even if kindergartens are meant to support and promote all children's development, and DPCs are supposed to treat people with a diagnosis we noticed similarities and differences on how materiality takes place in an institution meant for children and in one meant for people having mental health problems. We also noticed that the language used was influenced by materiality.

To be listened to is important if you are a child or a psychiatric patient. We want to show how materiality might support or suppress dialogical practices, because we have noticed a lack of focus on the relations between how we talk and where we talk in research on dialogue.

Workshop 13 (cont.)

How do we relate to each other? Children's, parents' and donors' perspectives in sister-to-sister oocyte donation families

Hanna Van Parys

Although sister-to-sister oocyte donation has been practiced for at least 15 years in several countries, little is known about family relations within these families. Literature points at strong and stable sister relations. However, relations between child and donor and between child and parents are relatively underexplored. This workshop aims to offer an in-depth understanding of multiple family relations within these family constellations, based on the perspectives of both parents, children and the donor.

As part of a larger qualitative research project on family members' perspectives on social and genetic parenthood, semi-structured interviews were conducted with heterosexual couples, their oocyte donors and one of their children. Participants were recruited via the Department of Reproductive Medicine of the Ghent University Hospital. Couples eligible for the study were contacted by their counsellor seven to ten years post treatment. Two couples, one mother, three oocyte donors and three children were interviewed separately. Interviews were analysed using Interpretative Phenomenological Analysis, followed by an analysis within families and a comparison across families.

Family members stressed that their relationships have always been strong, independently of the oocyte donation. What prevailed was thankfulness towards the donor, and a sense of being able to contribute in the donors themselves. Parents and donors put forward that they did not make initial arrangements apart from the decision to disclose to the child, which in all cases was left to the parents. While overall the role of the mother was clearly distinguished from the role of the aunt/godmother, in two families the donor reported increased feelings of responsibility or even primal mother feelings right after the birth of the child. In these families, being a godmother seemed to have a symbolic function, capturing the increased responsibility that was felt towards the donor child.

In the presentation of the findings of our research project, the child's voice will be central. Furthermore, we will discuss the use of child interview data and the way we can relate these to other "voices" in the family.

The aim of our study was to provide a multi-voiced family perspective on family relations in "non-traditional" families. It was of utmost importance that not only the parents' and the donors' voice was heard but also the children's voice, giving them the opportunity to express themselves on this sensitive topic.

Workshop 14

September 24th 1430-1530

Unfolding communicative potentials in young neet: the experiences of *laboratories of dialogue* in an Italian context

Andrea Salvini

The paper deals with the (provisional) results of a Project carried out in several European countries, which aims to create a series of strategy papers on the issue of Neet as outcomes of several *laboratories of dialogue* in which young people, who are at the margins of the labor market and of the educational institutions, had played an active and constructive role.

These *laboratories of dialogue*, which have been made in all project partner's countries, have been attended by many so called young Neet (Not in employment, education or training), with the aim of sharing their stories, express their difficulties, and make concrete proposals to facilitate youth entry into the labor market and reduce the outflow of “drop outs” from training and educational processes.

The main aim of the presentation is to describe and discuss the methods used in the *laboratories of dialogue* with young people, highlighting, through the lens of the symbolic interactionist perspective, communication strategies, relational difficulties, and results achieved in the dynamics of encounters with and among the young Neet. In particular, building on this experience, I want to offer some thoughts on the problematic aspects of the communicative dialogue with young NEET and possible strategies to overcome these difficulties. The activation of these *laboratories of dialogue* allows young people to release their communication energy, to participate in communities of practices that are oriented to generate significant outcomes in terms of social and political visibility.

Workshop 14 (cont.)

Mohabet; a tool of communication

Elsa Almås and Esben Esther Pirelli Benestad

We live in a world that has become increasingly small due to migration and travel, be it tourism or business. An increasing number of people with different cultural, religious, educational and economical meet and interact. We meet on many different arenas, many of them include sexual meetings. A consequence of this closeness is a felt need to protect one's beliefs and culture, at the same time as opening up is necessary for beneficial interactions. In many cases, lack of knowledge and understanding about morals, attitudes and practices concerning sexuality, leads to misunderstanding, harassment, and even violence. Increased knowledge and understanding about sexual issues is necessary to develop better premises for communication and interaction. The president of African Federation of Sexual Health says that if the situation for African women shall be improved, the attitudes of African men must change. In Norway we see violence and withdrawal as a consequence of misunderstanding and lack of knowledge about other people's beliefs and attitudes.

Mohabet is a communication tool developed to increase knowledge and understanding about sexuality between interacting individuals and interacting cultures. It is a way of communication where everybody can say what they think, and where everybody is right. It is not a point to have a better argument, or argue against, but to ask until you understand the other person. A Mohabet always has a theme, or an issue, like sexual ethics, views on gender, sex and the law, prostitution, sexual health, good sex, use of contraceptives. Mohabet is an exchange tool for knowledge and attitudes between people from different cultures. It's special quality is to alleviate communications that include all participants as equal partners. This presentation describes the method, and how it could be used in order to prevent discrimination, misunderstandings, and even to develop equality and respect between people.

Gives an alternative and humanizing way of communicating across cultural and other gaps, Mohabet is a tool for establishing mutual empathy, hence it is at times surprisingly humanizing.

Workshop 15

September 25th 1100-1200

The first dance: proto-conversation and communication between infant and caregiver

Indra Simhan, Bjørg Hjerkin and Kari Vik

In the research project: *The baby in mind. Mentalisation and Marte Meo. Early intervention for infants at risk and their caregivers*, interaction between infants and caregivers is the centre of our interest. The aim of the project is to generate relevant knowledge for infants at risk with emphasis on prevention and early intervention for improved mental health. It is headed by Clinic of Mental Health at Sørlandet Hospital in partnership with the University of Agder (UiA) and Haydom Lutheran Hospital in Tanzania. The project comprises four studies focusing on high-risk infants and caregivers aiming at investigating means of improving caregivers' mentalisation capacity.

The project uses the video-interaction guidance method Marte Meo and investigates its clinical and methodological properties in the following populations: 1) At-risk dyads referred to the Infant and Toddler Mental Health Team at ABUP, Norway; 2) Infants of mothers with substance abuse disorder, Norway; and 3) Motherless infants, Tanzania. By examining the same tool in different settings and to different populations, transferability is increased. Further, acceptability issues related to the tool in cross-cultural contexts will also be assessed, relevant as Norway is becoming an increasingly multicultural society. The project utilizes a variety of research methods.

In the present workshop we will watch videotaped infant-caregiver interaction together with the participants and exchange ideas and interpretations of what we perceive.

Workshop 15 (cont.)

Experiences with dialogue and togetherness in concerts with infants as audience

Tony Valberg

This workshop revolves around the possible implications for the field of music and concert-production if we pursue the notion of music as a dialogical and relational phenomenon. Musician and researcher Tony Valberg teamed up with composer Eyvind Buene, multimedia artist Boya Bøckman and a group of devoted musicians from Kristiansand Symphony Orchestra to develop and conduct a concert project with infants as audience. The challenge would be to develop a tonal language and a performance practice that communicated with an audience with different perception and listening strategies than an adult audience. Can lessons learned during the development of such infant-concerts tell us something significant about music's dialogical character?

It is thoroughly documented, not least through the research of C. Trevarthen, that musicing represents a core practice to examine when the goal is to understand dialogical practices.

Workshop 16

September 25th 1100-1200

The family as a consultant? Collaborative research as a qualitative evaluation within family therapy

Lisa Koser, Luke Sheahan, Christer Sabel, Robert Andersson, Elisabeth Håkansson, Erik Högling and Kajsa Sjölin

What does it mean to be treated well? What did the family therapists do during the meeting that contributed to the family being able to describe as having been treated well? What happened between the therapist and family? During 2011 the team was curious to find out how we could find better methods to evaluate users experiences of our family therapy. Collaborative research became the qualitative method that we thought could provide new knowledge as to how families experienced our treatment. By the end of 2015 the team will have over 20 recorded films of collaborative research interviews. These interviews will be summarised in a report that will be completed 2015/2016. We also have helped to create a network in Sweden for those treatment teams who are interested of/or already using the collaborative research method of evaluation. During 2013/2014 the team held two collaborative research conferences, with participants from social services, child psychiatry, addiction treatment clinics, private practising therapists and university researchers. Collaborative research involves families being invited in to be the “experts” on what they experienced during their contact with family therapy. The purpose is to investigate what is known as “silent knowledge”, that is, what happens at the process level in meetings between families and the therapists. In the tradition of Tom Andersen’s reflecting teams, the family is interviewed by 1 to 2 interviewers with also 1 to 2 reflectors participating. Developmental areas we are working on are; optimising children’s participation and use of collaborative research during ongoing treatment.

During the workshop we will illustrate how we have used the Collaborative research evaluation method in Bromma. We will share our experiences (challenges & areas of development) of how collaborative research can be used as a systemised evaluation method that can be integrated into the day to day work routines of family therapy work. We will also show a film to illustrate how the Collaborative research works in practice. The workshop includes some of those stories that the families have shared with our team.

Workshop 17

September 25th 1100-1200

Kick Off - youngsters helping youngsters

Anne Mai Robinson and Adrian Jensen

Kick Off is a collaboration between young people, the Child and Adolescent Mental Health department (ABUP) at Sørlandet Hospital, local Child Protection Services, Family Centers, the Red Cross, and service user organizations. The main activity of the collaboration is the Kick Off summer camps, which are held one week during summer. The camps are led by young people who have previously participated at the camps, in collaboration with adult camp leaders.

The young people attending Kick Off have either first-hand experience from professional helping systems (e.g. mental health services, child protection), or they have family members or friends who have participated in, or are currently participating in, professional helping systems.

Kick Off started as a camp in 2009. The initial initiative came from a group of young people and a practitioner from ABUP, and the father of one of the young people. Since then, it has evolved as a concept and a movement. For the last three summers, three Kick Off camps, covering two thirds of South Norway and gathering about 90 youngsters and 20 adults each year, have been held in parallel. During the rest of the year, many of the young people meet regularly in groups for mutual support in daily life, and the sharing of joy and sorrow.

The main purpose of the Kick Off camps are to facilitate a week of meaningful togetherness between young people who often experience hardship in their daily lives. The camp programme contains lots of spare time, artistic expression through working with visual arts, music and film production, in-camp performances and talking groups, organized in close collaboration with the young people themselves.

The workshop holders are Anne Mai Robinson and Adrian Jensen. In the workshop we will share our experiences from attending Kick Off, as participants and youth leaders, and we will share what we have found to be useful in collaborating with professionals.

We hope to see you!

Workshop 17 (cont.)

Campfire stories. Why and how nature can facilitate the health promoting dialogue

Leiv Einar Gabrielsen

Wilderness therapy is as its name suggests therapy in the outdoors. Here nature plays an all-important role in the dialogues that we seek in our quest to promote health among adolescent clients. Tranquil surroundings often lead to calmness, thus enabling a more unfiltered access to inner feelings. Ever shifting scenography allows for non-directed attention, as opposed to the more common everyday directed attention, restoring mental energy and increasing awareness. Furthermore, clients and therapists spend days and nights together in the field, getting equally rained upon, cooking each other's food and performing toiletries behind "the same bush". We believe this approach to humanizing human practices holds considerable promise and that the hallmarks of many of the dialogues we experience in nature are marked by equality and mutual respect.

This workshop is based on experiences from a Norwegian version of wilderness therapy called Friluftsterapi™. Through anecdotes and experiences from our practise we will attempt to convey how nature becomes prime facilitator in our quest towards the high quality health promoting dialogue. We also hope to explore with the work shop participants ways in which these experiences may be relevant to other dialogical practices.

This workshop is "low-tech" in the sense that we focus on an asset that is readily available for many of us – the natural settings outside our office. Nature holds the potential to add genuineness to some dialogues, whether it is a casual walk-and-talk in a city park or a therapy session during a long wilderness expedition. Taking the dialogue outdoors may also be an option when more traditional therapy settings are experienced as (too) demanding by the participants.

Workshop 18

September 25th 1100-1200

Application of the Documentary Method in the analysis of Open Dialogue session

Michal Klapcinski and Aleksandra Matuszek

Narrative therapies seem to be helpful in the efforts to acquire good understanding of the problems that psychotic patient encounter. Researchers investigating this area face the dilemma of choosing the appropriate scientific tool enabling the reconstruction of patients' or networks' inner life structures. To do so it would be commendable for the scientists if the subjects during sessions lead lively discussion animated by themselves without investigator's undue influence, following their own familial poetics. Meanwhile exploring family language in the pursuance of its better understanding and of identifying how does the network describe its struggles lies at the core activities of Open Dialogue method.

According to Bohnsack the Documentary Method is especially suitable for capturing and reconstructing communicative codes present in the course of therapeutic session revealing fixed patterns of reality interpretation typical of given network. As a result it becomes feasible to peer into the process of attaching special significance to morbid signs. Therapeutic work with patient and his network upon this mechanism convey the impression of being fundamental to the recovery process.

Workshop 18 (cont.)

An exploration of therapists' vertical polyphony in their clinical work

Kristof Mikes-Liu and Ben Ong

Many inner voices contribute to our professional utterances. Our internal polyphonic dialogue has the capacity to enrich what we express as clinicians. It may also affect our expressions in different ways. The voices that lie behind each person's contribution to an encounter can be conceptualised as a vertical polyphony.

We offer ideas about fostering awareness of our inner voices in the therapy process. How do we discern these voices? Are there some inner voices that are more obvious or that we are more comfortable to acknowledge, and others that somehow elude detection? Significant others can be familiar voices in our inner dialogues - can qualities, ideas or parts of ourselves, find voice in a similar way?

We include reflections on our own efforts to be more attentive to our inner polyphonic dialogue.

The workshop explores clinical practice and aims to foster awareness of some theoretical tenets of dialogical practice by paying attention to aspects of one's internal dialogue. It is hoped that this exercise will illustrate the way that this sensitivity can enrich the therapy process.

Workshop 19

September 25th 1100-1200

How to respond to client self-report feedback in sessions?

Camilla Jensen Oanes

Presentation of selected empirical material from a focus-group interview study with couple and family therapists who discuss their experiences with the use of the family therapy feedback procedure Systemic Therapy Inventory of Change (STIC). After the presentation of the material, the audience will be invited to discuss choices of words in a therapy session, and their consequences for opening up or closing the dialogue.

The presentation will contribute to shed light on how to make clinical use of standardized self-report forms and demands for documentation and assessment, within a dialogical approach.

Workshop 19 (cont.)

Going beyond stuck situations in psychotherapy. A dialogical approach

Marcel Nedelcu

In therapy practice there are moments when the therapist feels that the process is blocked, redundant and he did not know in which direction it should go. My first experience with dialogical approach offered me freedom and peaceful state as important feelings. My perception is that this approach takes out the burden of the therapist who, in traditional paradigm, should be in control with his strategy of change. Stuck moments bring extra tension and develop a vicious circle. This circle could be broken taking not-knowing position, accepting uncertainty, sharing with the client the responsibility and the construction of the therapy process. The therapist could just listen the inner voices, feel free to express authentic and spontaneous voice that could be useful for the client, invite the client to pay attention to his inner voices and to the voices from the outside dialog, be curious and accept to be guided by the dialog in unpredictable directions. Present workshop invites the participants to experience these attitudes and actions that are specific to dialogical approach. This session presents concrete ways to stimulate a creative dialogue and possibilities to invite the clients (family with children) to use this outcome for their needs. I believe that the use of the dialogical approach for going beyond therapy stuck situation is a good way to make contact with this creative theory. This experience could be the start for many therapists to embrace dialogical approach and to explore its infinite possibilities.

This workshop will contribute to the conference themes by inviting the participants to experience the attitudes and actions that are specific to dialogical approach. The session will present concrete ways to stimulate a creative dialogue and possibilities in family with children and to use this outcome for their needs.

Workshop 20

September 25th 1100-1200

Fear, danger and aggression in a Norwegian locked psychiatric ward: Dialogue and ethics of care as contributions to combating difficult situations

Toril Borch Terkelsen

Fear and aggression are often reported among professionals working in locked psychiatric wards and also among the patients. Such situations often lead to coercive intervention. In order to prevent coercion, we need to understand what happens in dangerous situations and how patients and professionals interpret them. This paper is based upon four months of ethnographic fieldwork (i.e participant observation and interviews, conversations with patients and staff) in a locked psychiatric ward. Several patients were admitted in the ward involuntarily, and difficult, fearful situations sometimes occurred, particularly when aggression was evoked in confrontations between patients and staff.

The research questions were: What happens when dangerous situations occur in a ward? How do professionals and patients interpret these situations and what is ethically at stake? How to avoid, prevent and combat difficult situations? Open dialogues, as outlined by Jaakko Seikkula, and the ethical theory of care, was used as theoretical frameworks for analysing data.

A total of 12 patients and 22 professionals participated in the study, which was accepted by the Regional Committee for Medical and Health Research Ethics in Norway.

The findings indicate:

- a) Both atmosphere and material surroundings were interweaved within dangerous situations.
- b) The professionals and the patients had different interpretations of what triggered dangerous situations. For the professionals, it could be when patients spat on them and threatened them verbally. For the patients, the triggers could be being picked up by uniformed police officers, forced medication, the staff's attitude, provoking male professionals and strict house rules.
- c) Some professionals applied stereotypes when interpreting dangerous situations such as "I can smell when there is a personality disorder around" or he is a "selective psychopath", thus de-identifying the person; a way of classifying and labeling people, dividing between "us" and "them".

A shift from professional-driven monologues to patient-driven dialogues is suggested.

Workshop 20 (cont.)

Introducing Open Dialogue in Italy: the role of participatory evaluation

Raffaella Pocobello and Giuseppe Salamina

A pilot project started in Italy this year to implement and adapt the Open Dialogue (OD) approach in the context of seven different public mental health services (MHD). The project -financed by the Italian Health Ministry- includes a multi-stakeholder evaluation research and will consists of four distinct phases:

- a) preliminary assessment: conceptions of crisis and organizational issues;
- b) Open Dialogue training for the professionals;
- c) experimentation of OD and process evaluation;
- d) outcomes evaluation, comparing two matched areas (test area vs control area).

In the preliminary assessment, we will use the multi-stakeholder approach- involving representatives of professionals, users and family members - to explore the various definitions and conceptions of “crisis”, the practices related to “crisis interventions” and how the voices of users and family members are taken into account.

In order to assess organizational issues, we will analyse the point of view of the professionals - through an open-ended questionnaire- and the heads of the seven MHD involved in project - through a semi-structured interview. We will focus on similarities and differences of their conception of OD, critical issues related to the implementation process of OD in the context of local services.

The findings of the preliminary assessment will be presented and discussed with representatives of professionals, users and family members and researchers in the context of an International Expert Round Table, which is scheduled for the 10th of July in Rome.

We would like to share and discuss the results of the overall process in the present workshop.

In the context of psychiatric services, crisis is mainly seen and treated as a technical/professional issue, using psychotropic medications or even physical contention. The promotion of the use of dialogical practice will help to humanize psychiatric practices and to reach better outcomes for the patients.