

JUSTICE

A TEMPT TO THEORIZE IT: THREE PHASE MODEL AND THEMATA

Research Report
I° year

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Current Stage of Research Project

Can justice be considered a thema, i.e. a source of social representations, or is it a social representation itself?

1. Theoretical Models of Justice Analysis: why Social Representations Theory is *better*;
2. Three Phase Model and Themata: two way to theorize justice;
3. Socio Dynamic and Dialogical Perspective: the potentiality of a potential combination;

1. What is research topic?

Justice Lay Conceptions

Theoretical Framework: sense of justice, its antecedents and its implications (Berti, 2002)

Distributive Justice

Which criteria orient people assessment about resources allocation

Procedural Justice

Which criteria orient people evaluation of the way resources allocation is performed

1. **Justice Lay Conceptions**

Justice as a relational concept

(Tyler, 1989)

Procedures are:

- Group internal features
- Group value based

Procedures are related to:

- Individual positions within groups
- Authority token

1.

Focus on:

1. Justice lay conceptions are interconnected with general systems of beliefs and values;
2. Justice lay conceptions are related with individual positions in groups;
3. Justice lay conceptions pertain relations at different level of complexity, i.e. individual, group and social;

2. Social Representation Theory as theory of Justice

- A model to study common sense about abstract object

Justice is an abstract object

- A model to study the development of social knowledge whenever such an abstract object becomes a relevant social problem and people begin to debate about it

Justice is a source of social conflicts and a matter of recursive debating

- A model to study everyday thinking which differs from technical one

The legal way of thinking about justice differs from everyday lay conceptions

2. Three Phase Model Justice as a construct

(Doise, Spini and Clémence, 1999)

- Individuals belonging to the same population share common ideas about justice;
- Individuals not adhere to the same level to the various aspects of «common cognitive organization» of justice;
- Individual positions are anchored to a) other systems of beliefs, b) social insertions, c) symbolic organizations of positions, relations and categories in social field

2.

Themata

Justice as a «thema»?

(Marková, 2003)

- Dialogical taxonomies of oppositional nature (es: moral/immoral, we/them,)
- Dialogical antinomies which implicitly shape common sense

Thematization Process

in the context of social problems and social conflicts people start to debate about relevant social issue



Antinomies are explicitly discussed and start to generate social representations

2.

Themata

Justice as a «thema»?

(Marková, 2003)

Dialogical Antinomies are typical of any culture

Dialogical Antinomies vary in their contents from a culture to another one

Dialogical Antinomies are symbolic

Justice/Injustice is a basic thema which pertains the fundamental relation between self and others

2. To sum up...

1. People «use» justice to orient themselves in situations characterized by social problems and to manage specific conflicts;
2. Justice «use» is dialogical since it is an abstract object which is continuously re-defined through communicative interaction;
3. Justice «use» is symbolic and basically pertains the self – other fundamental dynamic emerging within communicative exchanges

2.

Bearing in mind:

Anchoring Process

(Doise, 1992)

Psychological Anchoring: general beliefs and values
(es: what I think punishment is with reference to my ideas about just world);

Sociological Anchoring: social belonging and social insertions

(es: being s ph.d. student, a lawyer, a social worker);

Social Psychological Anchoring: symbolic organization of positions, relations, and categories

(es: being at the same time a social worker and a felony victim relative);

3. The current stage of my research project:

Individuals join public debate in which social problems are discussed and thematisation process is performed

Within communicative exchanges people symbolically position themselves in social field and network of social relations

- Is justice a social representations source (thema) instead of a social representation itself or is it both (es: distributive, procedural, retributive, social, etc.)?
- Is it possible to study thematisation process with regards to the three level of anchoring process?
- Which should be the empirical counterpart?

3. The current stage of my research project:

a. Justice thematisation process

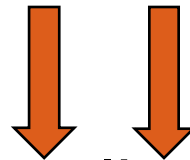


Communicative exchanges and complex socio cognitive functioning

b. Justice conflicts



Actual and symbolic social positions within relationships and social field



Focus Group as «lieux d'ancrages»?

(Kalampalikis, 2004; Markovà, Linell P., Grossen, M. and Orvig, A. S., 2007)

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