

Reflections on “Knowledge shared and knowledge continually developed: The sharing and growth of a relational and network web across professional, geographical, and national borders: A telling by one of them”

Anna Margarete Flåm invited ten practitioners from around the globe to reflect on her article “Knowledge shared and knowledge continually developed: The sharing and growth of a relational and network web across professional, geographical, and national borders: A telling by one of them” Their reflections are below in alphabetical order.

Bård Bertelsen

Norway

I am grateful for the opportunity to respond to Anna Margrete Flåm’s article. Being handed a not-yet-published manuscript is truly a gift - it makes one feel that, somehow, “this is for you.” With this article, this “you,” I believe, counts anyone who, from their own skewed angle, has stumbled into the global community that the article gives a personal account of.

For me, there were particularly two things that Anna Margrete’s article did. First, it showed the extraordinary openness for continuous renewal that characterized the network in the European Arctic North, and how they were able to absorb currents from all kinds of fields across the globe. Through the various questions and turns, her text weaved a pattern of historical connections. In addition, it provided a projective map of where some of the seedlings spreading from within this network continue to grow.

Second, it offered an opportunity for me to return home, in a sense. Being an Arctic North expat, the story Anna Margrete tells is, in one sense, the story of the time of my own professional “upbringing.” Or perhaps it is more honest to say that it is a story about what was going on just outside my field of vision, or under my nose, while I was busy making other plans. Studying to become a psychologist at the University of Tromsø in the late 1990s, I was a diligent student of what Anna Margrete refers to as «the emerging master narrative» of evidence-based clinical practice and RCT designs. My path into *this* network happened years after I had left Tromsø. First, through hearing campfire stories from older colleagues in the South who had travelled to some of the infamous June seminars. Later, through engaging with ideas from narrative and dialogical practices, gradually finding myself more and more frequently engaged in conversation with people and texts connected to this network.

In the article, Anna Margrete managed to clarify how conversational work is always a *local* practice. Ideas must be put to work by someone, somewhere, sometime, if they are to be more than empty words. Hence, like grapes, they can pick up a *terroir* through interacting with the unique character of a place’s geography, climate, and history. Anna Margrete’s words grows out of the soil of the city of Tromsø itself - the darkness of winter, the bright summer nights. The city on the border, where every other business claim to be the northernmost *something* in the world.

Anna Margrete’s article offers a personal portrait of years of conversational travel. In dialogue with her story, I can locate myself, «be at home» alongside it. It provides not a conclusion but a perpetual beginning for continuing to exist and connect in this uncertain and chaotic place that presently constitutes the Present. As an offering coming from within the field of human

co-engaging that we refer to as mental health practices (in its broadest possible sense), I believe one cannot aim for much beyond that.

Tore Dag Bøe

Norway

Reading Flåm's article took me on a historical journey, through a web of events and encounters that I have often heard of but never seen told in such a thoughtful way, narrated by one of those who were in the midst of this. More than providing a retrospect description of a movement, Flåm also looks ahead and suggest what may be key aspects in a continuing agenda. She does this in ethical terms by pointing out what to honor: *plurality, transparency, answering responsiveness, polyphony, and alterity* (p. 189). Those key aspects evoked in me a "YES!". They triggered my desire to be part of this.

There were particularly two ideas that caught my attention, and I take them to be Flåm's own hints towards possible new steps.

First, she highlights the concern for *divergencies* as "a shared challenge: How to include involved voices and arrange arenas for shared exploration of *divergent meanings (...)?*". She also says that *polyphony and alterity* should be honored. From Flåm's important work in her doctoral thesis, I know that she has a special sensitivity towards the vital sides of dialogue that has to do with tensions, divergencies, and differences. As I read it, in her thesis she warns about understanding dialogues as a settlement of tensions, a process towards what could be identified as shared or common. In the context of her research on children in difficult life situations, she warns against a "silencing of the otherness of the child" (Flåm, 2018, p. 60). Reading the present paper, I wondered if her attention to divergence and alterity could be read as her hint that when dialogues are described in terms of "mutual construction of meaning", "shared understanding" and the like, crucial aspects of divergency and alterity in dialogues may be lost from sight.

It is perhaps here that Flåm also hints at another possible turn: attention to the *ethical aspects* of dialogues. When "expressive persons turn towards others in concrete situations", she writes, this calls for *answering responsiveness*. And, if I understand her correctly, this is not only an epistemic challenge, but even more an ethical one. "There is no place and no word outside of an *answering responsiveness* intertwined with ethical responsibility." Noticing this idea may very well have to do with how it resonates with my own research interests. Investigating dialogical practices through adolescents' experiences, I have suggested that helpful dialogues can be conceptualized as having (at least) three aspects: *Hermeneutic* through creation of new meaning. *Expressive* through offering space for vitality, and an *ethical aspect*: The way attention from others can be experienced as an *inviting* attention of interest and care, opening a space that the subject can enter through engaging in the dialogue (Bøe et al., 2015).

Flåm tells an inspiring story and looks ahead through introducing new ideas. But most importantly, she invites a joint exploration of future possibilities through her impatient and eager questions about the possible modes of dialogues to come: Who should meet? Where and when should we meet? How might the voices of those affected by the practices that are our concern be included? In Flåm's words: "To dare turning towards meeting at the margins, *at borders of the already known*, to invite alterity and explore polyphony - for each to find one's own way to continue".

Carina Håkansson

Sweden

Reading Anna Margrete's article means imagining to travel to different parts of the world, but also in time. It reminds me of some of the most important years in my work life when I was fortunate to meet with dedicated and engaged colleagues from South America and the Nordic countries. Tom Andersen made it happen, he is also the one who introduced me to the colourful network which consists of social workers, psychiatrists, nurses, psychotherapists, physiotherapists, psychologists, researchers. Each and everyone contributing with both professional and ordinary life knowledge.

As Anna Margrete Flåm describes many of the meetings took place in someone's home while eating, talking, and drinking: sharing dreams and experiences from practice and research. Beautiful moments which brought new understanding, hope, and strength to carry on back home. I recall the atmosphere and the joy. How very happy I felt to know each and every one.

I often wonder how would my work and life be if it had not been for all the persons involved in the network, and what would that had meant to all the people I meet in daily practice?

For sure I know it would have been different. Less joy. Less hope. Less knowledge. Less perspectives. If it had not been for the network my thesis *The Extended Therapy Room* would not had been written, and many of the things it led to would not had happened.

For example, I would not had visited either *Enfoque Nines* in Asuncion or *Funda Ces* in Buenos Aires. Leticia Rodriguez, Adela Garcia, Helena Cruz and their colleagues whom I have meet several times over the years would not had shared their essential knowledge with me, and it would not have been possible for me to share with psychotherapy students at *Ersta Sköndal Högskola* or at the University in Gothenburg.

If it had not been for Tom Andersen, I would have missed visiting Tromsö, and knowing Ann Rita Gjertzen, Magnus Hald, Anna Margrete Flåm, and Pål Talberg. In Pål's kitchen I was happy to meet with John Shotter and Eva Kjellberg. Meeting them led to meetings with others in different parts of the world, far too many to mention all by names, which developed new understanding, hope, and joy.

And so it continues... New people get to know each other... New knowledge meets that which is already known. New connections create new understandings. Humanity and love are fundamental phenomena and will always exist, at least as long as humans meet with other humans.

Follow footsteps – on a path over decades and continents

Kerstin Hopstadius

Sweden

Right at the beginning of the paper, a vivid scene: People gathering in a kitchen, coming from nearby and from elsewhere, some from as far as South America. They had come to take part in an ongoing post graduate program, now they faced an unexpected loss of Tom Andersen, a dear friend and creative contributor in the shared work and ideas concerning reflecting processes in mental health practice and beyond. At that moment they all approached an unpredictable future.

More than a decade later, in the middle of a global pandemic, a book is published in Spanish and Portuguese: *Palabras, Movimientos y Emociones, Nuestro homenaje a Tom Andersen*. [Taos Woldshare E-book: *Words, Movements and Emotions, Our tribute to Tom Andersen*]. Also, as editors, I see names that I recognize from Anna Margrete's kitchen in 2007. Adela Garcia, Leiticia Rodrigues, and guest editor Helena Maffei Cruz.

The network in the European Arctic North had its start in the 1980s and runs into present time. The subtitle of Flâm's paper says: "A telling by one of them". I, as a reader, I am invited to walk in the footsteps of the author, free to reflect on what is coming, step by step. With a sense of gratitude, I marvel that such a rich historical account of changes within ongoing practices can be presented in such a comprised format.

Within ongoing practice is more than a description. I tend to see it as an important awareness of what has been drawing participants together from all over the world. Reflecting and recording were research means to find ways that would allow every participant a choice to speak or be silent, and that every contribution would be received and respected. The many different meeting arrangements that are mentioned in the paper, I understand not as organizational charts, but signs of a readiness to change what is no longer seen as helpful and creative.

I pause in my reading and think about other arenas of therapist training and concepts of intervention. You, as a professional, could be presented as if you were coming at a theatre before the curtain rises. Also, that you would be the one to choose the play! Here, on the contrary, the reiteration of "within ongoing practice" stands for a position of respecting every participant as a human being with choices, as well as living within contexts worthy of interest and recognition.

Yet, with all this said, I sense that there might be something more, that has been adding to the longevity of these research and practice connections over such vast distances of the earth. The people who traveled to Northern Norway, and those who welcomed them, they all were impatient with mental health professionals as privileged and neutral experts. I would like to call them carriers of impatience. Whether they choose between philosophical positions, do research in bodily reactions, or make themselves available for the local community, this impatience leads them to new challenges such as "to be informed and formed by voices not so easily heard" (p 18).

Walking in the footsteps, lending the eyes of a contributor to a long and rich chain of events, is to touch a whole heritage of ideas in the making, and not just take them for granted. I am grateful for this reminder.

Glenn Larner

Australia

I must confess I love all things Scandinavian, the people, jazz, nature, the Vikings and especially the family therapy ideas and practices that have emerged and continue to inspire beginning with the work of Tom Andersen and colleagues and extended out to a dialogical way of thinking in the work of Jaakko Seikkula and colleagues with its varied contemporary applications across the globe. This article is an excellent summary of the history of collaborative, relational and dialogical therapy practice, and knowledge from a key participant in some of these conversations from the beginning. Anna Margrete Flâm has outlined clearly how an 'enduring dialogue of sharing' 'in the north' became part of an international network

of dialogue and collaborative practice that crisscrossed borders reaching South America at FundaCes, Buenos Aires but also ‘down under’ to Australia (Brown and Mikes-Liu, 2015; Schubert, Rhodes & Buus, 2020).

The paper deftly links key contributions to collaborative and dialogical thinking and practice by Harlene Anderson, Harry Goolishian, Ken Gergen and the Taos community, the developmental thinking of Daniel Stern and Colwyn Trevarthen on *bodily dialogical processes*, the writings of John Shotter on Wittgenstein and language and so much more. It then describes how “the South Americans arrived, finding their own ways in ...linking to ethically oriented scholars at home, such as Paulo Freire” to develop “new approaches to community therapy and community consultations” (pp.13-14). Thus, local communities of therapists were inspired to develop their own ‘shared knowledge and meaning making networks’ thereby allowing ‘family therapy’ to grow and adapt as a living knowledge and practice into *relational network work*.

This is music to the ears, like jazz so inspiring, creative, and ground-breaking. As I write this, I am listening to a wonderful creative Norwegian guitarist Terje Rypdal who has collaborated with a host of contemporary jazz artists across the world since the 1970’s. The generous and open sharing that defines a relational network web described in this paper is based on an ethical gesture of hospitality. As Tom Andersen eloquently put it: “I understand ethics as activities that connect one’s self with Others (p.11)” with ‘dignity and integrity. Drawing on this ethical imperative, Flåm notes: “Epistemic responsibility of answering the other as an expressive person addressing our answers, enters as an intrinsic feature of any dialogue (p.13)”. It speaks to the fact that “language has an ethical curve in the approach--attunement, relationship, and responsibility of one interlocutor for another (Larner, 2015, p. 446).

It is heartening to be reminded that one’s work as a therapist is grounded in a community of practitioners that ‘criss-crosses’ international borders to challenge prevailing paradigms of mental health. A relational network created within local practices and contexts that give voice to persons as relational and speaking beings! Here an overriding challenge is how to invite ‘linear’ therapists to the dialogue. It is especially relevant in the time of the pandemic to be reminded by Flåm as a well-known Jazz standard puts it, that we are connected and *Alone Together*.

Per Arne Lidbom
Norway

First, it was a fascinating and inspirational article to read. My first reflections was “this is the story of engaged and brave people who seek each other in the purpose to develop an understanding that influenced their practices in a human direction”. And in addition to that develop an understanding that can be an alternative to the traditional medical model. It is astonishing how they in the beginning and now, continually are seeking words and theories to come closer to what it means to be a human, and what is happening when people meet and talk about what matters. And when they are one step closer to understand this, they immediately seek for the next step.

I then realized the how important this knowledge is. In a time where health care systems are more concerned with what is happening inside a person than what is happening between persons. How this development based on a medical model is about to become the only acknowledged model within the health care systems despite the limitations of the model. This development is unfortunate because health care systems will need an alternative to today’s

practice today. So, in some way we must preserve and further develop the knowledge that is concerned with the relational and contextual human.

How can that be done? In some way the answer lies in the past. Do as they did then, seek each other, find meeting places, and talk together about what matters. We owe that for the persons who seek help, for those who have developed this important knowledge and last but not least to the field of mental health.

Adela Garcia and Leticia Rodriguez
Argentina Paraguay

Anna Margrete's text is an invitation to experience a conversational journey in the path of a generative process looking for new ideas and practices in working with families.

Initiated in the European Arctic North, a group of practitioners became interested in finding new answers in mental health practices. For that, they invited "*all who wanted to learn by talking to and listening to each other in search of new practices and answers in ongoing work.*"

The conversations included colleagues, family members, clients and people involved in the consultation context. Multiple conversations and transformations took place along the road.

The historical lines developed in the article, account for the time and the process of the generation and development of the network. The inclusion of different voices increasingly enriched the therapeutic practices, reaching the present moment where they are seeking to enrich practices in other areas, for example education, justice, community, organizations, among others.

We learned about this network through Tom Andersen during his frequent visits to South America since the 1990s. His enthusiasm when talking about it, led us, after several conversations, to the development of the Program "Triángulo Austral", in Argentina, Brazil and Paraguay. From there on, we visited the North and met several participants from the network, feeling included from the very beginning. And, we remain connected, even after Tom's unexpected departure in 2007, in the collaborative and dialogic networks and activities of the International Certificate of Collaborative-Dialogic Practices.

We received this beautiful text with great joy as we recall so many experiences shared on this conversational journey. And, even more, it was very significant for us to have received the invitation from Harlene, to include our voices by commenting on Anna's article, continuing the conversation that began since her visit to our countries.

We highlight the richness of this article, which gives an account of the values with which this project begins: generating new ideas with others, thinking together, being able to listen to each other. It is in the dialogical participation, of mutual inclusion between the protagonists of the conversation, in the appreciation and acceptance of the differences that the generation of knowledge takes place.

The entire article is an exercise in looking at the conversational process that takes place before the creation of a visible practice. Even the conversations that made this article possible, leaving nothing for granted or vague enough for the reader to suppose. On the contrary, it offers a description of the events that have taken place, from Anna's experiential perspective.

We think of this text as a map that guides us to find a treasure chest. A chest, that promises an endless treasure. One which is among the infinite possibilities that arise when one has the necessary flexibility and humility to abandon "knowledge" and practices full of certainties. One which values, honours, and highlights the knowledge that is generated in the unique encounter (geographically and historically located), locally and from practice.

In this article, Anna Margrete invites us to cross the borders between languages, cultures, disciplines and professional fields. She invites us to travel back in time, hand in hand with authors who, although they have been known from certain foundational ideas (in their time and context), cannot remain static. She shows us, in a generous and careful way, how ideas evolved from new questions that emerged from practice, from conversations, relationships and encounters. The construction of a community (which grew organically) around the search for answers to these new questions and in the fertile terrain of curiosity, respect for multiplicity and differences, reflections, has generated fruits that continue to grow.

Collaborative and dialogic practices are generating innovations in areas beyond therapy such as education, justice, organizations, human resources, etc. This article gives an account of the long road we have travelled. Now we have the challenge to move on.

Dialogical practice presupposes research

Jaakko Seikkula

Finland

This paper is an inspiring description of the history of the Tom Andersen initiated network, which started in the Arctic, but from the very beginning involved a lot of interest in Europe and Northern and South America. The human view is entirely different compared to the mainstream psychiatry. One way to see the history is to see it as a survival struggle for meeting full human beings instead of meeting with people who have brain produced symptoms, which need to be cured by neurobiological interventions mainly. I suppose that for the humankind this survival struggle will prove to be not-before-seen valuable work. Being one of the original members in the reflective team idea Anna Margaret Flåm gives a valuable contribution to understand the history that has affected the family therapy practice throughout the world. But this is not only history. In the reflective movement embodiment has become an important element. Tom Andersen was strongly bodily orientated. He used to speak about the importance of breathing as a sign of the response to the saying of the therapist.

In Tornio in Finland I was involved in a remarkably similar process starting from the beginning of 1980's. In Finland we have a consistent system of psychotherapy education and we were interested to organize psychotherapy training for the entire staff. When starting with systemic family therapy quite soon we also saw the limitation of the systemic point of view. For instance, the Milan team said that systemic family therapy is not possible in hospital settings whereas we had seen inspiring results from inviting families into the meetings. First as a part of family therapy, but thereafter since 1984 to open therapy meetings. The change of our practice with families was caused by our uneasiness to have families involved in the form of family therapy where the families needed to be changed by our interventions.

One of the differences has been that in Tromsø - especially Tom Andersen – there was always a focus on what was happening in the outside world. In Tornio, in the beginning we did not have that interest but wanted to concentrate on our own work. We did a lot of research and through this research Open Dialogue has become a world known phenomenon.

There are a lot of meetings that has been an important forum for generating new practices. In the article one of them is missing. During the last years there has been an enormous grow of training programs in Open dialogues. In my knowledge we have training programs in about 30 countries and at the same time especial Open Dialogue trainers training has been organized to guarantee that in each country there is a process of their unique context.

One question should always be: Why our enthusiasm in the 80's did not create a larger long-standing success in reflective and dialogical practices? In my mind, one problem has been the underestimation of the importance of research. In the beginning research was neglected in our society and has only recently received more access. We could suppose that if research in its several forms had been accepted as a legitimate part of our network, perhaps all this would not be a description about survival struggle, but instead about an inspiring approach used in many fields of social and health care. This will be the future of our practices.

Learning about tellings of our histories

Gail Simon

United Kingdom

Ann Margrete Flåm's paper on the transnational history of Norwegian family therapy reminded me of a conversation from a few years ago in which I learned something important about different ways of telling the history of family therapy.

One evening in the warmth of Anne Hedvig Vedeler's cabin in the white winter mountains, she asked, "I have to teach the history of family therapy this month to a group of new students. How would you do this, Gail?" I felt excited as I spoke of the development of ideas and practice through the timing of published papers, their writers, their geography, and the significance of those conceptual shifts for systemic practice. At the end of my whirlwind history of family therapy, the room was still. I could tell I was about to experience the graciousness of Anne Hedvig's response. "You know, I'm thinking there may be quite different ways of speaking about the development of professional practice. You describe the history through the publications; they are the milestones. Here in Norway, we don't use papers to mark out the history. We talk about the history through the meetings: the year when we met in Tromsø and Tom Andersen spoke of such and such; the time so and so came to talk with us all in Oslo. It is a peopled history, of talk, of places, of meetings, of in the moment encounters. Of emergence, together."

I remember exactly where we were sitting in that moment because I felt some profound learning. I realised I was not part of the teams conferences era in which teams travelled and met and developed practice together. But I heard something about the systemic Norwegian community, and perhaps about Norway too, that continues.

For those of you who don't know, Norway is a long thin country. You can't get the train to many parts of it. You have to drive for days – which would not be easy in the winter months - or you take a plane. You would think that would put people off arranging meetings but meeting in person has a particular kind of value in systemic Norway. Travel is part of what people do to be connected; more is possible in being present with others. But presence is more than physically travelling to another town. It is preparing oneself (emotionally, intellectually, physically) to be present with others. How have we learned as a systemic profession the kind of openness and preparedness in our relationships to be able to cross into new territories?

Ann Margrete Flåm shows how Norwegian systemic therapy has come to represent a culture of valuing talk, exchange-in-the-moment, oral storytelling, the importance of living meetings. This paper got me wondering how we document history and celebrate the contributions of individual people or teams *and* acknowledge the land and practices we inhabit as a colonial people. How do we start to recognise the influence of displaced peoples and ancient communities of peopled knowledge on our contemporary systemic practice?

Aside from the irregular boundaries of the sea, the European Arctic North is a borderless region – at least it has been for the Sámi peoples until modern day nations asserted their borders in physically defined ways. Age old routes inscribed on the mind-heart-soul maps of the Sámi peoples traverse terrain now claimed by remote powerful others.

What borders do we systemic therapists create when we talk about the European Arctic North and collaborative dialogical practice if we do not mention the Sámi people who Tom Andersen claimed influenced his ways of knowing, being and doing? Is Open Dialogue an accidental relative of Sámi campfire ways of being and communicating? Ideas travel. We think they are ours. It is easy to separate ideas from their original contexts or uses. But Norway is not alone in some elements of its systemic history having been influenced by Indigenous people. In shaping narrative therapy, Michael White drew on the rituals and wisdom of aboriginal peoples in what is now called Australia. The Just Therapy team (Warihi Campbell, Kiwi Tamasese, Flora Tuhaka and Charles Waldegrave) explicitly shared the culturally situated knowledge and know-how of Maori people in New Zealand which have enriched western family therapy. Canadian colleagues (Cathy Richardson, Allan Wade, Vikki Reynolds, for example) show how their work is influenced by the knowledge of Indigenous peoples and recognise that they live on the lands of displaced Indigenous inhabitants. Ideas and values do not know borders. Perhaps the ideas, practices and values of the Sámi people have leapt from territorial know-how into professional know-how.

Ann Margrete Flåm offers us a gift in her documenting some of the history and geography of systemic practitioners in Norway as a hub of international and national connection in the creation of important theory and practice. I admire that Norwegian family therapy has stayed Norwegian while being an international player in the field and has resisted being colonised by the dominant language of family therapy, English, maintaining its own Norwegian publications and conferences. In this era of checking whose lives matter, whose ideas are acknowledged - and why or why not, it is perhaps a good time for all systemic therapy communities to also work towards acknowledging the direct and indirect contributions of Indigenous peoples to contemporary systemic therapy.

Rolf Sundet

Norway

Reading this paper brings me back to 1985 and a meeting in St. Gallen, Switzerland, in the American Society of Cybernetics. Here I met Anna Margrete Flåm and Tom Andersen. One evening, meeting up with them in an old inn together with a group of other Norwegian, I was introduced to an idea of a conference that Anna Margrete and Tom named “The Greek Kitchen in The Arctic”. For me that was the beginning of a journey in practical and theoretical work that still goes on 36 years later. I was there because I had gotten fascinated with the work of Humberto Maturana. I heard Maturana and others connected to the American Society of Cybernetics, but the importance was the evening meeting with Anna Margrete and Tom. They had this mad idea that they would gather a group of “epistemologists” and a group of clinicians. The first group was Maturana, Heinz von Foerster, Ernst von Glasersfeldt and Stein Bråten.

The clinicians was Boscolo and Cecchin, Goolishian and Anderson, Anna Margrete and Tom. Lynn Hoffmann was introduced as part of the first group, but as I remember she argued for her status as a clinician. One aspect of this was meeting and listening to these two groups, but just as import was the atmosphere and manner of organizing the conference. I had never experienced anything like it, and I still have not been to anything like it in the following years. It was special. Coming into the conference hall we were met by the music of Irish folk group Clannad over the speakers and then sitting in circles around the two groups, shifting their position between speaking and reflecting on each other's work.

There are many aspects of this conference, but one thing stands out. Harry Goolishian stated that we had to leave the systemic metaphors and directed our attention towards language, and especially ideas connected to something called postmodernism. It changed my focus forever in my own work, at the same time leaving me, in addition to the excitement, also feeling a worry that has followed me ever after. The worry that by putting language at the centre, in addition to the many opportunities created, we also created our own prison; locked into language with nothing to point to but words and meaning. Non-meaning, and that which could be sensed as being outside of language seemed to be off limit.

The paper by Anna Margrete maps the story of an important network and its ideas and perspectives, not only for us Norwegians, but internationally. How to look upon knowledge, how to do research, and what is the relationship between what we name as knowledge in our practice as therapists? Reading the paper, remembering all the twists and entanglements of ideas and their changes over time is a testimony of a group of therapists and their creativity and innovative work. Following them over the years also reminds me of my own movements and changes, ending in these days with affirm belief that yes, language is important, but it is only half of the story. There is something outside language that language feeds on and depends upon. I like to call it reality and although language is an important part of the real, the real is just as much filled with non-meaning, materiality, and causes.

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