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European Ph.D. on  
Social Representations and Communication  
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Social Representations in Action and Construction  
in Media and Society

"Social Representations, Collective Memory and Socially  
Shared Emotions: narrative and experimental approaches"

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# Globalization, social representations and identity: A study of influences of globalized ideology in two different cultures – Norway and Turkey.

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# The aim of my project

- Twofold:
  - Theoretical
    - explore interactions between concepts of SR, ideology and identity and develop a new framework.
  - Empirical
    - explore influences of ideology (globalized capitalist neo-liberalism) on SR and identity among Norwegians and Turks

Assumption: Globalization processes strongly influence development, form, and content of social identity.

- The primary psychological influence of globalization, it is argued, is on the identity of people (Arnett, 2002).
- People around the world are continually compelled to develop new identities, adjust their self-definitions and review the way they see the world under the new socio-historical, cultural and economic conditions (Chrysochoou, 2004).
- A most urgent challenge for current psychology is therefore to understand the subtle interplay between the local, the national and the global conditions in the development and shaping of our social selves. The ambitious aim of the present project is to address this utmost complex issue.

- This study will analyze how the representational structures of the world within today's predominant globalized neo-liberalist market ideology offer a theory of the human being and social life which most probably influence development, form and content of social identity in much the same manner across the world.
- This project has the aim of analyzing, not only the representations 'in the minds' of individuals but also representations existing 'out there' in the public and collective domain, thus requiring a cultural analysis to understand human behaviour and social identity.

# A focus on identity

- By sharing social representations, people come to feel a common identity since they have a common 'world-view' (Breakwell, 1993; Moscovici, 1984, 1998).
- “Identities take shape through the engagement of the individual in the world of representations” (Duveen, 2001, p. 268). From the perspective of social representations theory, therefore, social identity develops and appears as a function of representations themselves.
- The question is then: What happens to identity when SR change?

# A focus on ideology

- Ideologies constitute background for developing social categories.
- Ideology within the project is conceptualized as the general common sense of society (Billig, 1997; Nafstad, 2002; Nafstad et al., 2007) and understood as the thinking and ideas that are usual in a given society.
- Ideologies provide a framework for potential consensus of the general purposes of community life and thereby constitute an important genesis of social representations and social identities.
- The concept of ideology thus in sum affords the opportunity for systematic analysis of how society and individuals define, experience, understand, value, justify and accept the status quo of social, material and political life (Nafstad, Blakar et al., 2007; Nafstad, Blakar, Carlquist et al., in press; Nafstad, Carlquist, Aasen et al., 2006).



# A focus on language

- Media language is of particular significance due to the increasing role of mass media as the major “machineries of meaning” (Hermans & Kempen, 1998). Media discourse and public language thus represent important keys in understanding society’s ideological discourses and how ideology is developed, communicated and reproduced. Moreover, by being exposed to the language of media discourse, the individual becomes attuned to and incorporates the dominant ideologies of society and order (van Dijk & Lopez-Escobar, 1999).
- As ideological influence is particularly mediated by the mass media (Wagner et al, 1999), one way in which to examine it is through language (Blakar, 1979a, 1979b) and social representations (Moscovici, 1984, 1998) in public discourse.



# Language usage, ideologies, social representations and social identity

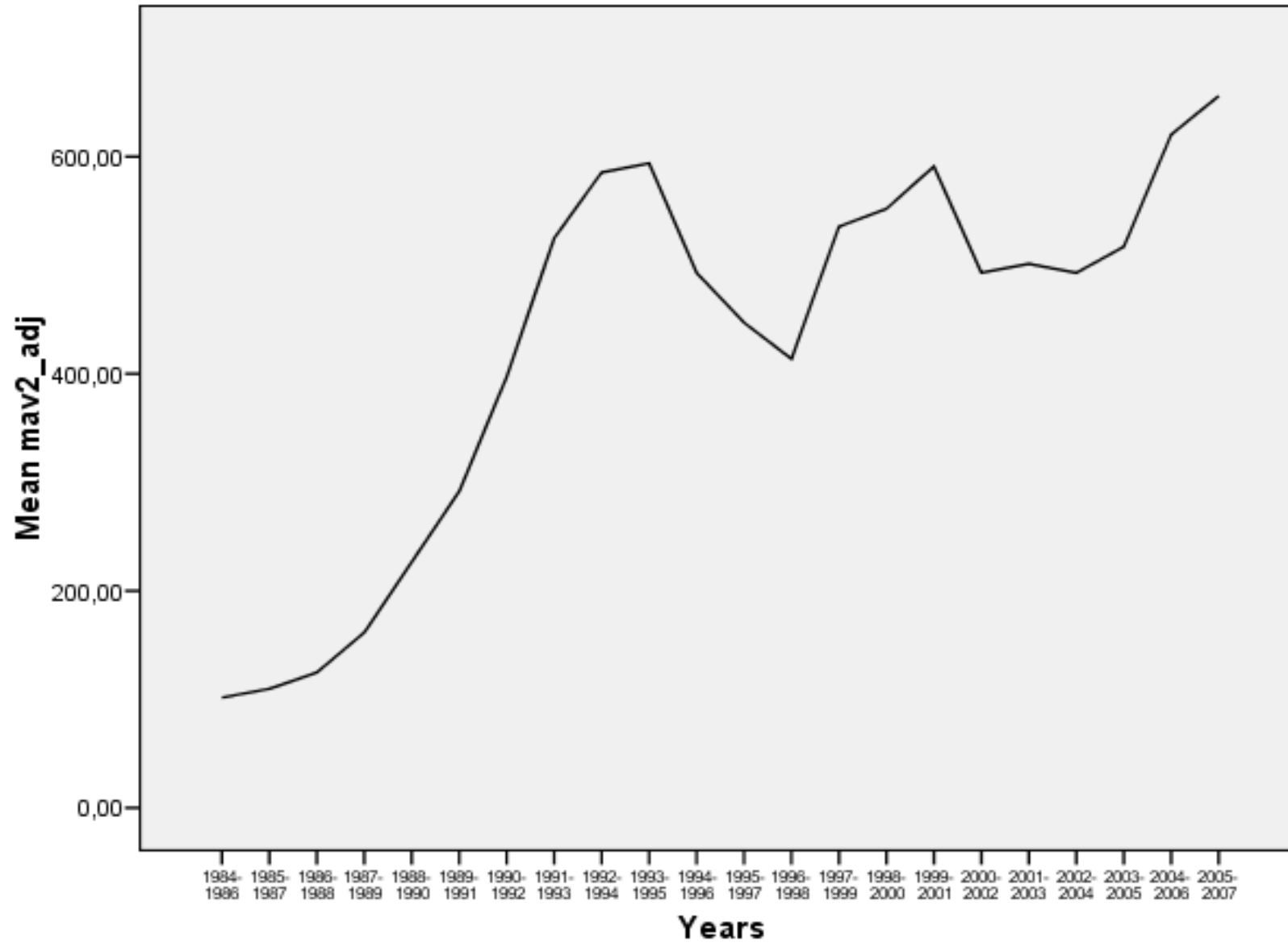
- Studying changes in language use in a longitudinal perspective will, to help reveal ideological shifts in society, and most importantly reveal changes in social representations, which in turn influence development, form and content of social identity.
- More precisely, the aim of the present study is to analyze if, due to the rapidly growing predominance of the currently globalized variant of neo-liberalist capitalist ideology, Turkey and Norway alike are undergoing ideological changes that create new social representations that shift away from images of a genuinely social human being and societal institutions as based on collective solidarity towards social representations primarily emphasizing 'a self for my self identity' with loose connections to community and social institutions.

- A reciprocal interaction between language and ideology: “the total linguistic fact, the datum for a science of language, is irreducibly dialectic in nature. It is an unstable mutual interaction of meaningful sign forms contextualized to situations of interested human use and mediated by the fact of cultural ideology.” (Silverstein, 1985, p.220).
- It is this contextualization and mediation through cultural ideology which renders language, indeed even the single word (Blakar, 1973/2006, 1979; Pennebaker, Mehl, & Niederhoffer, 2003; Rommetveit, 1968, 1974; Rommetveit & Blakar, 1979), into a potentially very precise and undisguised reflection of the society at hand, and its influence on the individual.

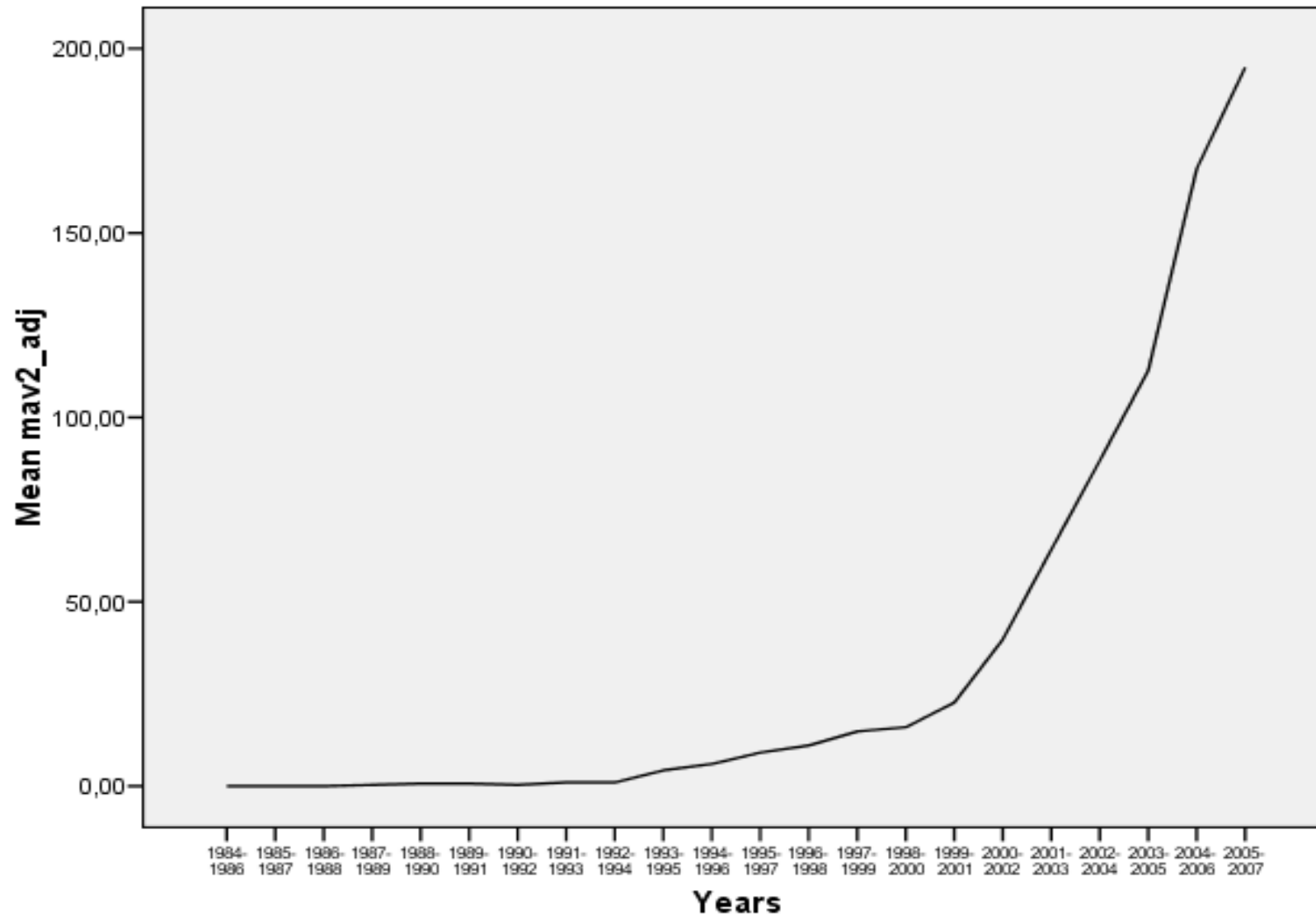
# Methods

- Longitudinal language analysis
- Focus groups
- Questionnaire (further validation of the GIS)

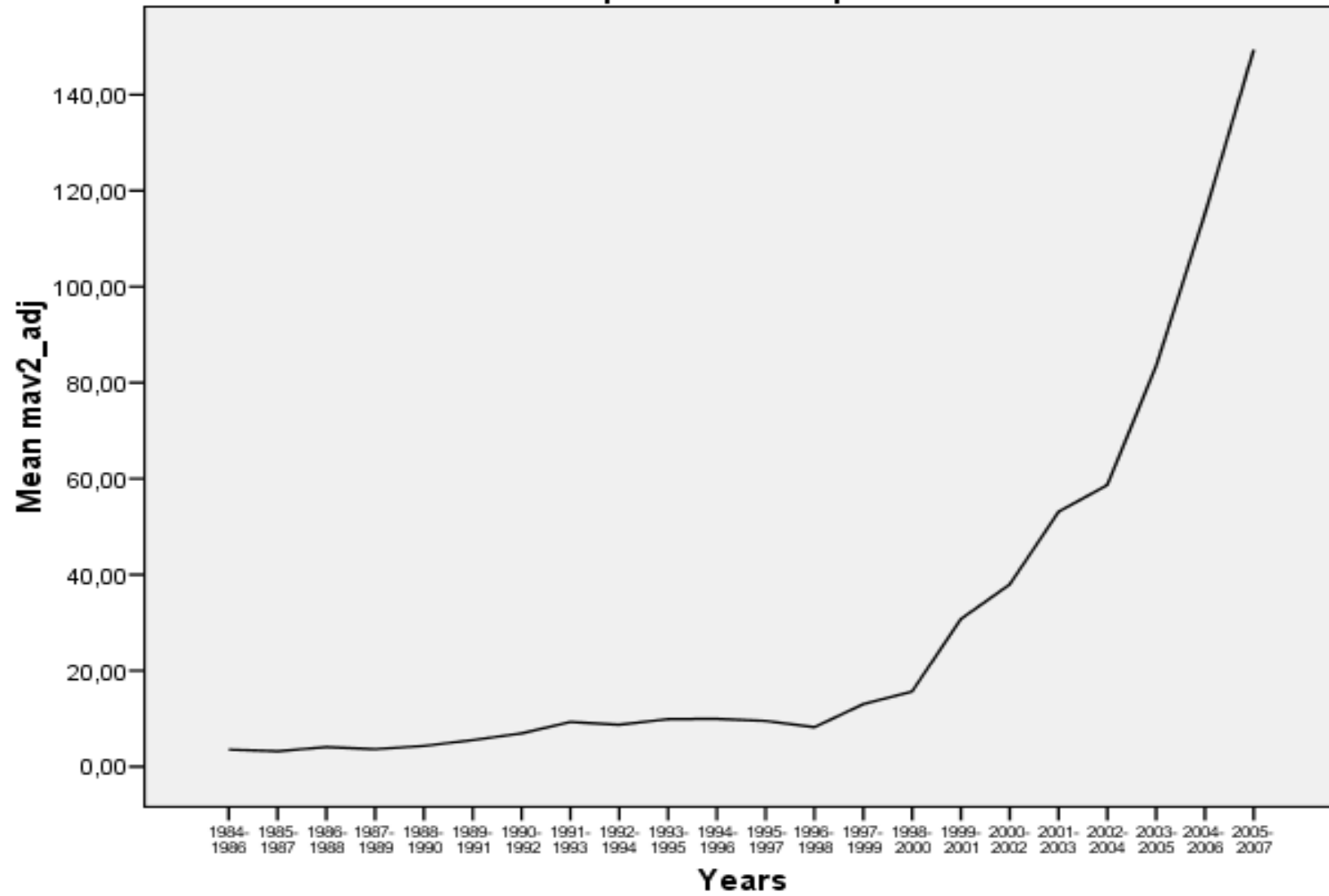
Word: etnis\*



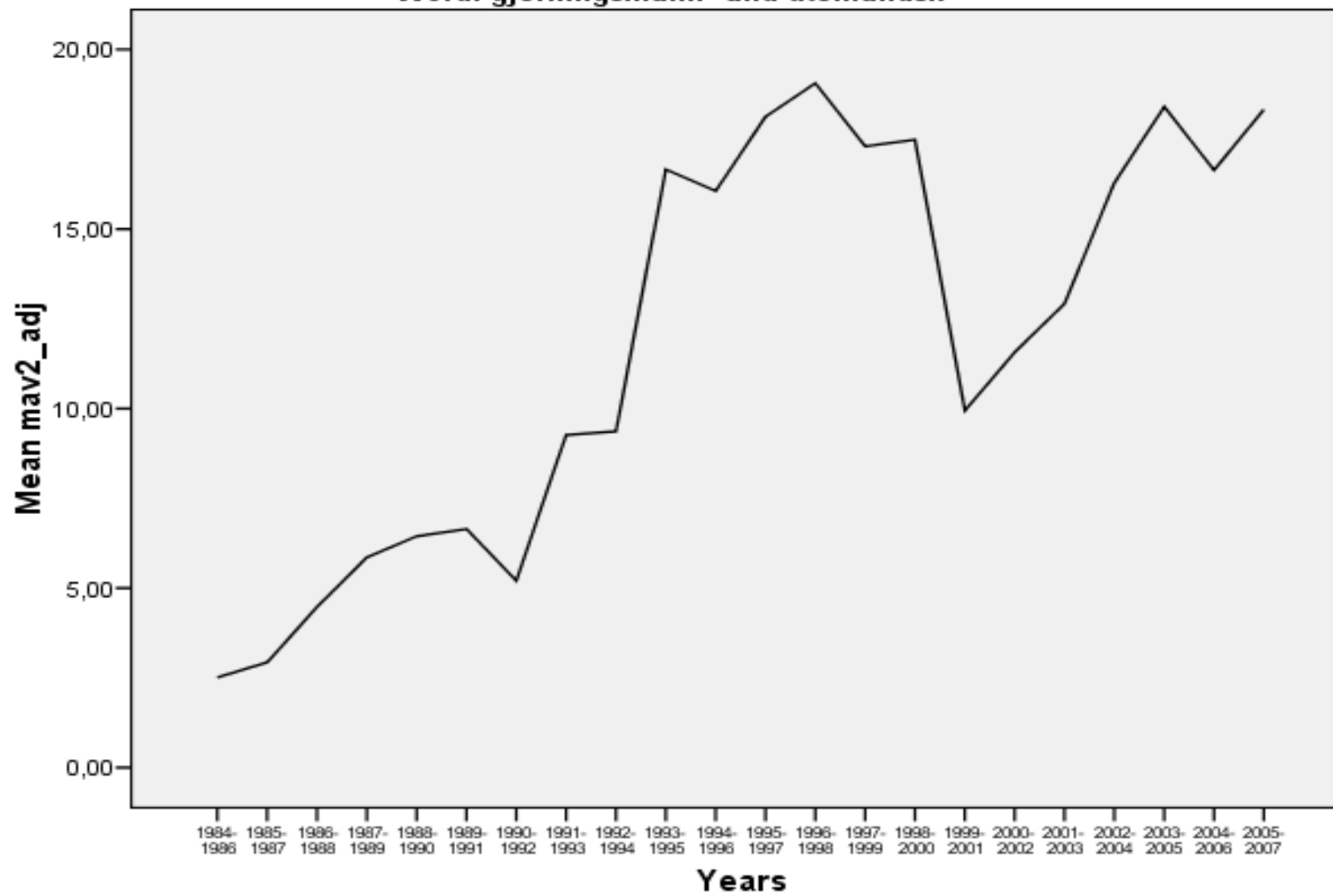
Word: "etnisk norske" or "etnisk norsk" or "et



Word: "norsk-pakist\*" or norskpakist\*

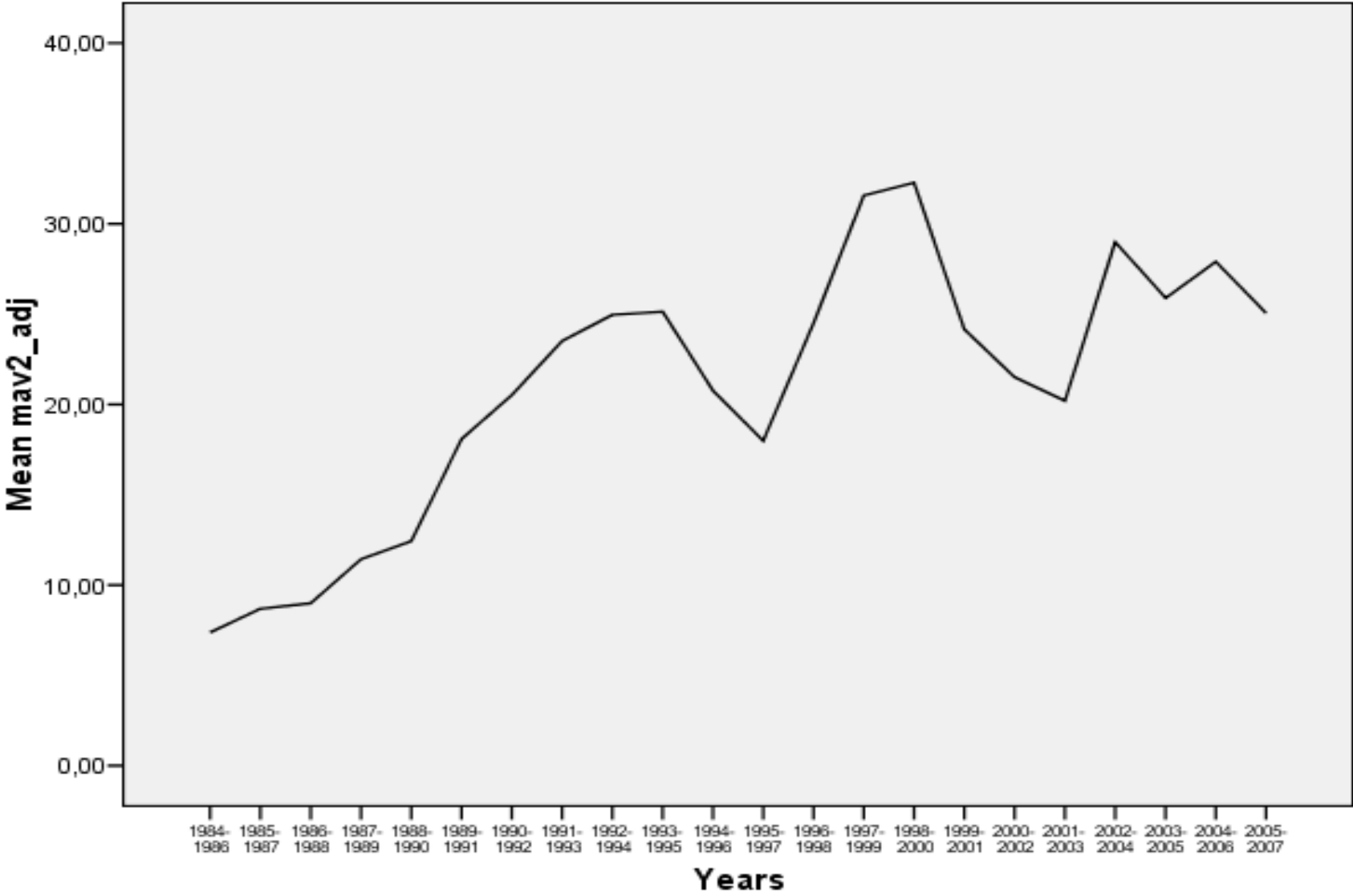


**Word: gjerningsmann\* and utenlandsk\***





Word: "norsk verdi\*" or "norske verdi\*"



- Thank you for your attention!
- I welcome any questions, comments, suggestions and critique.