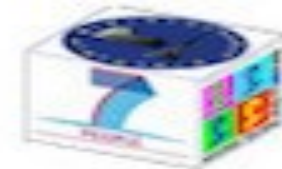




European/International Joint PhD in Social Representations and Communication International Lab Meeting - Spring Session 2015



European Commission REA-Research Executive Agency
FP7 - PEOPLE Initial Training Networks
So.Re.Com. Joint-IDP
(PITN-GA-2013-607279)



Funded by the European Union

The “Anthropological”, “Narrative”, “Dialogical” and “Subjective” paradigmatic approaches to Social Representations

at the European/International Joint PhD in Social Representations & Communication
Research Center and Multimedia LAB

26th - 29th April 2015



SAPIENZA
UNIVERSITÀ DI ROMA



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The dialogical paradigmatic approach to Social Representations Key epistemological premises for modeling empirical researches

Jorge Correia Jesuino (ISCTE-IUL, Lisbon University
Institute, Portugal)
(CFCUL, Center of Philosophy of Science of the University
of Lisbon, Portugal)

FIRST PART

DIALOGICAL TURN

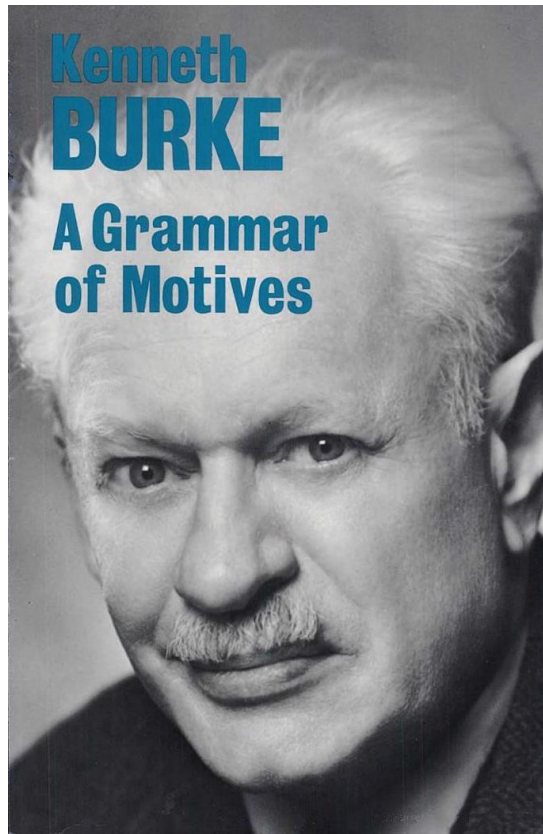
DIALOGICAL TURN

Dialogue

Dialogism

Dialogicality

Dialectics



DIALECTIC in GENERAL

By dialectics in the most general sense we mean the employment of the possibilities of linguistic transformation

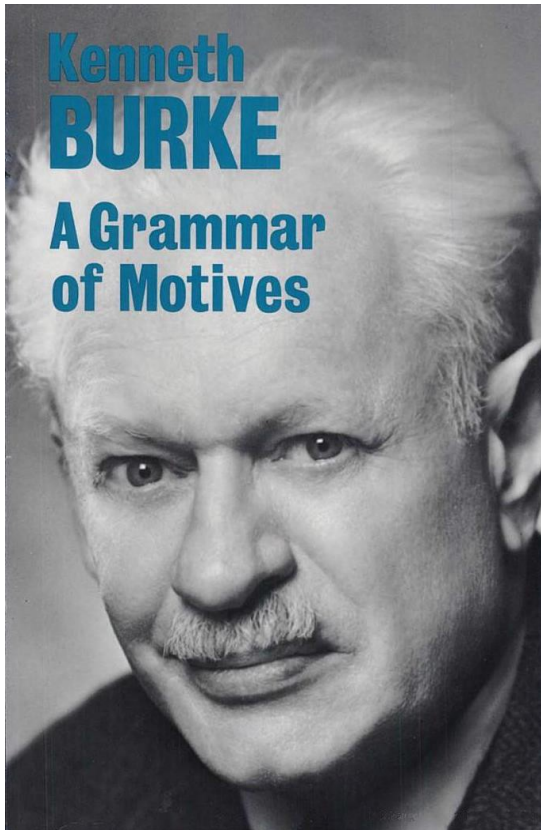
Three heads

(1) Merger and division

(2) The Three Major Pairs: action-passion,
mind-body,
being-nothing

(3) Transcendence

Kenneth Burke The Grammar of Motives p 402



Other definitions of dialectic are: reasoning from opinion; the discovery of truth by the give and take of converse and redefinition; the art of disputation; the processes of "interaction" between the verbal and the non-verbal; **the competition of cooperation or the cooperation of competition**; the spinning of terms out of terms, as the dialectician proceeds to make explicit the conclusions implicit in key terms or propositions used as generating principle (the kind of internal development that distinguishes mathematical systems); **the internal dialogue of thought**, as with the inward way of Thomas a Kempis, or as with ratiocination and calculation generally; or any development (in organisms, works of art, stages of history) got by the interplay of various factors that mutually modify one another, and may be thought of **as voices in a dialogue or roles in a play, with each voice or role in its partiality contributing to the development of the whole**; or the placement of one thought or thing in terms of its opposite; or the progressive or successive development and reconciliation of opposites; or so putting questions to nature that nature can give unequivocal answer. **An ever closer approximation to truth by successive redefinition is sometimes offered as the opposite of the dialectical method, or such "spiraling" may very well be taken as the example par excellence of dialectic.**

Kenneth Burke *A Grammar of Motives* 1962 p403

DIALOGISM

Philosophical term as ontology and epistemology of humanity

Contrasts with monologism

The universe is no longer a mere IT to us but a THOU

W. James The will to believe (1896 pp25-27)

DIALECTICS

Take a dialogue and remove the voices (the partitioning of voices), remove the intonations (emotional and individualizing ones), carve out abstract concepts and judgments from living words and responses, cram everything into one abstract consciousness-and you have dialectics

M Bakhtin 1970/71

Dialectics of Nature versus Dialogic of Culture

DIALOGICALITY

Social-psychological capacity of humans to think, communicate
act and socially engage with others

Markova 2003 p85

DIALECTICS vs DIALOGICALITY

In contrast to Hegelian/Marxist dialectic, dialogicality is not goal-directed. The Ego-Alter interdependence is a communicative interdependence(...)
Since dialogicality is open, multifaceted and multivoiced teleological explanations make no sense

Markova 2003 p96

MACRO-DISCIPLINES

Natural Sciences

Social Sciences

Humanities

PSYCHOLOGY

Social psychology

Psycho-linguistics

Cultural psychology

.....

PHILOSOPHY

Ontology

Epistemology

Ethics

.....

BAKHTIN'S CIRCLE

M Bakhtin (1895-1975)

V N Volochinov (1895-1936)

P N Medevnev (1892-1938)



BIBLIOGRAPHY

The class will consist of a reading and discussion of all the works of M. M. Bakhtin and his colleagues who formed the Bakhtin Circle. Students will write a research paper grounded in Bakhtinian theory.

Texts (on order at Von's; some may be out of print and will have to be acquired in other ways):

Bakhtin, M. M. *Art and Answerability: Early Philosophical Essays by M. M. Bakhtin*. Ed. Michael Holquist and Vadim Liapunov. Trans. and notes Vadim Liapunov. Supplement trans. Kenneth Brostrom. Austin: U of Texas P, 1990.

Bakhtin, M. M. *Problems of Dostoevsky's Poetics*. Ed. and Trans. Caryl Emerson. Intro. Wayne C. Booth. Minneapolis: U of Minnesota P, 1984.

Bakhtin, M. M. *Rabelais and His World*. Trans. Hélène Iswolsky. Bloomington: Indiana UP, 1984.

Bakhtin, M. M. *Speech Genres and Other Late Essays*. Ed. Caryl Emerson and Michael Holquist. Trans. Vern W. McGee. Austin: U of Texas P, 1986.

Bakhtin, M. M. *The Dialogic Imagination: Four Essays*. Ed. Michael Holquist. Trans. Caryl Emerson and Michael Holquist. Austin: U of Texas P, 1981.

Bakhtin, M. M. 1993. *Toward a Philosophy of the Act*. Ed. Michael Holquist and Vadim Liapunov. Trans. and notes Vadim Liapunov. Austin: U of Texas P.

Medvedev, P. N. *The Formal Method in Literary Scholarship: A Critical Introduction to Sociological Poetics*. Trans. Albert J. Wehrle. Baltimore: Johns Hopkins UP, 1978.

Shukman, Ann, ed. *Bakhtin School Papers*. Oxford: RPT Publications, 1983.

Voloshinov, V. N. *Marxism and the Philosophy of Language*. Trans. Ladislav Matejka and I. R. Titunik. Cambridge: Harvard UP, 1986.

Voloshinov, V. N. *Freudianism: A Critical Sketch*. Trans. I. R. Titunik, and ed. in collaboration with Neal H. Bruss. Bloomington: Indiana UP, 1987.

CONTEXT

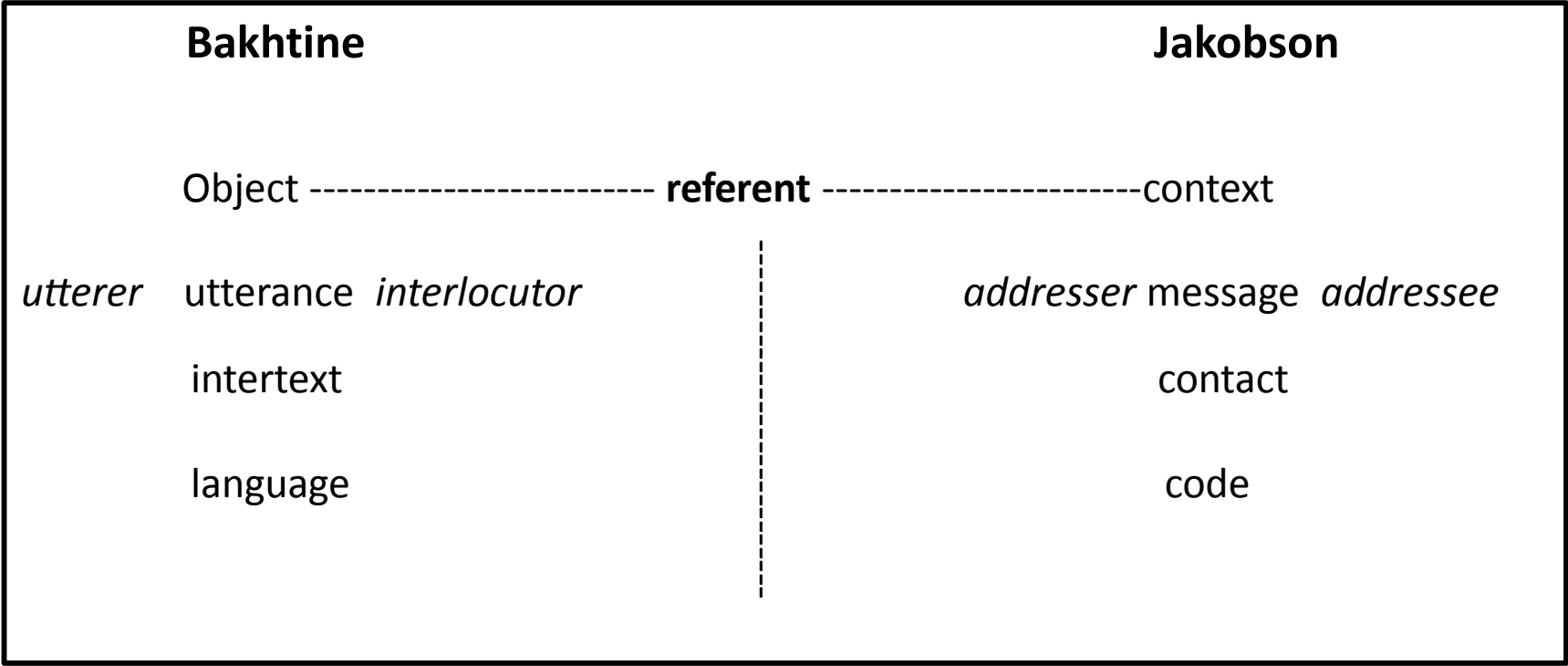
Russian Formalists

Post Kantians Marburg

Freud

Vygotsky

COMMUNICATION MODELS



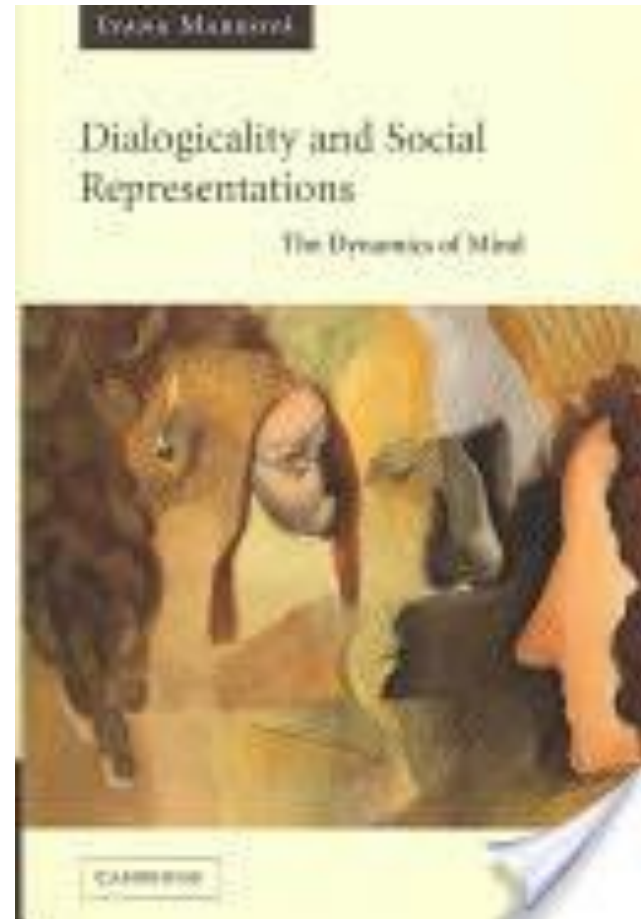


SECOND PART

NEW DEVELOPMENTS

NEW DEVELOPMENTS

Dialogicality and Social Representations



Most recent books:

Marková, I.: *Dialogicality and Social Representations* (2003/2005, CUP);

Marková, I. (ed.): *Trust and Democratic Transition in Post-Communist Europe* (OUP, 2004);

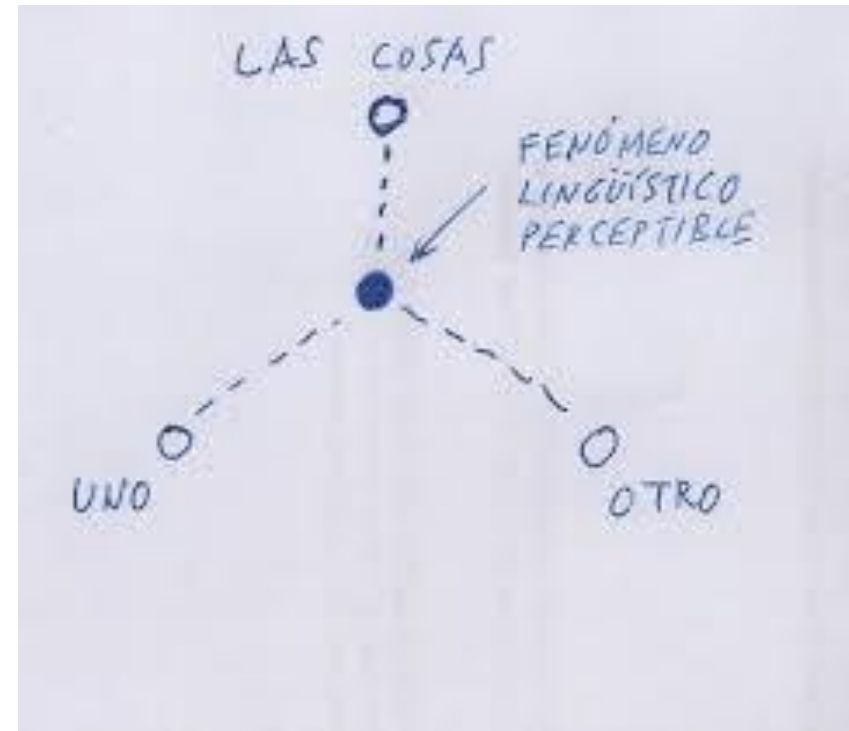
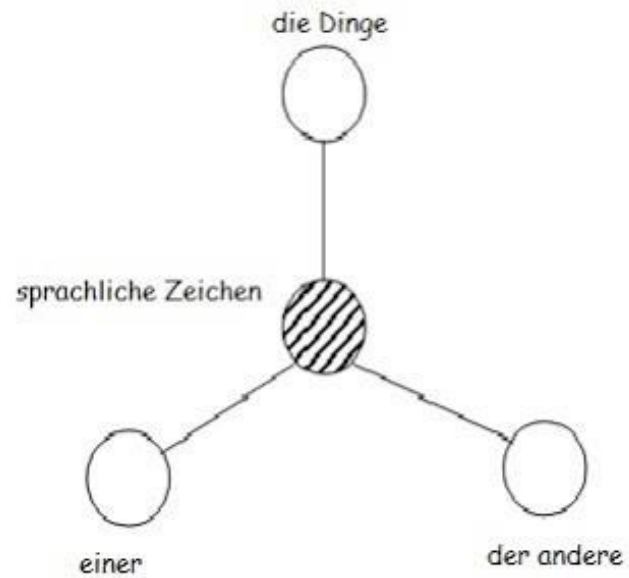
Moscovici, S. and Marková, I.: *The Making of Modern Social Psychology* (2006, Polity Press);

Marková, I., Linell, P., Grossen, M. and Salazar Orvig, A.: *Dialogue in Focus Groups* (2007, Equinox);

Marková, I. and Gillespie, A. (eds.): *Trust and Distrust: Sociocultural Perspectives* (2008, Information Age);

Marková, I. and Gillespie, A. (eds.). *Trust and Conflict: Representations, Culture, Dialogue* (2011, Routledge).

ORGANON MODEL



Bühler, 1934

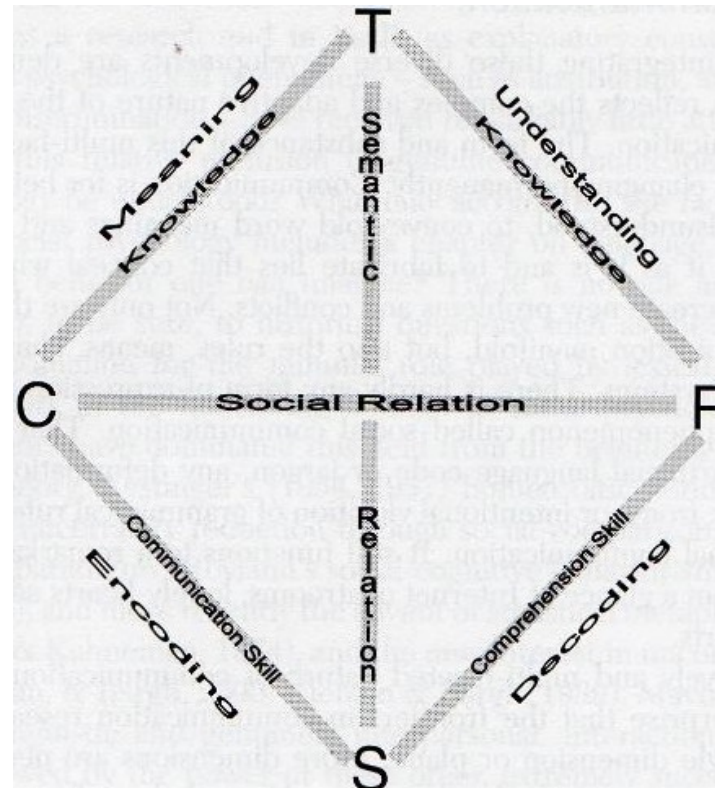
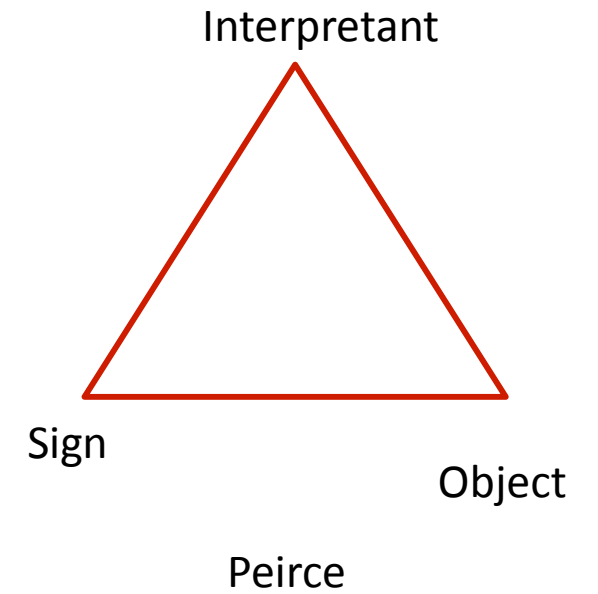
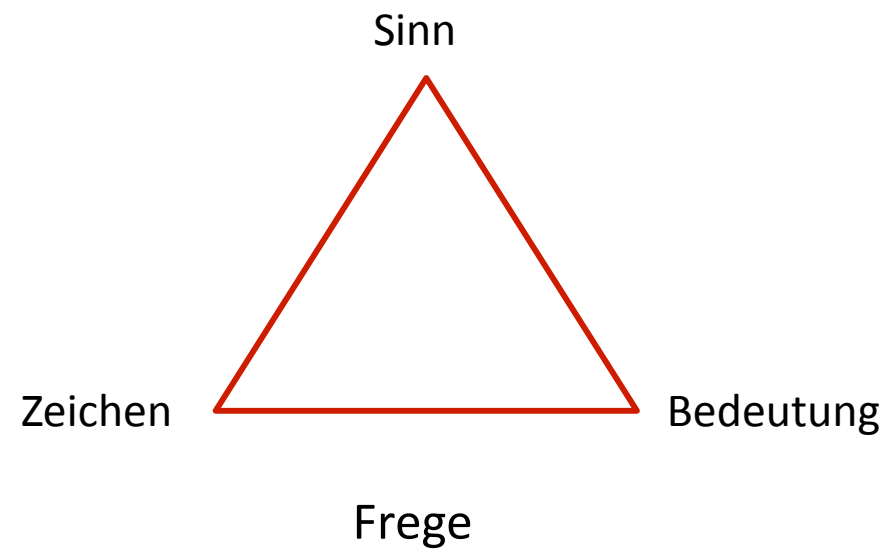
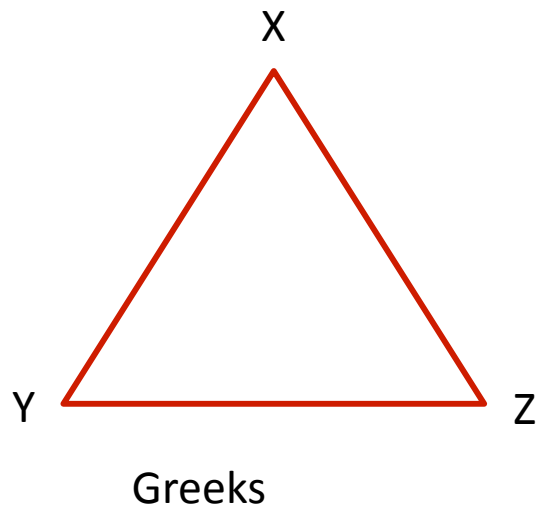


FIGURE 1.1 General framework for the analysis of social communication processes .

Klaus Fiedler, 2007

SEMIOTIC TRIANGLES



Peircean Types of Signs

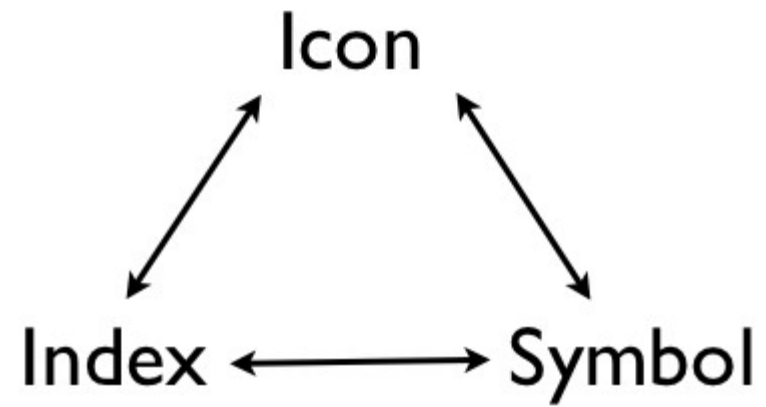
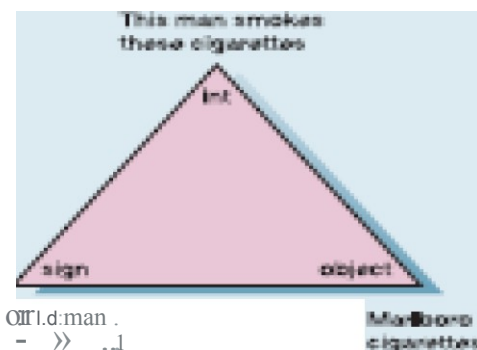
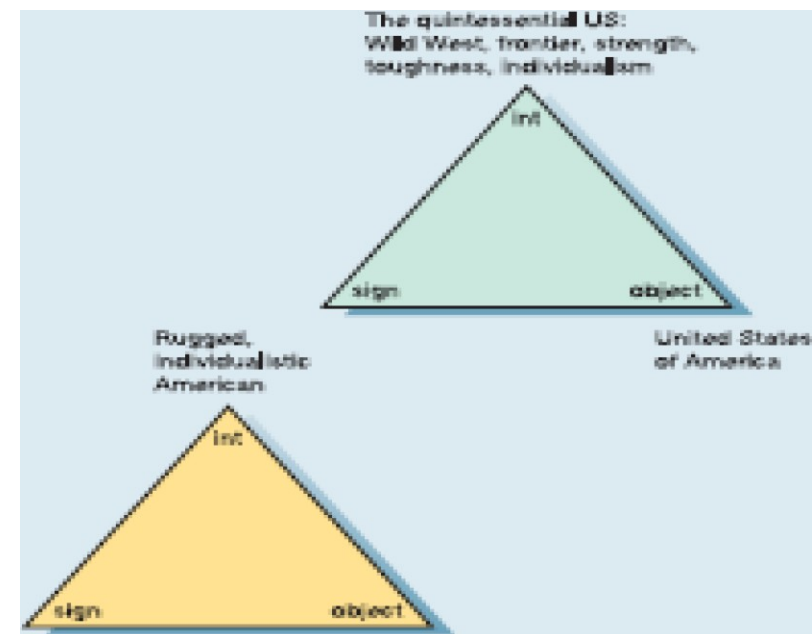




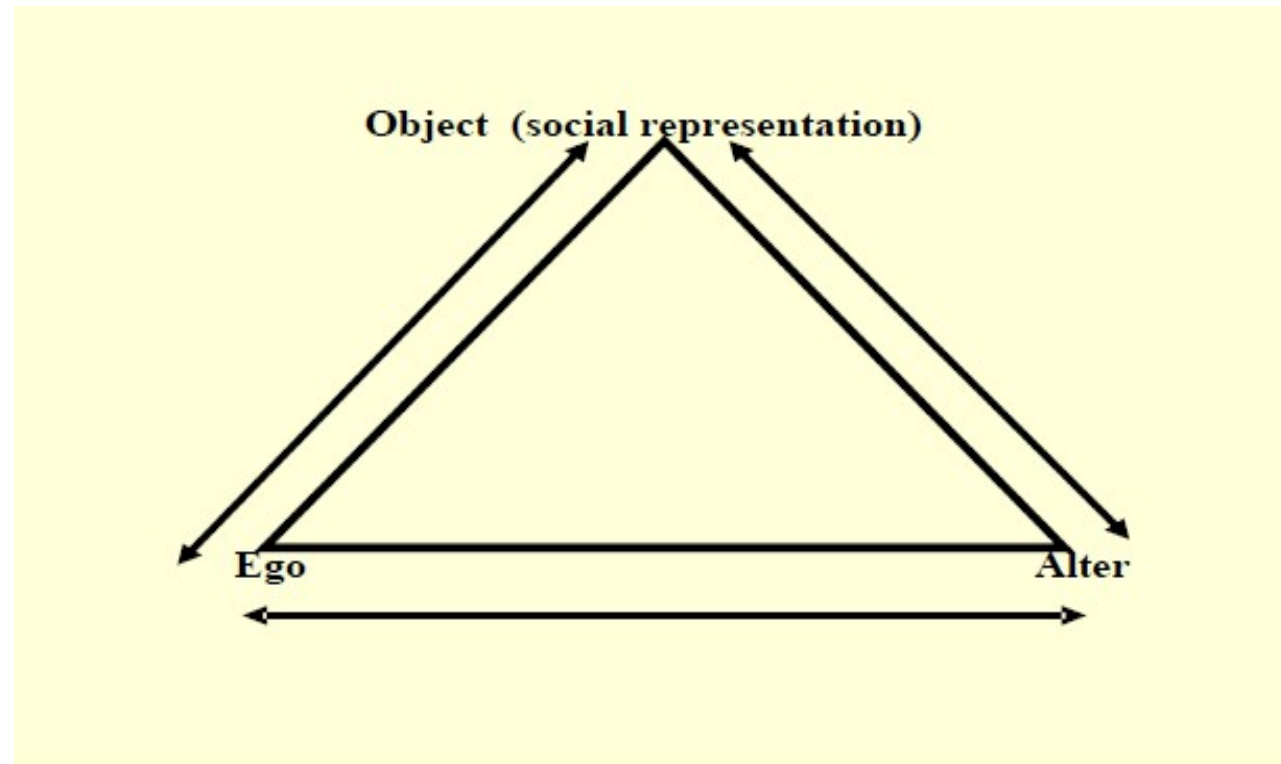
Figure 2 Relationship of components semiotic analysis of meaning



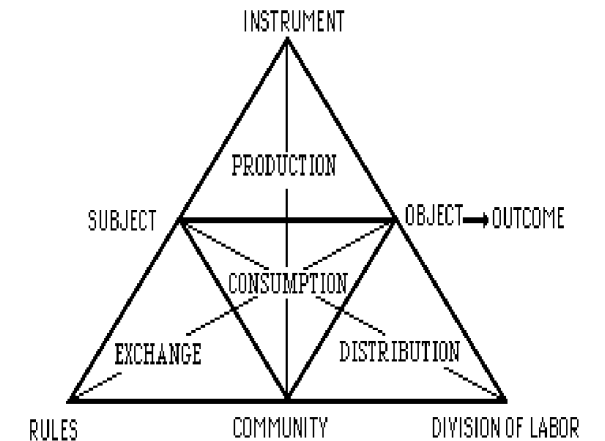
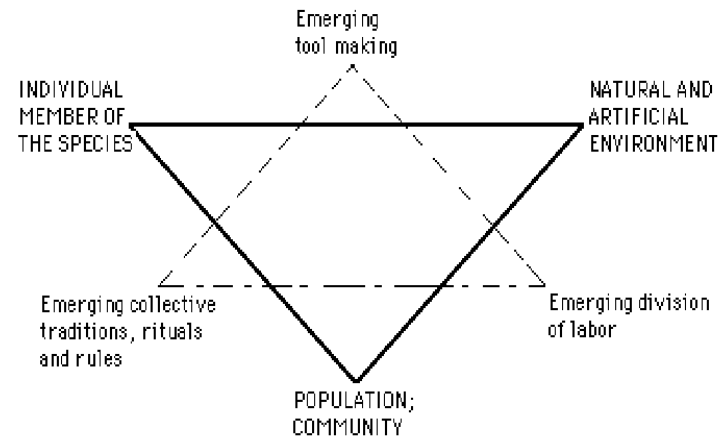
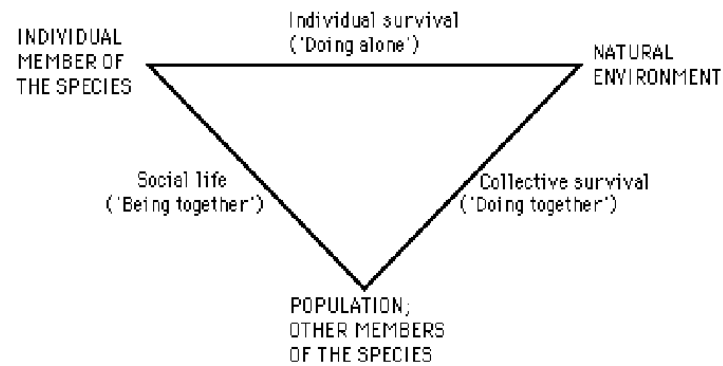
The Marlboro Man

Go- 1: Old man .
t- - >> .1
..e_ arcu_d .p
..,«!.....«! tu

-EPISTEMIC TRIANGLE



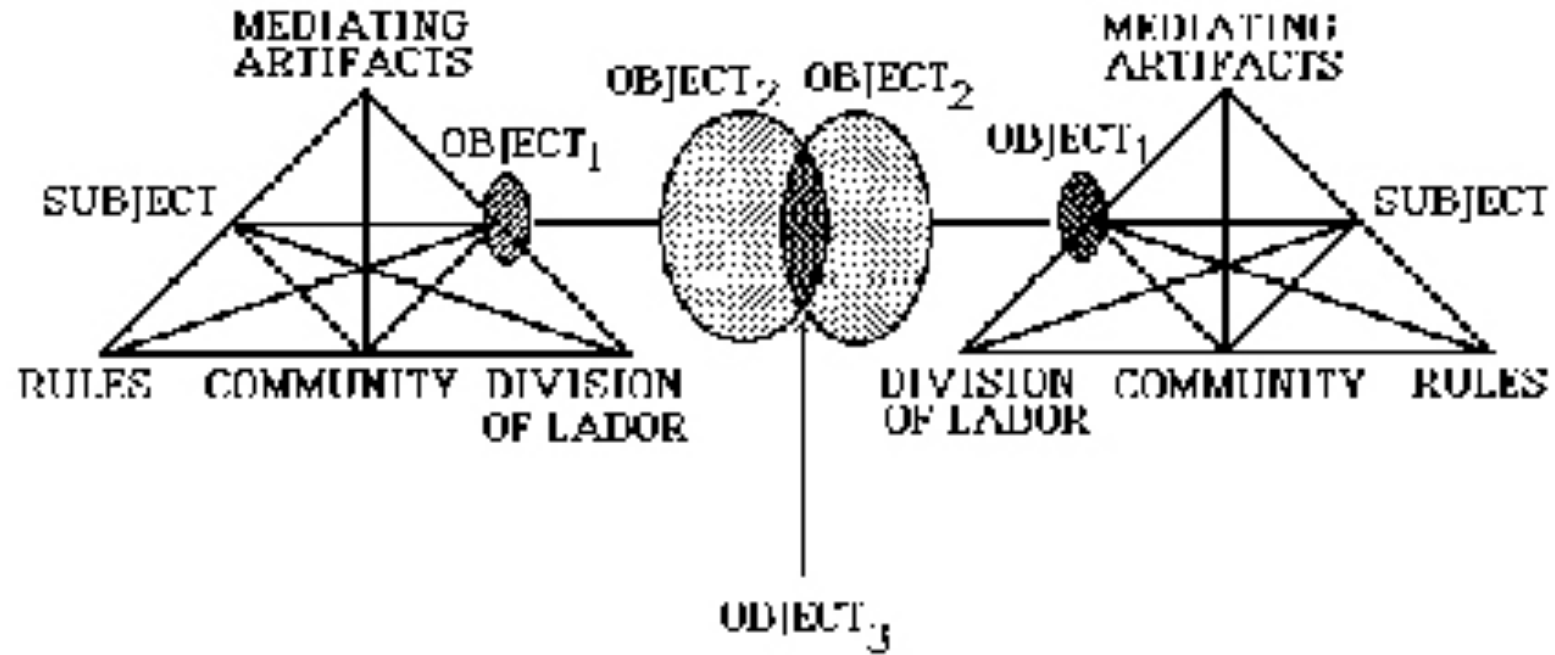
Triangle of Activity



The structure of a human activity system (Engeström, 1987, p. 78)

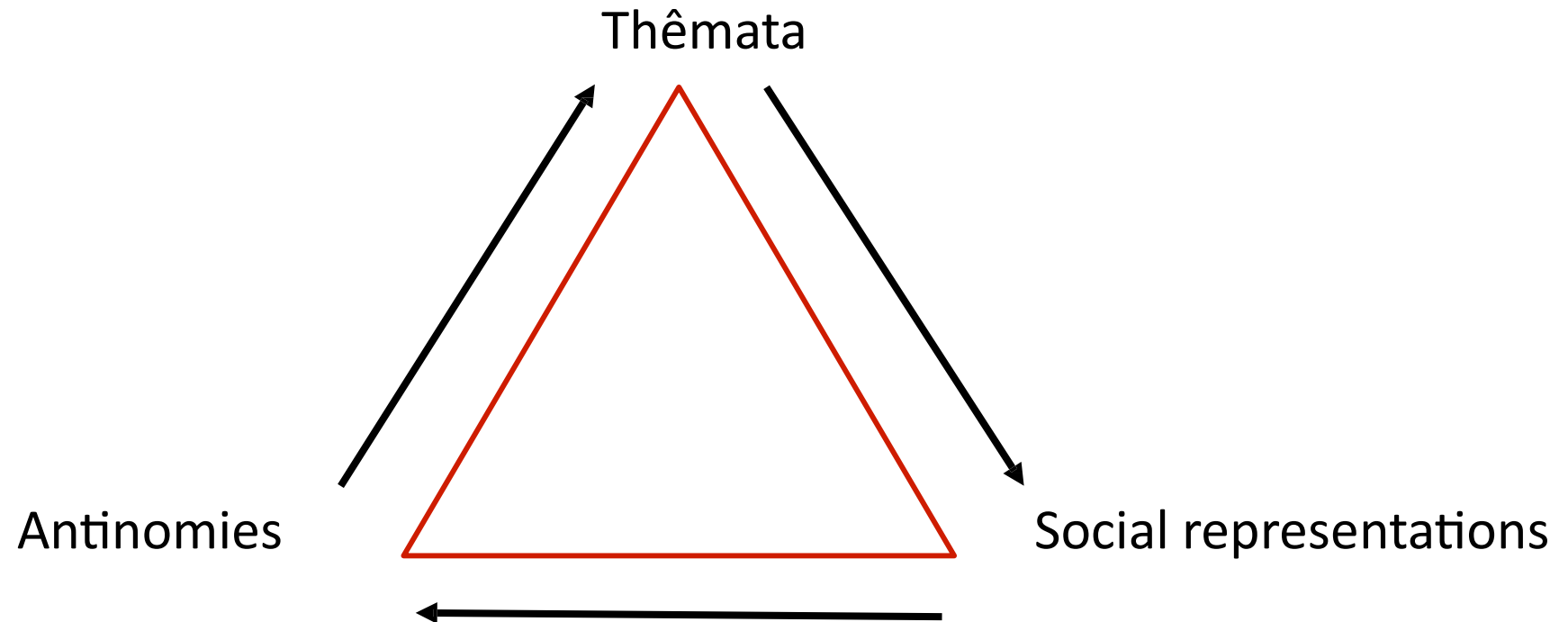


Two interacting activity systems as minimal unit of analysis for expansive design



Engeström, 2001a, p. 131

SOCIAL THINKING DYNAMICS



I Marková, 2003

DYNAMICS

Antinomies in common sense become ***thêmata*** in the course of certain social and historical events, e.g. political, economical, religious and so on, they turn into problems and become the focus of attention and a source of tension and conflict. It is during such events that antinomies in thinking are transformed into ***thêmata***: they enter into public discourse, become problematised and further thematised. Then they start to generate ***social representations*** with respect to the phenomenon in question.

Markova 2003 p184

3rd PART

LINKING SOCIAL REPRESENTATIONS TO COMMUNICATION

Back to Moscovici

1. Any representation is a representation of something
1. Everything is a representation of something
2. Every representation is a representation of someone

Psychonanalysis 1976 19-21

Representing

...an object means both according to the status of a *sign* and getting to know it by making it significant

$$\text{Representation} = \frac{\text{figure}}{\text{signification}}$$

Any figure has an aura of meaning, and any meaning appears in a figurative or iconic pattern

Moscovici (1976) 21

RESEARCH STRATEGIES

Content analysis

Observational techniques

Conversational analysis

Hermeneutics

ALTERNATIVE MODELS

Structural

Social categorisation

Ethnographic

Dialogical

FOCUS GROUP

Thinking societies in miniature

1.External and internal framing

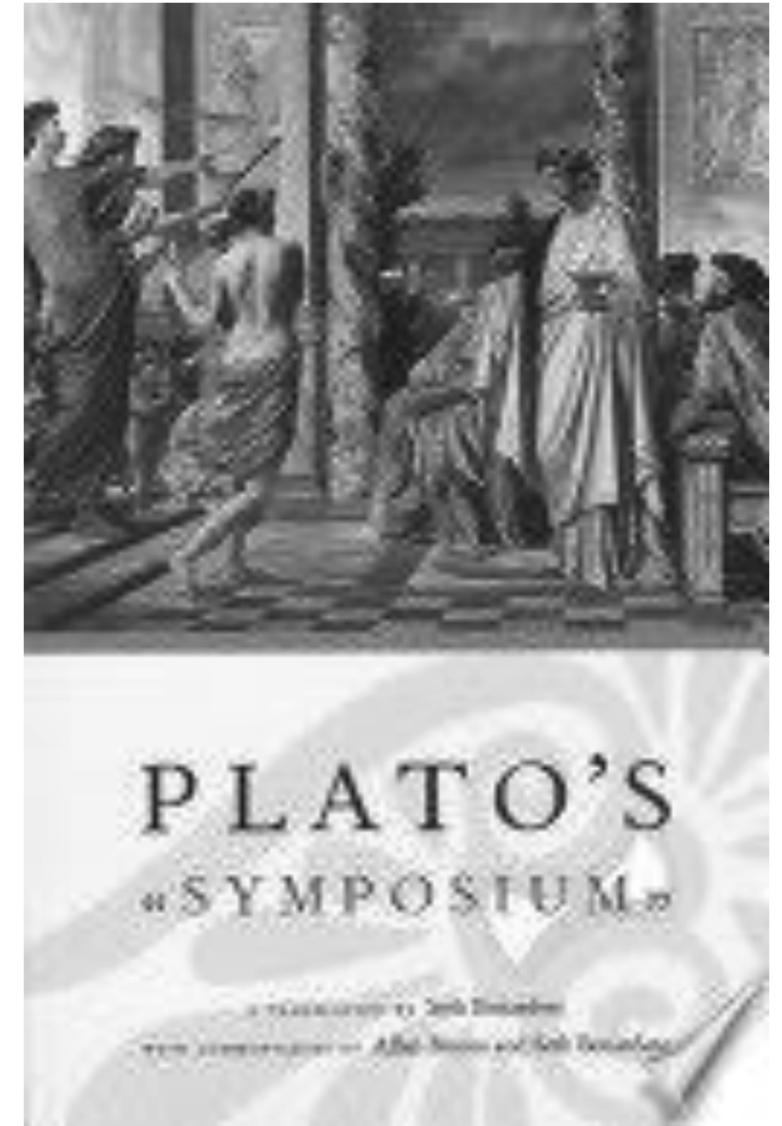
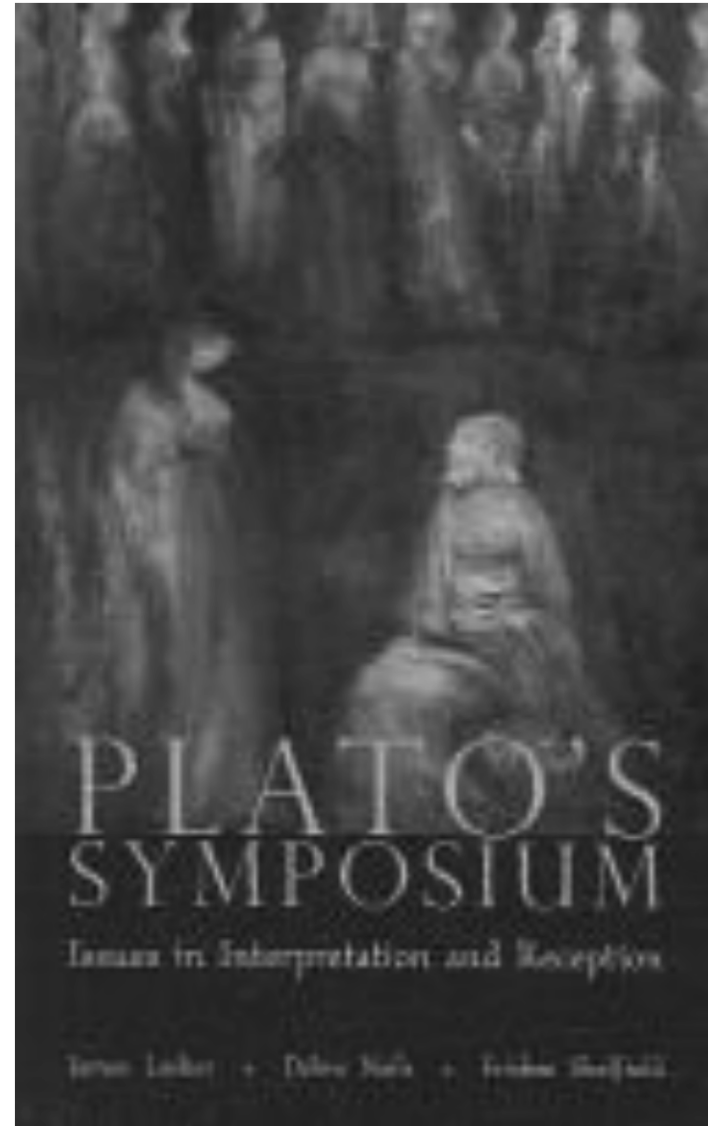
2.Heteroglossia

3.Addressivity and answerability

4.Historically and culturally shared social knowledge

CODA – REVISITING THE PLATO'S SYMPOSIUM

Plato's Symposium: The Ethics of Desire



DIALOGICAL AND DIALECTICAL FEATURES

1. Polyglossial and heteroglossial
2. Distinctive genre
3. Multidimensionality of structure plot
4. Intersection of past, everyday reality and future
5. Inconcludness and incompleteness

Semiotic Square

Greimas Semiotic Square

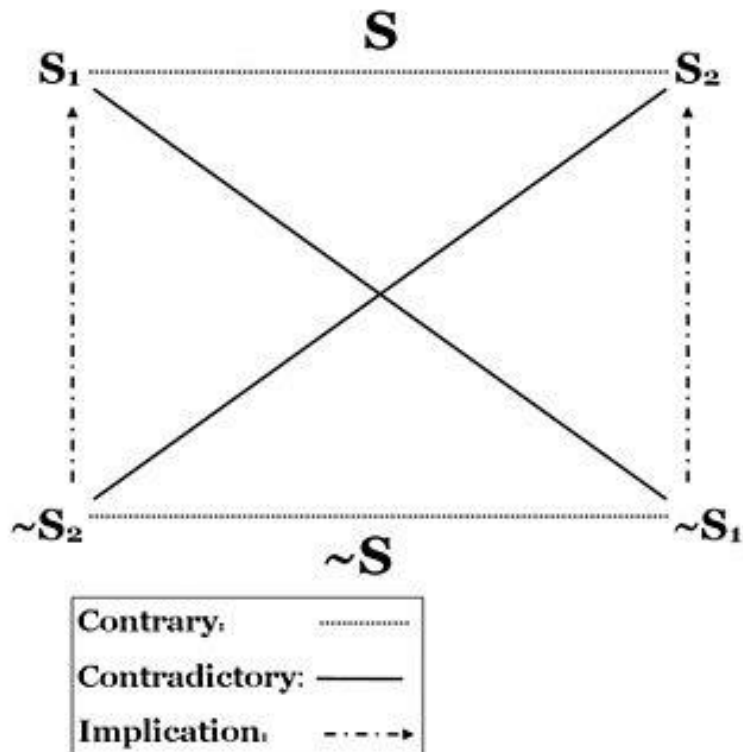
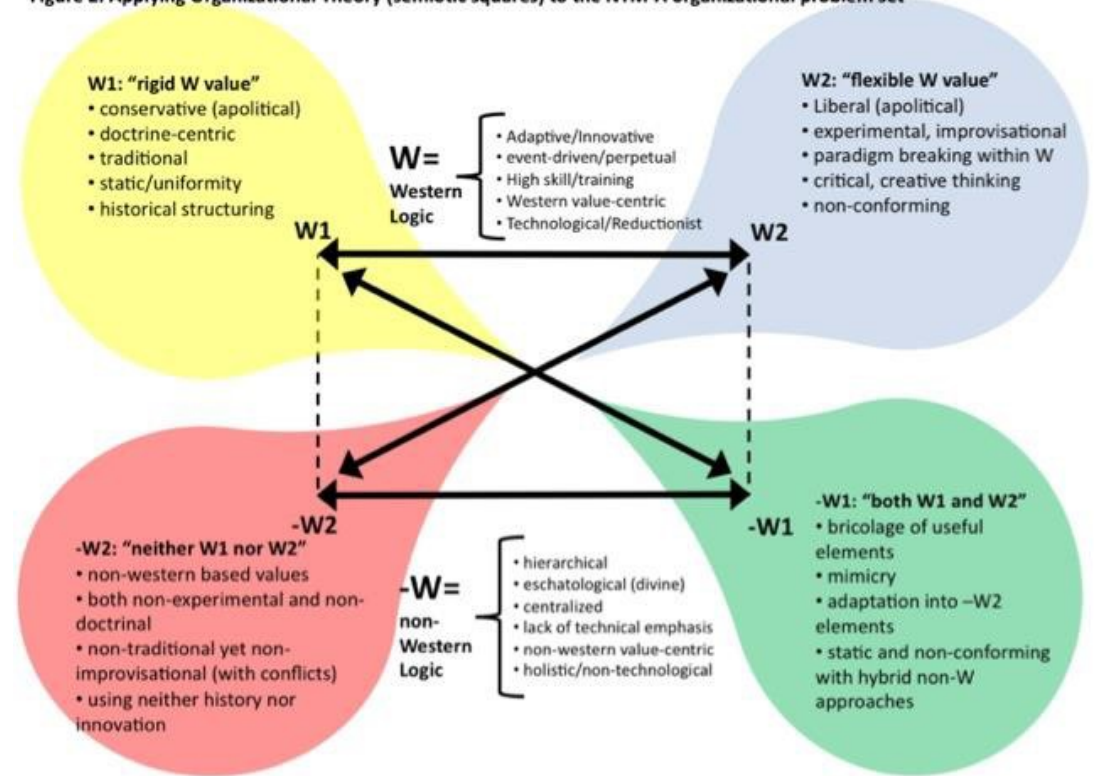
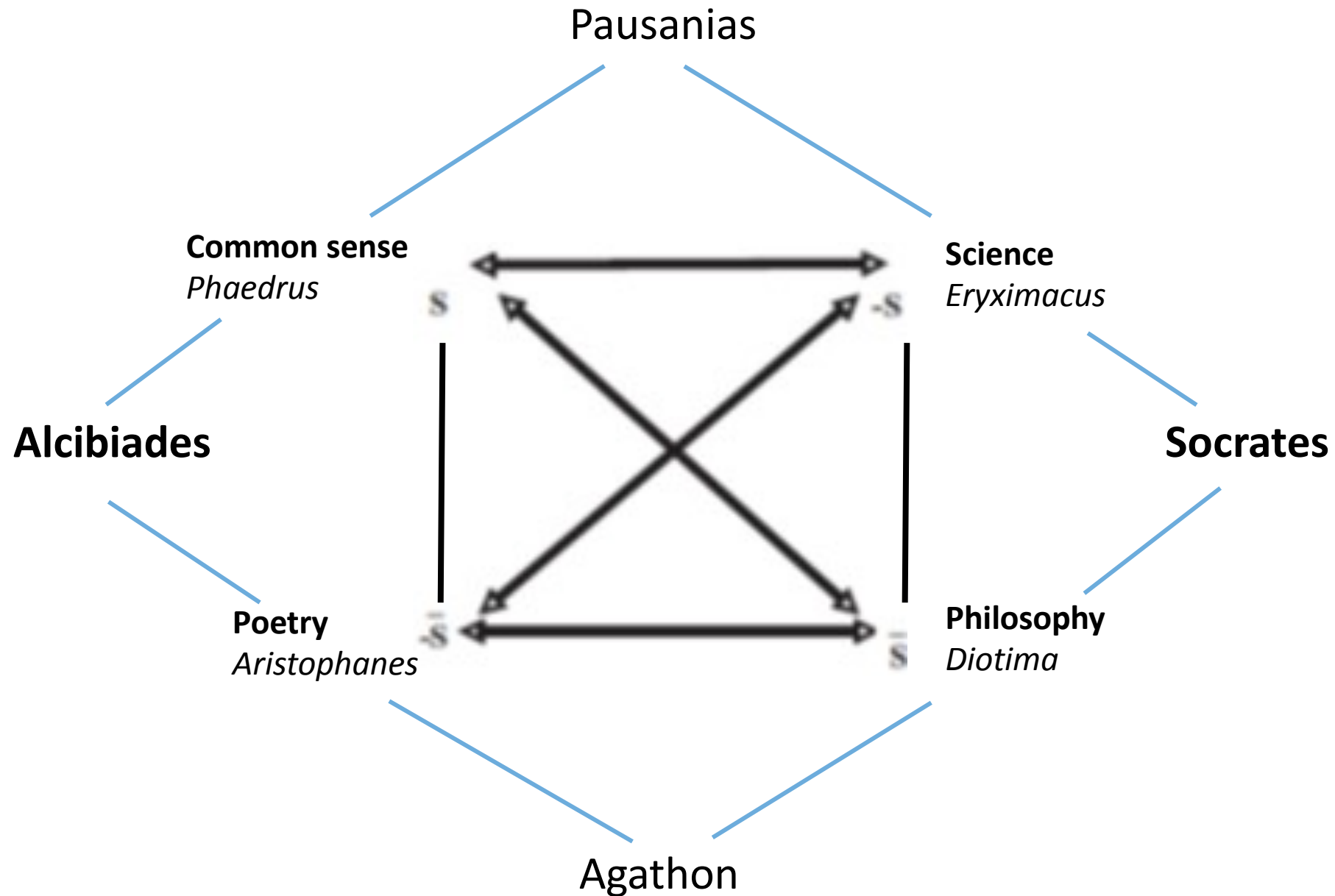


Figure 2: Applying Organizational Theory (semiotic squares) to the NTM-A organizational problem set



MULTIPLE (Social) REPRESENTATIONS OF LOVE



THANK YOU!