Happiness and the development of a dialogical Self
Benefits of happiness

- more friends
- stronger social support and richer social interactions.
- increased productivity, more activity and creativity
- higher quality of work
- higher income
- more cooperative, prosocial, and charitable
- greater self-control
- bolstered immune system
- live a longer life

Sources of happiness

- Genetics: 50%
- Circumstances: 10%
- Intentional activity: 40%

Intentional activities: possible route to more enduring increases in happiness beyond basic determinants.

Changing one’s **volitional efforts**: happiness-boosting potential that is almost as large as the probable role of genetics, and much larger than the influence of one’s circumstances.
Alice: Telling different things from different positions (open vs. closed)

Question about her past:
Is there something important or influential in your past that still exerts an influence today?

Valuation from her *open* position:
“My mother, open and cheerful, has always been like a friend to me”

Valuation from her *closed* position:
“When I was 12 years old, my father left the house; I know so little about that period; I think there is much pain and sorrow during that time”
Alice: Telling different things about the same person

Question about her present:
Is there something important or influential in your present life?

Valuation from her open position:
“In the contact with my boyfriend: I’m always listening to him; I’m always there for him”

Valuation from her closed position:
“My partner and I have both had a broken relationship in the past; I do not want to lose myself again in another relationship”
Figure 1, Average dominance ratings for thinking about personal valuations for open and closed positions over four weeks

Figure 2. Average meaningfulness ratings for thinking about personal valuations for *open* and *closed* positions over four weeks

Different modalities of the word 'I' in the Sranon Tongo, the language of Afro-Surinam people

<table>
<thead>
<tr>
<th>Sranon Tongo</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mi</td>
<td>I</td>
</tr>
<tr>
<td>Mi kra</td>
<td>My soul, I</td>
</tr>
<tr>
<td>A misi (f'mi)</td>
<td>My feminine part</td>
</tr>
<tr>
<td>A masra (f'mi)</td>
<td>My masculine part</td>
</tr>
<tr>
<td>Mi misi nanga mi masra</td>
<td>My feminine and masculine part</td>
</tr>
<tr>
<td>Mi dyodyo</td>
<td>My divine parents</td>
</tr>
<tr>
<td>Mi skin</td>
<td>My body, I</td>
</tr>
<tr>
<td>Mi geest</td>
<td>My spirit, I</td>
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The Dialogical Self

A dynamic multiplicity of I positions in the landscape of the mind, intertwined as this mind is with the minds of other people.

As voiced positions they tell their OWN STORY; they are involved in dialogical relationships both within and between people.

Dialogical relationships involve both interchange and relative dominance.

Meta-position (leadership in the self)

- Takes a *distance* from the immediate stream of experiences, but is still dialogical.

(a) *Overarching* view on several positions;  
(b) *Linkages* between positions with recognition of their diversity and alterity;  
(c) *Direction of change*

-The development of a meta-position with a broad bandwidth contributes to the *integration* and *continuity* of the repertoire as a whole.

Motivation from a Dialogical Point of View

- Internal and external promoter positions: the case of Kader Abdolah

- his father and his dream as promoter positions

- motivation is strongest when the promoter position is supported by a broad bandwidth of other positions
Promoter position (leadership in the self)

- Openness towards the future of the self and have the potential to produce and organize a diverse range of more specialized but qualitatively different positions

- Examples: ‘I as accepting,’ ‘I as artistic,’ ‘I as religious,’ ‘my mission’ or an external model

- Organizing the self-system in the direction of higher developmental levels (e.g., becoming more authentic or capable to deal with uncertainty)

Can you mention two promoter positions in your past or present life, one external and one internal?
Summary: Towards a deeper view on happiness

A dynamic multiplicity of positive and negative I-positions in the society of mind, involved in dialogical relationships -- including relationships of relative dominance -- with oneself and others.

As a way to make productive use of the volitional part of happiness.

International Society for Dialogical Science  https://dialogicalsself.org

Mission:
- the facilitation of dialogical processes in the self, in society and between cultures in a globalizing world

Benefits:
- GLOBAL COMMUNITY of scientists and practitioners
- REDUCTION of conference fee (Barcelona, 10-13 June, 2020);
- VISIBILITY of your research or practical interest