

Social psychological dynamics of historical representations in the enlarged European Union

COST ACTION IS 1205

SOCIAL REPRESENTATION OF HISTORY:

Social psychological and historical
approaches to their antecedents, evolution,
and role in influencing identities and intergroup
relations

Organized by COST Action IS1205

9-10th April, 2015

PÉCS, HUNGARY

ABSTRACT BOOK



PÉCSI TUDOMÁNYEGYETEM
UNIVERSITY OF PÉCS



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Social Representations of History:

Social psychological and historical approaches to their antecedents, evolution, and role in influencing identities and intergroup relations

Organized by COST Action IS1205

This international conference is organized by the Institute of Psychology, University of Pécs, in the framework of Cost Action IS1205 **“Social psychological dynamics of historical representations in the enlarged European Union”** (<http://costis1205.wix.com/home>). The main objective is to create space for interdisciplinary dialogue (particularly between social psychologists and historians) on the interplay between social representations of history (or collective memories), social identities, and intergroup relations. The international conference will focus on the relevance of history in contemporary people’s lives. How history is being represented contributes to shaping current ethnic, national and European identities. Representations of history elicit group-based emotions that influence behaviours and may lead to intergroup conflicts or reconciliation in Europe and beyond. The scientific focus of the conference revolves around three major fundamental ideas. First, our relation with the world is built on representations that are shaped and shared within social groups. These representations are not only responsible for our knowledge of the present, but also of the past and future. Secondly, our knowledge about the world is intertwined with our identities; who we are as individuals or as group members. Thirdly, our representations of past intergroup relations, especially conflicts, weigh on current intergroup (e.g. interethnic or international) relations. As a consequence, the transmission of historical narratives, especially about past intergroup conflicts, is crucial in facilitating or impeding reconciliation processes.

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CONFERENCE SCHEDULE

1st DAY - Thursday April 9th, 2015			
8:00-8:30	REGISTRATION		
8:30-9:00	001 OPENING CEREMONY		
9:00-9:45	001 KEYNOTE LECTURE		
9:45-10:00	Coffee break		
10:00-13:00	001 WORKING GROUPS PROGRESS SESSION		
13:00-14:00	Lunch		
14:00-15:45	001 WG1 SYMPOSIUM	307 WG4 THEMATIC SESSION	301 WG2 THEMATIC SESSION I.
15:45-16:00	Coffee break		
16:00-17:45	001 WG2 SYMPOSIUM	307 WG3 THEMATIC SESSION	301 SYMPOSIUM I.
17:45-18:30	001 KEYNOTE LECTURE		
20:00	SOCIAL DINNER		
2nd DAY – Friday April 10th, 2015			
9:00-10:45	307 WG3 SYMPOSIUM	301 WG2 THEMATIC SESSION 2	001 SYMPOSIUM II.
10:45-11:00	Coffee break		
11:00-12:45	001 WG4 SYMPOSIUM	307 WG1 THEMATIC SESSION	POSTER SESSION
12:45-13:45	Lunch		
13:45-14:30	001 KEYNOTE LECTURE		
14:30-14:45	Coffee break		
14:45-16:45	301 ROUNDTABLE WITH STAKEHOLDERS		
16:45-17:00	001 CLOSING SESSION		

KEYNOTE LECTURES

Denis Hilton¹ and James H. Liu²: Telling Histories: A Tribute to János László's "Science of Stories"
¹University of Toulouse, ²Massey University

Janos Laszlo recently let us know that he was an (enthusiastic) reviewer of our paper on the social psychological implications of history (Liu & Hilton, 2005). As a tribute to Janos, we describe subsequent work that has elaborated on our framework, and identify outstanding questions for future research. We first review work at the national level that shows that social representations of history matter to the formation of political attitudes independently of variables commonly studied by political scientists and psychologists (e.g. economic beliefs, personality and ideology variables). Second, we show that certain events in a group's social representation of history are "telling", that is, they matter because they form part of the core "charter" that tells a group who it is and how it got to be that way. Third, we show that such charters may form the basis of polemical dispute, being denied or dismissed by groups that contest their current political implications. We discuss how Laszlo's perspective can extend the implications of these results through consideration of the narrative trajectory of a country's history conveyed by identity entrepreneurs.

We then move on to consider representations of world history revealed in two major surveys. We begin by noting some differences that may be attributable to the different methods used (e.g. open-ended vs. fixed questions). Nevertheless, both surveys are convergent in identifying the remarkable prominence of the two world wars in all the continents tested (Europe, N. & S. America, Asia, Africa, Australasia), as well as a general focus on war and politics, and events from the last 250 years. We address whether key events and figures are evaluated in the same ways in different cultures across the world, and close by considering what social representations of world history have to say about Laszlo's "science of stories".

Jeffrey Olick: Memento Mori: Evil, Suffering and the Topos of Memory Studies
University of Virginia

I will explore whether memories of joy and achievement operate differently from memories of evil and suffering or whether they are mere inverses of each other. My answer is that there is indeed something different about the dark side of memory, and that this difference has been reflected in the development of theory in memory studies.

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Peter Aronsson: Cultural Constitutions. The Role of Museums in the Making of Community
Linnaeus University

What is the role and potential of national representations of the past? History can be used to create community, to work through dilemmas and trauma, to hide away differences and to wage war. I will here put a specific emphasis on the role of national museums as legitimate presenters of national ideals based on cultural and historical research and negotiated with politicians and the public. I look upon them as central elements of a *cultural constitution* which arbitrates long standing tensions of difference and unity, between creativity and social cohesion, individual desires and social needs. The talk draw on the EC funded project European National Museums (www.eunamus.eu). The latest publication is Aronsson, Peter & Gabriella Elgenius, (eds.). *National Museums and Nation-building in Europe 1750-2010. Mobilization and legitimacy, continuity and change*. (London: In prep, Routledge, 2015).

WG SYMPOSIA

WG1 SYMPOSIUM

The Past Never Dies: The Use of Historical Analogies in Everyday Judgments on Conflicts

Organizers:

Christine Flassbeck

Helmut-Schmidt University - Germany

Djouaria Ghilani

Université Libre de Bruxelles - Belgium

SYMPOSIUM GENERAL DESCRIPTION

Historical analogies, e.g., the use of past events when faced with a current situation, are quite commonly employed by individuals and groups striving to make sense of a complex world. Researchers on collective memory and political sciences have been much interested in this usage of the past at challenging times; particularly during conflicts and wars. These events can hold great importance in individual's memory long after the incidence. Moreover, at first occurrences, these events can also represent life-threatening instances imbued with high uncertainty and hence, they are likely to trigger powerful emotions. Gathering researchers from various disciplines (History, Social Psychology, Political Sciences), this symposium aims at promoting fruitful exchanges in order to offer novel insights regarding *why* historical analogies are used by individuals and groups, *which* representations of the past are invoked, *how* they affect individual's judgments, attitudes and preferred courses of actions in times of conflicts (both before and after their occurrence), as well as the *role* of emotional, moral and cognitive factors in the process. We evaluate such an interdisciplinary overview as necessary to broaden the understanding of the interplay between past and future, and the many ways through which the representations of the past continually shape individual, social and political judgments.

Ismee Tames: Historical analogies in liminal moments from peace to war: First impressions

Institute for War, Holocaust and Genocide Studies - NIOD (The Netherlands)

At the NIOD, Institute for War, Holocaust and Genocide Studies in Amsterdam, I am preparing a new research program in which I focus on the *liminal moments between peace and war*. In such moments people realize that the world they know is gone and a new era is starting. This unleashes emotions like fear and anger, but also hope and excitement. What can we learn from these fluid and contagious emotions that are circulated and changed in society (Ross, 2014)? How are these liminal moments created and changed through the media, demonstrations, other kinds of social interaction? One aspect

to look at is the use of historical analogies during such liminal moments: what historical parallels are used and by whom? What messages do they convey and what actions or behavior do they provoke? Think of the references to 'Pearl Harbor' in the US after 9/11 or more recently to 'Munich 1938' regarding the annexation of the Crimea by Russia. Think also of references in the Netherlands to the '80 years war' when Nazi-Germany invaded in 1940: what did it imply that meaning was given to this event through a parallel with a war in the 16/17th century? In my paper I will present some preliminary ideas and questions regarding the topics of liminal moments and historical analogies.

Djouaria Ghilani¹ and Christine Flaßbeck²: Outcome judgments of political conflicts as a function of perceived similarity to a past event

¹Research Center For Social and Cultural Psychology - Université Libre de Bruxelles (Belgium)

²Social Psychology Department - Helmut-Schmidt University (Germany)

Historical analogies provide a powerful and subtle linguistic tool to influence recipients in their decisions. These historical analogies can be similar in a superficial or rather a structural way (e.g., Markman & Gentner, 1993). So, a conflict involving country A and B and a past war can appear similar because the same countries are involved in both cases; but quite dissimilar, at the structural level, if country A was the perpetrator in the past and is the victim today. An important structural factor is causality, in the sense that perceiving high similarity between two events at a causal level is likely to trigger strong inferences regarding the similarity of their outcomes. However, studies on historical analogies (e.g., Gilovich, 1981) typically tend to disregard this aspect - generally treating historical events as any other type of comparisons between objects. Thus, we wanted to investigate to which extent structural or superficial cues can affect analogically-derived judgments. A first study conducted in Belgium and Germany examined whether presenting different chronological orders of facts related to the WW2 changed perceptions of similarity between this latter event and a fictitious one. In a second study, students were asked to specify the outcome of a fictitious conflict after reading (in a between-subject design) slightly different descriptions of the same conflict, in which only the chronology of facts related to WW2 had been either kept the same (structural similarity) or changed (structural dissimilarity). We expected that participants' judgments would be very similar to the real WW2 outcome in the very (structurally) similar condition vs. the less similar one. Results will be discussed with respect to the idea of "gradual" analogical reasoning, the role of inferred causality by chronology, and the question of order as a structural or superficial cue.

Yechezkel Klar: From "Do not arouse or awaken love until it so desires" through "Return to Zion" to "Conquest of the Land": Historical analogies in Building the Jewish State

School of Psychological Sciences - Tel Aviv University (Israël)

A persuasive tool used by national and religious groups is to portray a desired course of action in historical analogical terms and more specifically as a reenactment of an event from the group's sanctified past. Three such reenactments advocating three very different types of relations between Jews and Eretz Israel (Land of Israel/ Palestine), the gentile nations of the world, and the land's current

non-Jewish inhabitants, utilized under different critical junctures are described in this talk. First is the Diaspora "Do not arouse or awaken love" draws on an allegorical reading of the Biblical Song of Songs and warns Jews against antagonistic en- masse Jewish immigration to the land. Second, "Shivat Zion," the classical Zionistic approach has been portrayed as an analogy to the return of the exiles from Babylon under Cyrus the Great in 538 BCE, Third is the Conquest of the Land reenactment, the post-1967 religious Zionism approach, which is described in terms of Joshua's biblical military campaign against the idolatrous Canaanites nations and which advocates exclusive Jewish rights to the land and intolerance to the presence of non-Jews. Symbolologies and modes of operation deriving from each of these reenactment metaphors in the process of Israeli state building are described

Roland Imhoff: Moral entitlement and secondary antisemitism: Employing historical analogies in the service of victim-perpetrator reversals

Social Cognition Center - University of Cologne (Germany)

Germany has often been characterized as the prime example of a nation with a negative history to cope with. The Nazi regime is seen as the exemplification of evil not only by popular culture but also in political discourse and lay account of historical importance. Based on this, it could be argued that Germans - in light of the universally shared negative evaluation of her relatively recent history - would desire to communicate current Germany's differentness from the Nazi regime by opting for an explicitly non-militaristic and humble image. A look at recent opinion polls and political rhetoric, however, suggests differently: The Nazi past may often be employed as a historical analogy transposed to current conflicts with the innuendo that Germans are particularly entitled to judge others' moral transgression. This resonates with recent findings from the embodiment literature that a state of cleanliness (that is metaphorically as well as psychologically associated with a "clean" conscience) increased the tendency to morally condemn and punish others' actions. We present correlational and experimental data that tested the idea that such a process of moral entitlement may ironically fuel secondary antisemitism. Reminders of German atrocities against Jews thereby evoke harsher condemnation of the (Jewish) Israeli position in the Middle East conflict. Although such a mechanism has been widely discussed as a victim-perpetrator reversal in the literature on (secondary) antisemitism, its mediation via feelings of moral entitlement have not been established. In a second series of studies we set out to explore the generalizability of the effect and its boundary conditions. We will discuss the findings with regard to whether historical analogies can ever be a sensible strategy to induce empathic mindsets in current conflicts.

Valérie Rosoux: Memory and International Negotiations: dealing with the past and/or the future?

Louvain School of Political and Social Sciences - University of Louvain (Belgium)

How to cope with the past? That question is systematically raised when international or inter-community conflicts come to an end. It is impossible for the parties to simply forget the suffering inflicted by the other throughout the course of the conflict. Consequently, negotiators have to take the diverging and often contradictory perceptions of the war into account. However, is it appropriate to deal explicitly with these perceptions? To address this issue, at least three scenarios merit attention. The

first scenario considers the role of memory within the framework of *conflict management*. In this context, negotiators aim to transform conflict from a violent into a political expression. In the second scenario, negotiators address the role of memory within the context of *conflict resolution*. Here, negotiators not only seek to limit and contain violent conflict, they also attempt to resolve conflicting issues. Finally, the role of memory can be considered in terms of *conflict transformation*, in which negotiators aim to establish positive long-term relations between the former enemies. These scenarios will be illustrated by various concrete examples. Each of them will show that the ultimate question is not whether one should remember *or* forget but how to remember *and* forget in order to move forward.

WG2 SYMPOSIUM

Social representations of colonial history

Organizers:

Joaquim Pires Valentim
University of Coimbra, Portugal

Laurent Licata
Université libre de Bruxelles, Belgium

SYMPOSIUM GENERAL DESCRIPTION

The consequences of colonialism are not only important in shaping our “world of nations” at the level of international relations. Their contemporary repercussions are also present in the psychosocial dynamics at work among former colonized and former colonizing peoples, such as identity building, intergroup relations, collective emotions, prejudice, discrimination, and acculturation processes. However, social psychological studies dealing with the current implications of colonial history in contemporary societies are scarce (about this, see Volpato & Cantone, 2005; Valentim, 2011; Volpato & Licata, 2010). This symposium aims to fill this gap, as well as to promote the development of cooperative work between social psychologists and historians in this domain. The symposium will start with a theoretical overview of post-colonial and decolonial theories. Then a series of empirical studies will address the content and structure of social representations of colonial history (in former colonized and colonizing countries); the emotional and cognitive impacts of the teaching of colonial crimes in Italy; how these representations intervene in the acculturation processes of Congolese immigrants in Belgium; and how Luso-tropicalism is associated with images of colonized and colonizing peoples as well as with intergroup attitudes in contemporary Portuguese society. A common feature here is the focus on the relevance of historical representations and collective memories of colonial past with regard to contemporary social psychological processes.

Héctor Grad: Contributions of the decolonial turn to social psychological theory and research on the lasting effects of colonialism

Universidad Autónoma de Madrid, Spain

Decolonial theory (Dussel, 2000; Grosfoguel, 2002; Maldonado-Torres, 2007; Mignolo, 2000, 2002; Quijano, 2000) addresses the current effects in colonized and colonizing peoples of the power relations built by colonialism. While post-colonial theory focuses on India and African peoples, the decolonial approach emerged in Latin-America. Furthermore, it stresses the perspective of the subaltern peoples and knowledges, and integrates classical anti-colonial and post-colonial works like Césaire (1950), Fanon (1952, 1961), Memmi, (1965), Said (1978), Spivak (1988), Wallerstein (1974), and Foucault (1966, 1975). The decolonial turn poses *coloniality* as a key concept referring to the enduring social, cultural, and psychological effects of colonialism during and after direct colonial control. It includes both to the physical domination and to the epistemologies, social representations and discourses that construct, legitimize, and maintain the subordination of the colonized people (including their de-culturation). Therefore, it embraces dimensions of power, knowledge (like ethnic differentiation and Eurocentrism), and subjectivity (mutual perceptions and identity). The concept of *coloniality* contributes to the theory and research on the lasting effects of colonialism, facilitating a better understanding of collective memories, mutual beliefs and inter-ethnic relationships, in colonized and colonizing societies. This presentation will exemplify the effects of *coloniality* in theory and research, focusing in domains like Eurocentric beliefs, racism and ethnicist preferences of acculturation. The implications of post-colonial and decolonial approaches for the social representation of History and for Cross-Cultural Psychology will be discussed, advancing suggestions to integrate *coloniality* in social psychological research.

Rosa Cabecinhas¹, Sammyh Khan², Laurent Licata³, Joaquim Pires Valentim⁴: Social representations of the colonialism and intergroup relations

¹University of Minho, Portugal,

²School of Psychology, Keele University, United Kingdom,

³Université libre de Bruxelles, Belgium,

⁴University of Coimbra, Portugal,

Social representations of European colonial action were investigated among young people ($N=1282$) in four European countries (Belgium, France, Portugal and Switzerland) and six African countries (Angola, Burundi, Cape Verde, Congo and Guinea-Bissau). Results shows that the representations of colonialism are structured around two main dimensions: "exploitation" and "development". The "exploitation" dimension comprises the exploitation of work force and resources as well as the destruction of local cultures, racism and bad treatments inflicted to colonized peoples by colonizers. The "development" dimension refers to the building of ways of communication and economic infrastructures, and setting up of education and public health systems. Most of the participants have an ambivalent positioning towards colonialism, associating it with both exploitation and development. The impact of these representations on intergroup emotions and attitudes towards reparation actions (both

symbolic and economic) was investigated. Results are discussed taking into account the role of social representations in making sense of present day intergroup relations.

Luigi Cajani, Giovanna Leone: How long it takes to face collective responsibilities: The case study of public awareness on crimes of Italian colonialism

University of Sapienza, Rome, Italy

The case study of public awareness on crimes of Italian colonialism is a good example of how long it takes to acknowledge historical crimes of the group in which one happens to be born. In this paper we will first discuss Foucault's proposal to recover the classic concept of *parrhesia*, i.e. dangerous truth-speaking presenting receivers with facts that threaten their social or moral image. This concept may be applied to the history teaching about long-time denied moral indignities of the in-group. A *parrhesiastic* history teaching may be distinguished from "memory wars", since it aims to empower receivers, allowing them to better understand intergroup relations and eventually to recover the social face of their group. In this sense *parrhesia* is the main task of history teaching, but can be referred also to other forms of communication. Today, history teaching about war crimes of Italian colonialism may be considered as a *parrhesiastic* communication, since Italian social representations are dominated by a myth describing Italians as good fellows (*Italiani, brava gente*), unable to any cruelty in wars. Also, the majority of textbooks used in Italian schools present students with self-serving narratives and started only in these last years to provide a detailed narrative on these crimes. Italian participants were invited to read a *parrhesiastic* vs. non *parrhesiastic* narrative on war crimes perpetrated by Italian troops during the occupation of Ethiopia (1935-36) extracted from currently used history textbooks for the upper secondary school. Participants were covertly videotaped when reading and their first reactions were compared with self-assessed emotions measured immediately after reading, and one week later. Their levels of national identification and use of exonerating thoughts, as well as the immediate and delayed cognitive consequences of these narratives, were also measured (research for or avoidance of more information on the Italian crimes).

Ana Figueiredo, Laurent Licata, Géraldine Oldenhove: Collective memories of colonialism and acculturation dynamics among Congolese immigrants living in Belgium

Unité de Psychologie Sociale, Université libre de Bruxelles, Belgium

The present study aimed to analyze the potential associations between collective memories of colonialism and acculturation processes among Congolese immigrants living in Belgium. 43 semi-structured interviews with Congolese participants were content analyzed, using an analytical framework along the two variables of interest. Results showed that, as expected, collective memories of colonization and acculturation processes are associated: immigrants who opted for a strategy of assimilation described Belgian colonialism in a more positive way than those who opted for strategies of integration, and separation. More generally, adoption of host country's culture was associated with more positive memories of Belgian colonialism; whereas maintenance of Congolese culture was associated with more negative memories. In turn, negative representations of colonialism were associated with demands for social recognition, and for symbolic and material reparation. Our results

suggest that individuals remember their ingroup's past in accordance with their current social identifications and relationships within a given society. The results are discussed in light of their consequences for present day intergroup relations between host and immigrant communities in Belgium.

Joaquim Pires Valentim: Representations of colonialism and prejudice among Portuguese students
University of Coimbra, Portugal

The dissemination of Luso-tropicalist ideas in Portuguese society provides us with an almost paradigmatic case study on social representations of the past and their repercussions in contemporary societies, as well as for cooperative work between social psychologists and historians. The Luso-tropicalist theory was brought about it since the thirties by the Brazilian sociologist G. Freyre. It includes the idea of a special skill which Portuguese people have for peaceful and benevolent relations with other Peoples, and their inherent lack of prejudice. Linked with colonial ideologies, between the 50s and 70s, these ideas were broadly disseminated in Portuguese society where, nowadays, they still shape social knowledge and practices (Valentim, 2003, 2005, 2011; see also Vala, Lopes & Lima, 2008). This presentation will summarize our previous research in this field, which found that Luso-tropicalism is linked both to nationalism – which corroborates historians' and anthropologists' analyses – and to prejudice towards Africans – which contradicts Luso-tropicalist assumptions. We will present also new research results. In the framework of social representations theory this new study aims: 1) to identify the main dimensions of current expressions of Luso-tropicalism; and 2) to investigate their anchoring in the images of colonized Peoples and Portuguese people at the beginning of the Portuguese colonization, as well as their eventual association with prejudice towards different immigrant groups in contemporary Portuguese society. For this purpose, a survey was conducted with 148 Portuguese students. Data are currently under analysis. The current data analysis will allow for verifying the consistency of previous patterns of results, and for investigating the role of Luso-tropicalism as a possible system justifying ideology for prejudice expression in contemporary Portugal.

WG3 SYMPOSIUM

Narrative Transmission of Historical Social Representations

Organizer:

Tibor Pólya
Hungarian Academy of Sciences, Budapest, Hungary

SYMPOSIUM GENERAL DESCRIPTION

Narratives are proper tools to share information on historical events be they either temporally close or distant to the narrator and its audience. However, narratives do not only convey information on past events but they contribute effectively to the generation of the meaning of the events included. Furthermore the historical narratives may reveal the identity of the nation and may reflect on the intergroup relations as well. The symposium gives an overview on the variety of approaches to the empirical study of processes involved in the narrative transmission of historical narratives.

Ignacio Brescó and Brady Wagoner present an analysis of how historical narratives are transmitted, interpreted and remembered by using the method of repeated reproduction introduced into the research on memory by Bartlett. Their analysis focuses on the role of culture specific narrative forms or templates contributing to the meaning making process. In a similar vein, Aurélie van der Haegen, Éva Fülöp, Olivier Luminet and Pál Kővágó analysed narratives about the II. World War and try to elucidate how these narratives are informative on personal involvement, traumatized experience processing and dominant societal and political ideologies. Inari Sakki and Eemeli Hakoköngäs focus on the sentiments entertained by the narrators of historical narratives. The last two presentations deal with the role of historical narratives in the context of teaching history. Mario Carretero argues to make a differentiation between three forms of the representation of national history. The analysis of students' narratives will be contrasted with the analysis of narratives provided by professional historians. Finally, Anna Zadora presents the results of an analysis which explore the broader context of history teaching, by analyzing interviews with schoolteachers, textbook authors, political stakeholders and officials. She also presents the results of a large scale study uncovering the effects of historical narratives on the formation of students' national identity.

Ignacio Brescó, Brady Wagoner: Transmission, Interpretation and Reconstruction of Historical Accounts. The Role of Narratives and Social Groups

Aalborg University, Aalborg, Denmark

This paper aims to study the reconstructive process by which historical accounts are transmitted, interpreted and remembered through different narratives and social groups. To examine this process we have adopted Bartlett's (1932) studies of remembering and cultural psychology notion of mediation (Cole, 1996)—stressing in this case the mediational role of narratives as meaning-making cultural tools (Wertsch, 2002; Brescó & Rosa, 2012). Bartlett understood remembering as a reconstructive process, and highlighted its meaningful dimension and the importance of group interests and cultural resources in the process (Wagoner, 2011). From social groups people inherit different cultural tools (e.g., narratives templates) through which they reconstruct and give meaning to the past, which in turn transforms memories in the direction of group conventions. Thus, remembering is, on the one hand, a psychological term to be applied to individuals (not to collectives) but on the other hand, it constitutes a socially situated act being mediated by group conventions. Taking Bartlett's *method of repeated reproduction*, we analyze how the different narrative forms employed in two historical versions on the Northern Irish conflict—both elaborated with the same historical events, but endowed with a different thematic and moral perspective—affect the way in which their respective events are interpreted and remembered throughout three recall sessions by participants with different national identities—Spanish and Basque. In line with Bartlett's (1916) diffusionist studies, attention is also paid to the resulting process of conventionalization, according to which people (re)construct incoming material in the direction of certain narratives templates. Thus, mediational role of narratives in remembering is examined in conjunction with group membership and cultural conventions. Results will combine aggregate and single case analysis (see Wagoner, 2009), so that both general groups' tendencies and individual qualitative transformations on remembering can be shown.

Aurelie van der Haegen¹, Eva Fulop², Olivier Luminet³ & Pal Kovago⁴: Narrative Study on the Transgenerational Transmission of Collective Memory Representations of the Second World War

¹ Université catholique de Louvain, Louvain-la-Neuve, Belgium;

² Pazmany Peter Catholic University, Hungarian Academy of Sciences/Research Centre for Natural Sciences;

³ Université catholique de Louvain, Louvain-la-Neuve, Belgium, Fonds de la Recherche Scientifique (FRS-FNRS), Brussels, Belgium,

⁴Karoli Gaspar University of the Reformed Church in Hungary,

This study aims to compare the collective memory representations of Belgian and Hungarian families about the WWII. Present research is based on a study conducted by Stone, van der Haegen, Luminet & Hirst (2014) in which the authors collected and analysed narratives about the significant events of the second world war among Belgian families. They asked three generations from each family about their memories and knowledge in a semi-structured interview situation. Participants were asked to recall everything what they know about the rationing during the Second World War, the bombing of the cities, the collaboration with the Germans and the Royal Question. After the narration participants had to evaluate the event according to some aspects (e.g. personal and national relevance, direct-indirect involvement, source of their knowledge). Stone and his colleagues found that even the members of the first generation, who have personal experiences about these events were relied on the official national narratives. Fulop and Kovago adopted this questionnaire to Hungarian sample and studied similar but context-relevant events (rationing, bombing, German occupation, deportations) in Hungary. They also added Jewish families to make possible to focus more on the transmission of traumatic experiences. Narratives will be analysed partly with automatized content analytic tools and partly by manual coding. Our aim in this study to identify narrative markers of personal involvement, traumatized experience processing, dominant societal and political ideologies during the socialization of the different generations and patterns of masternarratives of the nations.

Inari Sakki & Eemeli Hakoköngäs: The Role of Nostalgia in the Finnish History Narratives

University of Helsinki, Finland

The concept of nostalgia is often linked to history representations (everyday conceptions of history). Nostalgic remembering refers to tendency to see the past through more or less positive lenses. Still further understanding of nostalgia as a socially shared emotion and its different roles in history representations lacks. In this study we analysed the role of nostalgia in the history narratives of Finnish university students. The aim of the study was answer to questions: What is the role of nostalgia in the history narratives of Finland? How the past, present and future are constructed in the positive-neutral-negative-scale. Is the past seen more positive than present or future? Are there some generally shared nostalgia-repertoires in the conceptions of history? The data was gathered in the University of Helsinki in Finland and it consists of drawn timelines and short narratives of 100 university students. The data was analysed by using thematic content analysis. The results contribute to better understanding of nostalgia and its role in national history narratives. Also the methods of studying nostalgia are discussed.

Mario Carretero: Students' and Historians' Representations of Nation and Historical Narratives

Autonoma University, Madrid, Spain

National narratives are central within the discipline of history and its instruction. Traditionally, these narratives, mainly romantic in nature, depict the nation as a timeless protagonist of history, legitimising its actions and reinforcing ahistorical national myths. Previous studies indicate that students mostly have a romantic understanding of these narratives. This presentation will be based on our recent studies (Carretero, 2011; Carretero, Asensio and Rodriguez-Moneo, 2012; Carretero & Bermudez, 2012; Lopez, Carretero and Roriguez-Moneo, 2014). This presentation focuses on both university students' and historians representations of nation. Firstly, an analysis of the views on the nation from a historiographical point of view is presented. This allows for distinguishing between different representations of the nation related to three main approaches, the romantic, the modernist and an intermediate ethno-symbolic approach. Based on this analysis and also taking into account present research about history education and the construction of national identities, five different dimensions of the concept are presented. This is to say: a) historical subject, b) identification, c) territory, d) legitimate claim, and e) general concept scheme. Qualitative individual interviews were carried out with 31 Spanish college students about a Spanish foundational historical narrative called the "Reconquest" (711 A.D. - 1495 A.D.). Results indicate that although students show tensions in their narratives, romantic conceptions dominate most of them 51,6% romantic, 22,6% modern and 25,8% intermediate views. Also a study, conducted among 22 high level historians, analysed the way in which experts think about these national narratives, contributing to a better understanding of historical thinking. Three

main features characterize historians' historical thinking: First, the national group disappears as an atemporal protagonist in the narrative. Second, there are no biased moral judgments or even moral judgments are not considered to be part of the work of the historian. Third, the national narrative itself is understood as an ideological and political construction rather than an adequate historical interpretation. The results demonstrate a striking different – even opposite – type of understanding among experts from that of students. Finally, the implications for historical thinking itself and its applications in education are presented. From a theoretical point of view a number of relations with the field of conceptual change and narrative representations will be presented.

Anna Zadora: Social Effectiveness of History Schoolbooks in Belarus

Strasbourg University, Strasbourg, France

Within the framework of my research I adopted an original and innovative approach in terms of my sources and the methodology I used to interpret them. I conducted unprecedented and comprehensive research into all Belarusian school history books published since 1960, dividing them into three generations: the Soviet period, perestroika, and the present period starting from the mid-1990s. Interviews with the authors of all these textbooks, with political stakeholders, with high-ranking officials from the Ministry of education and numerous schoolteachers allowed me to make a refined and profound analysis and social impact of the writing of these textbooks which are powerful tools of identity shaping in Belarusian context. My objective was not only to study the construction and transmission of history and the narrative of nationality purveyed by these textbooks, but also to "measure" the real impact of ideas of national identity communicated through history teaching. I conducted a vast sociological survey (involving more than 1000 respondents) among Belarusian school pupils studying history in secondary schools. This research, conducted in very difficult conditions, allowed me to identify the most important actors in the construction of a sense of national identity among children and young adults – these being above all the family and the national educational system. The relationship between family and educational system can be indifference, conflict or cooperation and it depends on the social, cultural and intellectual resources of the family and its social milieu. I could distinguish different stages in a highly complicated process of identity building starting from questions on the history of the nation (this stage is stimulated by history teaching and textbooks) and leads to a conscious decision concerning the belonging to the nation.

WG4 SYMPOSIUM

Beyond guilt. Perceiving the ingroup as historical perpetrators

Organizers:

Michał Bilewicz
University of Warsaw

Sabina Cehajic-Clancy
Sarajevo School of Science and Technology

SYMPOSIUM GENERAL DESCRIPTION

The role of historical collective perpetrator is a common experience of many European nations. Histories of fascism, Nazism, colonialism, pogroms, occupations and expropriations led to the shared sense of responsibility in almost every European country. On the psychological level, such histories are threatening the basic need of positive social identity by undermining the moral status of the ingroup. Since 1990s psychologists were studying the sense of collective guilt as a positive emotional response to the acknowledgement of perpetrator ingroup status. On the other hand – it is obvious that the status of collective historical perpetrator is not always leading to positive and prosocial outcomes. The emotions of guilt, shame and regret are considerably rare (Leach, Zeinidine & Cehajic-Clancy, 2012). This symposium presents research that discusses difficulties in people's confrontation with the history of collective perpetrators. We will analyze the strategies of denying perpetrators status (Mari, et al.), as well as biased attribution that allow for such denial (Bilewicz, et al.). What is more, the perpetrator status itself might have positive psychological consequences - responding to people's need for control and agency (Fritsche, et al.). This could make such status less psychologically aversive, thus reducing sense of guilt or other moral emotions. The histories of ingroup perpetratorship can be also presented in a different ways: either focusing on historical truth (parrhesia) or silencing and self-serving (Leone). Such histories can be either entitative or include stories of moral exemplars that confront ingroup perpetratorship (Cehajic-Clancy & Bilewicz). This symposium shows psychological processes that affect people's willingness to confront with the history of their groups as collective perpetrators: the processes that precede any emotional responses of guilt, shame or regret.

Giovanna Leone: How long it takes to feel guilty? Group-based emotions and historical acknowledging of past in-group misdeeds

La Sapienza – Università di Roma

Since the classic work of Burton (1969) group-based emotions have been singled out as a crucial issue for a better understanding of intergroup reconciliation processes. Moreover, being these processes fragile and long lasting, another inextricably linked issue arises, related to narratives addressed to adults born after the end of intergroup violence. The paper aims to discuss how we may grasp the links between intergenerational narratives and emotional reactions due to the knowledge of violence enacted by the in-group. We propose to focus on history manuals, since they convey a disciplinary knowledge

on the in-group past, instead than a social representation of it. Nevertheless, also these narratives based on scientific proofs are constructed only gradually. Sometimes, in-group responsibilities impose immediately themselves to scholars as an unavoidable issue to be coped with. When this same urge is felt in the social discourse, history textbooks participate to a polyphonic effort of interpretation of the past. Some other times, societal processes of silencing take place, and history textbooks do not clearly narrate the in-group misdeeds even for a long time. In this case, historians have to raise their voice to break down a social amnesia about the past, or to correct a self-serving version of it, using another way of communication that we propose to call parrhesia. Self-assessed group-based guilt and shame may be the crucial aspects to study when we refer to an in-group violence openly acknowledged both in history textbooks and in the social discourse. Another set of emotions and reactions –such as surprise, anger, disgust, but also puzzlement and doubt – have to be explored in the case of history textbooks breaking down a long lasting social silence on in-group wrongdoings. In this last case, we propose to confront direct observations of spontaneous reactions in the face of this unexpected knowledge with self-assessment of group-based emotions, controlling at the same time for other relevant variables, as exonerating processes and ways of identification with the in-group.

Sabina Cehajic-Clancy¹, Michal Bilewicz² :Doing the right thing has power: How moral exemplars induce reconciliatory actions among perpetrator groups

¹Sarajevo School of Science and Technology

²University of Warsaw

Understanding the causes and consequences of intergroup conflict has been the major objective of social sciences in general and social psychology in particular. To this end, a large body of socio-psychological research has contributed to the understanding of intergroup conflict and how to reduce it. However, what has been less researched is the question of post-conflict intergroup reconciliation. In addition, investigation of interventions which could facilitate restoration of intergroup relations is scarce. To this date, we know more about psychological and other barriers impeding reconciliation and very little about ways how to facilitate it. Divisive social categorizations, differentiations and biased perceptions are not only more pronounced in conflict settings but also act as major barriers to sustainable intergroup reconciliation. Theory and research in social psychology have shown that people tend to perceive ‘others’ as less heterogenous, inherently bad, unchangeable and less moral whereas we perceive the own group as more superior, better and more moral. In this talk I will address the question of how to overcome such exclusive, categorical, dehumanized and simplistic views of other groups in (post)conflict settings and consequently facilitate positive change and intergroup reconciliation. Recent research conducted in Bosnia and Herzegovina, Poland and Turkey shows that increasing perceptions of moral variability - hence an acknowledgment perpetrators were not hegemonic and fundamentally immoral - is an important precondition and facilitator of intergroup reconciliation processes.

Immo Fritsche, Markus Barth, Carolin Hotze, Florian Kienle & Franka Pieplow: “We are the perpetrators!” (and we are willing to admit it): Is Historic Perpetrator Status Satisfying People’s Need for Control?

Universität Leipzig

Representations of a nation’s historic roles in intergroup conflict are flexible and selective. This is why these representations might often be biased by people’s present-day needs, such as the need for moral acceptance or the need for control. Building on a needs-based perspective on collective victim and perpetrator roles, recent research has shown that groups sometimes compete for who was the true victim in a conflict as the victim role is associated with moral acceptance. No research so far has looked at the motivational benefits of collective perpetrator status. We close this gap by proposing that representing the ingroup as a historic perpetrator might satisfy group members’ control needs. Thus, we tested the hypothesis that salient threat to personal control increases people’s willingness to accept collective perpetrator status in the past. Supporting this prediction, Study 1 showed that following a reminder of lacking (vs. high) control over important life aspects Germans evaluated an essay more positively that displayed Germans as a typical perpetrator nation in the context of the Holocaust and World War II. Study 2 was a conceptual replication in the context of intergender relations. After being reminded of lacking (vs. high) control, male and female participants more strongly agreed (or less strongly disagreed) with the statement that their own gender group has rather the role of perpetrator than victim. At present, a third study is conducted, trying to replicate these findings for perpetrator groups created in the laboratory. The present studies provide preliminary evidence for the motivational benefits of representing the ingroup as a historic perpetrator. We discuss the implications of these findings for processes of reconciliation and reflect on the conditions under which control needs – and thus stressing of the perpetrator role – might become most prevalent.

Silvia Mari¹, Federica Durante¹, Luca Andrighetto², Alessandro Gabbiadini¹, & Chiara Volpato¹:
Italians and their fascist past: What inhibits the taking on responsibility and guilt for ingroup's misdeeds?

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In the historiographical literature, the debate on the interpretations of Italian Fascism is still alive. Fascism has combined violence and atrocities, with social control and consensus construction. Thus, an ambivalent evaluation of this regime could have survived at time passing in a part of the population. Additionally, the Italian government, except for a few acknowledgements, has never apologized for the crimes committed during the fascist era. Also, the Italian public opinion has never had the chance for an historical reflection. Thus, people may alter the historical record to make the ingroup actions justified and glorified, while de-emphasizing episodes that may potentially damage the ingroup image. In this research project involving Italian adults, we have tried to explain the failure of taking charge of the ingroup misdeeds. A first qualitative study is aimed at identifying the social representation of contemporary Italians concerning which groups or individuals are considered victims, perpetrator and

by-standers of the fascist crimes. In Study 2 (correlational) and 3 (experimental), we have tried to identify the processes that may inhibit the assumption of ingroup responsibility and prevent the guilt. We hypothesized that some mechanisms of moral disengagement may operate. Italians generally make an advantageous comparison with the Germans: the ingroup unethical behavior, when compared with an even more harmful conduct, becomes more acceptable (group serving bias). The results are explained by also considering the way the historical memory was shaped.

Michał Bilewicz¹, Marta Witkowska¹, Anna Stefaniak¹, Roland Imhoff² :Attributions of ingroup perpetratorship: cognitive and identity-based mechanisms

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People's explanations of past intergroup relations are subject of systematic biases that follow the structure of ultimate attribution error (Pettigrew, 1979). Historical harms committed by ingroup members are attributed to situational causes, whereas historical historical harms committed by outgroup members is attributed to dispositional causes; crimes performed by the ingroup are perceived as more atypical than the ones caused by the outgroup and the ingroup harmdoers are perceived as less prototypical than outgroup victimizers (Doosje & Branscombe, 2003). Our aim was to explain the psychological causes of this systematic bias in historical explanations. Two studies tested the potential causes of such biases. The first study (N=180 university students) showed the biased pattern of attribution in the explanation of historical Polish-Ukrainian ethnic cleansing in Pawlokoma area. People expressing stronger ties to ingroup members expressed higher levels of biased attribution. The second study (N=162 internet users) showed that attributional biases of ingroup-caused negative action are related to social identity concerns, whereas the biased perception of outgroup-caused negative action is related to epistemic motivations and abilities. Study 3 (N = 160 high school students) confirmed the influence of group identification on attributions of in-group's behavior and revealed that epistemic abilities' influence is limited to the perception of information incompatible with established knowledge. Finally, study 4 (N=83) confirmed the biased attributional pattern in the context of Polish crimes on Jews as a strategy related to the denial of negative history. Based on this research we formulate a cognitive-motivational model of peoples explanations of ingroup perpetratorship. The two independent causes of attributional biases of such facts are related to social identity motivations and limited epistemic abilities.

WG THEMATIC SESSIONS

WG4 THEMATIC SESSION

Clifford Stevenson: A History of Contact: Residents' narratives of increased residential mixing in a post-conflict society.

Queens University Belfast

Survey research has demonstrated that intergroup contact in divided societies has a modest but positive impact on intergroup attitudes (Pettigrew & Tropp, 2006). This effect has been shown to have basic temporal dynamics, such that previous experience of positive contact buffers the impact of present negative contact (Paolini et al., 2014), but occurrences of negative contact have a disproportionately detrimental effect upon future intergroup relations (Barlow et al., 2012). However, this research typically ignores the local historical dimension to contact by overlooking the changing meanings of contact in local settings and people's accounts of intergroup contact within their communities (Dixon et al., 2005). The current research seeks to redress this gap through examining residents' experiences and interpretations of changing patterns of intergroup contact within their locales.

Taking the case study of Northern Ireland, a post-conflict society characterised by geographical segregation, we interviewed a diverse sample of older residents across Belfast city about historic changes in their local areas. Semi-structured interviews with Catholic and Protestant residents from a range of single-identity and diverse communities explored their recollections of intergroup contact before, during and after the period of violent conflict in Northern Ireland. Thematic analysis of the interviews revealed a wide variety of past experiences of contact and a range of different expectations of present-day residential mixing. Notably, past experiences of being supported and protected by one's ingroup during intergroup conflict was taken as an indicator of being able to cope with the challenges of future outgroup contact. However, the degree to which newcomers from the outgroup were seen as welcome depended on the extent to which residents had embraced the emerging identity of their community as 'mixed'. The results highlight the need for further research into the reconstruction of community narratives for the purpose of reconciliation.

Gloria Jiménez-Moya¹, Rosa Rodríguez-Bailón², Russell Spears³: The fight against social inequality: Showing dissent to the ingroup's message

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Literature shows the relevance of legitimacy perceptions in dealing with social disadvantage (Tajfel & Turner, 1979). Importantly, we argue that the legitimacy judgment of a group's position can be made by different sources across history, with potentially different effects. We should not assume that just because social reality or fair procedures render the prevailing intergroup power relations externally legitimate this will be internally accepted without a fight (Spears, Greenwood, De Lemus, & Sweetman,

2010). Accordingly, we differentiate between external legitimacy, in which the in-group disadvantage is accepted by another out-group; and internal legitimacy, where the in-group also seems to frame its own disadvantage as fair and just. Across two studies we test how the in-group view affects individual's reactions towards an in-group disadvantage. Results showed that, when the in-group justifies its own discrimination, participants who highly identify with the in-group perceived that the in-group was able to overcome the disadvantage and were more willing to take collective action to restore equality, despite of the legitimate in-group view. This points that high identifiers can show dissent from the in-group norm under certain circumstances (Packer, 2009), and also that they consider the norm as unrepresentative and intend to act against it. In sum, high identifiers do not always conform but can also deviate, with important consequences for the intergroup arena.

Natália da Costa Pereira Bueno: The space of memory in post-conflict societies: the influence of amnesty laws

Center of Social Studies, University of Coimbra, Coimbra, Portugal

The behaviour that opposing groups adopt is not simply reactive. They are based on the memories of past events, as well as on the expectation of what will happen in the future. To put it simply, through memory, past, present and future are linked, outlining the relationships of individuals belonging to post-conflict societies, regardless of being victims, perpetrators or bystanders, and, mostly importantly, regardless of having lived or not during the violent conflict. Based on the idea of the transmission of memory through generations, the present paper aims to analyze the spaces that memories occupy in the reconciliation processes of post-conflict societies; or in other words, it connects internal violent conflict to memory in order to better understand reconciliation in terms of “remembering and transforming” the past. In particular, the present paper looks at amnesty laws, as mechanisms of reconciliation, questioning how the political choice for amnesty has shaped war memories, facilitating or not the crystallization of war memories throughout the years, and, consequently, hindering or not the truthful reconciliation of post-conflict societies.

Isabel Macedo, Rosa Cabecinhas, Lilia Abadia: Social representations of colonial history: an analysis of student's narratives about intercultural relationships

Communication and Society Research Center, Barcelos, Portugal

Social representations are constructed through social interaction and communication and cannot be studied without considering the historical, cultural and social contexts. Portuguese society face the need to reflect on the colonial period and how it is interpreted, in order to deal with the consequences of colonisation and colonial war that lasted thirteen years. With the processes of (de)colonisation, many people were forced to move away from their places of residence and obliged to deal on a daily basis with the cultures of the countries in which they now live. The colonial wars and the long period of dictatorship have shaped the Portuguese self-representations, and consequently the way they deal with immigrants today. Recent research reveals that newer and more sophisticated forms of racism have emerged, producing diverse forms of everyday discrimination at institutional and interpersonal levels. Some authors sustain that some manifestations of racism in Portugal are a lingering consequence of the

lusotropicalist ideology. This alleged dimension of the Portuguese national character is based on the hypothetical existence of a specific Portuguese cultural trait: the natural ability of the Portuguese to relate to the “Other”. Youngster’s perceptions on the Portuguese colonial past and the current immigration in the country were analysed through focus group. Participants saw a documentary about the daily life of two young boys, descendants of Cape Verdean immigrants, followed by a focus group. In the focus group we explored: (a) which representations prevailed when students saw films about colonial past and (b) how these representations affect their current intercultural relationships. Results show the persistence of the lusotropicalist myth in the student’s narratives (reference to harmonious coexistence between students and migrants). Students perceive members of minorities as 'representatives' of a homogeneous category rather than individuals.

María Isabel Toledo Jofré, Renato Gazmuri Stein: Controversial issues in the classroom: teaching history in Chilean secondary school

Universidad Diego Portales, Santiago Chile

‘Controversial issues’ are these topics under which different groups have built irreconcilable arguments on. Therefore, they divide society. Some of these topics are now present in the teaching of history. Thus, the purpose of this research is to describe the teaching of ‘controversial issues’ in subject in secondary school. A no statistical randomly stratified sample with proportional representation was used. A self-administered questionnaire was applied to 111 teachers of public schools, private subsidy schools and private paid schools. A statistically descriptive analysis was made and a teachers’ typology was made. A degree of debatable nature was established in relation to the ‘controversial issues’ and their teaching. Teachers’ approach at teaching these topics was analyzed and activities in the classroom were described. Teachers avoided tackling controversial topics they considered themselves as being ‘neutral’ even though their performances were far away from that position.

WG2 THEMATIC SESSION 1.

Vlad Costin: Do Romanian historical narratives buffer against the tendency to form compensatory convictions?

University of Sussex

As social identity draws its content from collective identity (Laszlo, 2014), one implication is that historical narratives play a role in identity formation. Having a sense of subjective meaning has been shown to contribute to identity formation and frustration of this motive leads to more intense efforts to satisfy it (Vignoles, 2011). For instance, when made to feel self-uncertain (seen as a meaning-threat), participants compensated by expressing more conviction towards important social issues (McGregor, Zanna, Holmes & Spencer, 2001) and this effect has been widely-replicated since, but almost exclusively with student samples in Canada, US and Western Europe. The aim of this study was to attempt to replicate this effect in Romania and to test the novel prediction that exposure to an

important national historical narrative could buffer against a threat to one's sense of meaning. Not only is Eastern Europe and, by extension, Romania an under-researched region in the threat-compensation literature, but its struggles to come to terms with its history in the wake of communist censorship and distortion make discussion of the relationships between identity and social representations of history the more relevant. In this study, 153 Romanian participants were either exposed to a self-uncertainty or a self-certainty manipulation and then half of them were shown a text describing an important national historical narrative ("The Great Union of 1918") or a matched fictional-historical text. Thus, this 2 (uncertainty/certainty) by 2 (Romanian narrative / fictional narrative) between-participants design measured the convictions regarding important social issues (abortion, capital punishment). There was no significant interaction of narrative type and certainty condition. However, this might have been obscured by an interesting significant main effect of uncertainty in the opposite direction than expected whereby those who were made to feel self-uncertain formed fewer compensatory convictions.

Olena Dobosh¹, Maria Lewicka²: Universities with interrupted history: Perceived continuity and university identity among students of Lviv, Wrocław and Vilnius universities

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After World War II, agreements between members of the anti-Nazi coalition changed the pre-war borders of Central and Eastern Europe. Some of the formerly Polish territories were annexed to Soviet Union (after 1991 changed into independent countries, such as Lithuania and Ukraine), whereas some of the former German territories – to Poland. This shift meant massive migrations of people evicted from their cities and towns and an almost total change of the cities' populations. The post-war changes affected both people and institutions, for example universities located on the annexed territories changed their staff, language, and national profile. The former German Breslau University became a Polish Wrocław University, and two formerly Polish universities in Lwów and Wilno, changed into, respectively, Ukrainian Lviv University and Lithuanian Vilnius University. In the presented studies we sought to explore the degree to which the awareness of the university complex history affects students' identification with their universities. We will present three studies carried out in three universities that changed their national profile after WWII: Wrocław University in Poland (formerly German university), Vilnius University in Lithuania (formerly Polish university) and Lviv University in Ukraine (formerly Polish University). In each university 150 students were interviewed with regard to the meaning attached to their university, perceived historical continuity of the university, and attachment to and identification with their university. The studies point to a consistent relationship between perceived continuity of the university and university attachment and to the positive role that the awareness of its former multicultural character plays in facilitating attachment.

Julia Alves Brasil, Rosa Cabecinhas: Identity processes, social representations and social memory: reflections on the construction of Latin American identities

Centro de Estudos de Comunicação e Sociedade, Universidade do Minho, Braga, Portugal

The development of the idea of Latin America and Latin American identity is closely related to the process of construction of this region, with different historical moments, political, economic and social changes, which allowed different constructions on the definition of this concept and also the possibilities of identification with this social category of belonging. Thus, we aimed to discuss in this paper identity processes related to Latin America, having the social representations and the dynamics of social belonging as a starting point, considering the historical and social construction process of this region. It is known that social representations that individuals have about their reality and their history play an important role in shaping their identities and can guide various social identifications. On the other hand, social identities also influence the agreement and the sharing of social representations, so that different objects can be reinterpreted by the groups from their social context, their intergroup relations and their history. We argue that when we consider that the construction of national and supranational groups presupposes, among other aspects, also a common set of elements that people decide to remember and/or forget, it is important to have a historical conception of social identities. That is needed in order to try to understand how the process of construction of Latin America, since before the time of colonization, through the periods of (in)dependence, to the present day contributes to the socio-cultural heterogeneity of the region and the different possibilities of identification/disidentification with this psychological group of belonging.

Lilia Abadia¹, Isabel Macedo², Rosa Cabecinhas³: The Portuguese Colonial Past Displayed: exploring social representations in museums' exhibitions

¹University of Nottingham, ^{2,3}University of Minho

“Images of the past” is the one of the concepts used to explain how social memory works. This term emphasises two main ideas: firstly that social memory can be transmitted through images, secondly that it is bonded to our understanding of the past. In other words, the images of the past are connected to the social representations (SR) of the world, which create individual's everyday sense of reality. Although these representations are connected and produced by individuals, they are (re)constructed in the social sphere. They articulate the individual and the collective, bridging the present with the past, reifying senses of belonging and informing worldviews. This paper aims at analysing the SR of the Portuguese colonialism through the examination of a historical and an ethnological museums' exhibitions. Museums are important media in which concepts that are part of our daily life are (re)formulated and spread. Despite the changes that these institutions might have experienced throughout their existence, they are still very influential in politics and in the construction of SR of reality. In addition, how museums disseminate historical narratives, especially about past intergroup conflicts, may influence current intercultural relationships. Conducting a thematic analysis, we focused on the content and structure of the images of the Portuguese colonial history conveyed in the Military Museum of Lisbon, and in the National Museum of Ethnology (Lisbon). Considering the specificities of

this medium, we explored how the images are structured in a coherent discourse, and how these influence the reshaping of the SR about colonialism and its consequence in the current Portuguese society.

Alberto Sá, Isabel Macedo, Rosa Cabecinhas: Commemorations of the World War I Centenary:
Representations Of The Event In The Portuguese Online Newspapers

Communication and Society Research Centre (CECS), University of Minho

Over the past decades, the public uses of history have represented a major theme of political and cultural debate. Public history is now part of mass culture. Its political uses have a strong impact on the way the past is remembered and narrated by lay people. These narratives are transmitted across generations and contribute to define social identities (ethnic, religious, national and supranational). The processes of individual and collective remembering are becoming more dynamically reconfigured through socio-cultural practices and media interaction. Individual and cultural memory are constantly (re)created and mediated through "technologies of memory". The increasing reliance on technological tools as aids and guardians of memory makes us dependent on the media devices as a source of information about the past. The commemoration of the First World War centenary is an opportunity to be reflexive about the role of media in the construction of communicative and cultural memory. In this study we analyse the representations about the First World War centenary in four Portuguese online newspapers during the year of 2014. We explored the main sources of information used in the news and the kind of social actors that had a direct voice. Through a thematic analysis we explored identity issues and the predominant meanings of the First World War commemorations disseminated in Portuguese online news.

WG3 THEMATIC SESSION

Lavinia Betea¹, Alina Pop²: Narrative truth and factual truth in the memory of forced labour of
Germans from Romania deported to the USSR

¹ "Aurel Vlaicu" University of Arad

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In early 1945, based on a secret directive issued by Stalin, about 75.000 ethnic Germans from Romania were deported to the Soviet Union where they were obliged to work in work camps for three or four years in order to rebuild the country. On the departure they didn't receive any information about who decided that collective punishment, or about the place, time and purpose of their deportation. The survivors have returned home after they were destroyed personal memories that could have constituted evidence of deportation. They were also forbidden to make public and private references to the tragic event.

Recently, in a project funded by the European Union on this issue (coordinated by Lavinia Betea), 50 narrative interviews with survivors of the deportation or their descendants were published in the book “The road to nowhere”. The methodology of investigating this case with profound ethical and political implications permitted an in-depth analysis of the collective memory of the tragic event from multiple perspectives. This communication addresses the relationship between factual truth and narrative truth in the context family memory – exemplary memory. In this sense, the narrative truth of each subject, built upon the factual truth of experience and personal involvements has replaced the historic truth – first hidden, then suspected and finally revealed. The latter, in turn, has suffered successive political redefinitions due to the practice of rewriting history. Currently, for the German community originating from Romania there exists an exemplary memory which is articulated on the family memory of the deportees.

Annamaria Silvana de Rosa, Laura Dryjanska, Elena Bocci: The transmission of social representations of history through European capital cities’ narratives: telling history through place’s multi-voices “to” and “by” first visitors in the era of the web.2.0

Sapienza University of Rome

In case of urban tourism in European capitals, social representations of history are being shaped and transmitted through textual, verbal and iconic narratives about cities and their significant places. In the era of the web 2.0, the urban history is shared through multiple narrative channels, of formal or informal nature, implying interpersonal, group and collective agents and targets. Not only literary and scholarly multimedia sources (books, films, documentaries, songs, drama...) and institutional and commercial marketing brochures or digital tools (like municipal or touristic websites) contribute to build and transmit historical cities’ identity and places’ narratives; but also one-by-one interpersonal exchanges or one-to-many exchanges via social networks, and the packaging of a new knowledge building process, including exploratory tools (like Google Earth) give to potential first visitors access to the cities and their places, mediated by others’ multi-voices story telling, even before their experienced visit (de Rosa and Bocci, 2014).

Inspired by the modeling paradigmatic approach to the theory of social representations (de Rosa, 2013), we will present and discuss some comparative results on historical cities and places’ narratives detected on one side by content analysis of the web-based institutional and commercial communication transmitted via municipal websites (cities’ brand identity) about eight European capitals (Helsinki, Lisbon, London, Madrid, Paris, Rome, Vienna and Warsaw) and on the other side through a field study carried out on first-visitors from different nationalities in the above mentioned historical capitals, and through the analysis of the conversational exchanges via social networks (Facebook and Yahoo Answer!) between past and potential tourists planning their future first visit in one of the eight European capitals, target and context of the field study.

Laura Dryjanska, Annamaria Silvana de Rosa: The transmission of social representations of urban and national history through narratives of expats: Italians in Warsaw and Poles in Rome

Sapienza University of Rome

History has an ongoing impact on the lives of foreign residents as through narratives they unveil the meaning of surrounding urban environment. In particular, professionals, managers and highly skilled workers who choose to live abroad identify history as one of the keys to understand the local culture and national identities. From 34 interviews carried out in Rome with Polish residents and in Warsaw with Italian residents, within a wider empirical research aimed at detecting the cross-representations of two historical capital cities (Rome and Warsaw) both among first visitors and expats, it emerges that social representations of history are transmitted through narratives about the cities interwoven with personal life stories. In this sense, narratives about history are not pseudo-narratives guided by the interviewer (whose aim is to gather information about the city), but rather constitute a genuine, unsolicited input from the participants. In fact, our investigation shows that social representations of history are conveyed in narratives about the self and urban environment, identified in each one of seven clusters detected as a result of textual analysis using Alceste software. The relevance of history and the meaningful inscription of the self within the city's history are also discussed in the light of gender differences among the participants and their intimate relationships. The particular social context of these two expats' communities that make a constant effort to individually and collectively understand the history of surrounding urban, social and cultural environment includes numerous history-oriented initiatives, such as meetings and presentations with historians, field trips and writing personalized guidebooks about the city. The interpretation of results draws a parallel with research by Jovchelovitch, Priego-Hernandez and Glaveanu's (2013) concerning social representations of the public sphere, suggesting that the expat residents' societal knowledge of urban and national history evolves through adaptive strategies to cities' socio-cultural environments.

Elena Bocci, Annamaria Silvana de Rosa, Laura Dryjanska: Iconic Narratives of ten European Capitals evoked by the institutional stems and the commercial logos

Sapienza University of Rome

The aim of this research is to compare institutional stems and commercial logos of ten historical European capitals (Rome, London, Paris, Helsinki, Vienna, Warsaw, Berlin, Madrid, Brussels and Lisbon), which constitute iconic elements (ancient and modern) that play a determinant role in the narration of urban history. The research - part of a larger study (de Rosa, 1995, 2006, 2013) - compares the social representations evoked by brands of ten historical European capitals among 40 graduate students of Communication and Marketing of the Sapienza University of Rome. The associative network technique (de Rosa, 1995, 2002, 2003) has been applied to evoke free associations to iconic stimuli of institutional stems and commercial logos of each of the ten capitals. Moreover, a grid has been created ad hoc to identify the components of institutional stems and commercial logos. A narrative analysis of the institutional stems resulted in detecting some elements that many cities have in common: textual – words written in Latin, as well as royal, military and symbolic, evoking especially mythological and historical aspects, narrating the history since the cities' foundation. On the other hand, the commercial logos always include the names of the cities and the iconic urban narratives use

abstract signs to recall modern aspects and topicality of the brand. By calculating the polarity index of the semantic field, it was possible to identify a general appreciation of commercial logos, higher than in case of institutional stems. The results also reveal the existence of controversial representations and polarization of attitudes towards commercial logos, more evident in some capitals (Rome, London) than in others (Paris). The research demonstrates that there is an excursus between urban narratives, with a focus on the differences between institutional stems and commercial logos, created at different times to meet the needs of "distinctiveness" and "recognition".

Monika Prusik: Narratives of the past under communism by two types of nostalgia. The case of the 'Round Table Negotiations' country
University of Warsaw

The research presented here seeks to identify the psychological factors that best explain the people's sentiments for the communist period in Poland. This is the first large Polish in-depth study on the subject (national representative sample of those still remembering the period before '89, N = 614) which is concerned primarily with nostalgia as an emotion and focuses on the role played by psychological mechanisms and processes of collective memory. More specifically, the aim of the analysis is the attempt to answer the question of whether the dual-character nostalgia (nostalgia as 'Interest Taken in the Past' and 'Longing for the Past'), as revealed in the previous studies (Prusik, 2011) is mirrored in narratives about the period before '89 in the national sample of people at least 40 years old. This approach has two unique features: for the first time, a national sample of people remembering time under communism had a chance to speak, in their own words, about their perception of past in comparison to current life; on the other hand, this is an attempt to see if quantitative data results match those of a qualitative character on the subject. The participants' narratives are analyzed, classified, and interpreted, and most of all contrasted with measurements of nostalgia as an emotion, revealing some interesting patterns.

WG2 THEMATIC SESSION 2.

James H. Liu, Angela R. Robinson: One ring to rule them all: Master discourses of the enlightenment and "modern" racism from colonial to contemporary New Zealand
Victoria University of Wellington

We assess the prevalence of continuity and change in elite societal discourses about intergroup relations and societal development as seen through ideological formations provided by the enlightenment and post-colonial thinking. Through thematic and discourse analysis of (Study 1) mid-19th century and early 21st century New Zealand Speeches from the Throne, and content analyses of all 160 years of Speeches (Study 2) we focus on racial discourses from the colonial period to today. We find evidence of

significant continuity, with enlightenment values and ‘modern’ or symbolic racism prevalent in both the historical and modern periods. We also find evidence that this “master discourse” based on enlightenment values of universal progress is malleable and expandable, able to incorporate diverse populations under an increasingly powerful national government. For New Zealand elites, we were unable to identify a clear critical juncture that radically rearranged the nature of race relations between Māori and Pākehā/New Zealand Europeans from the mid-19th century to today; rather there was a gradual expansion of symbolic inclusion of Māori in discourses of national identity in New Zealand.

Irina Gafita: Social representations of the Jewish population in 19th century Romania. The case of the “factionist group” from Iasi

"Alexandru Ioan Cuza" University, Iasi

The 19th century Romanian Society faced numerous problems. But perhaps the greatest of them all was the way in which the Hebrew population residing inside the country was perceived. One of the provinces of the newly formed state, Moldova, was confronted with a different situation. Half of Iasi, the capital of the province, was inhabited by Hebrews. One of the political groups with wide support in Iasi was “The free and independent faction”. The group is legitimized by its antisemitic ideology.

This paper aims to present the way the Hebrew people were perceived by the Romanian society of the nineteenth century, especially by those from Iasi, whose perception was deeply influenced by the political group mentioned above. We will try to insist in this study on three main coordinates: the manner in which the Hebrew people were seen at the time, the antisemitic ideology of the “factionists”, and not the least on the way in which the “factionists” discourse produced mutations in the social representation of the Romanian Jew. The study is based mainly on the analysis of the “factional” press of the time, this being the main environment in which they propagated antisemitic ideas. We also analysed letters, memoirs and unpublished archival documents that have helped us to achieve a better understanding of the impact which the “factional” concepts had over the entire Romanian society.

From the methodological point of view, I preferred to look at a particular case of an influential political group of the time and see how the public perception of Hebrew population was influenced by its member’s speech. I was able to discover that so many of the stereotypes associated with the Jews, in the nineteenth century, came and were perpetuated, at least in our case, through the political sphere. On the other hand, the very political group analyzed had legitimated itself and won adherents because of this type of diatribe.

Chris Hewer: Remembering war with Germany: A British perspective on the Allied strategic bombing campaign 1940-45

Kingston University

The Allied strategic bombing of Germany during World War II was a significant event in the history of Europe. To establish an indicative index of British cultural memory for this event, 160 British born adults (aged 18–87 years), from within three generational categories, completed a questionnaire to demonstrate their knowledge of the specifics of the campaign, e.g. the number of German civilian deaths, the towns and cities bombed, the number of sorties, the perceived accuracy of the bombing and

the human consequences of the bombing in comparison to Hiroshima and Nagasaki. The findings showed a large disparity between collective knowledge and historical actuality across all three age groups. A decline in knowledge and understanding across time suggests that a large degree of social, cultural and institutional forgetting has taken place in Britain since 1945 leading to misapprehension and widespread inability to comprehend the scale, intensity and destructiveness of the campaign. The absence of a substantive or detailed historical representation of the campaign arguably serves to advance a very particular narrative account of Allied victory, i.e. one that avoids any discussion of military ethics or need for moral justification. Indeed, an implicit assumption persists among many respondents that not much more was done to Germany than was done to Britain. A narrative that fails to acknowledge the scale and intensity of the bombing campaign also implies that Allied victory was achieved through more conventional military means, which avoids two important acknowledgements: (i) the overwhelming superiority of the Wehrmacht and (ii) the major role played by the Soviet Union in the defeat of Nazi Germany. The social, cultural and institutional forgetting of the bombing of Germany may be seen as either an important factor in the pursuit of Anglo-German reconciliation or a dangerous example of cultural amnesia.

Karel Van Nieuwenhuysse, Kaat Wils: Historical narratives and national identities among young adults: the Flemish case

KU Leuven

In many Western countries, the pressure on history education to provide shared knowledge of the national past and a robust national narrative has strengthened in recent years. This has not been the case in Belgium. Although conflicting historical narratives do play a significant role in Belgian political debate and public culture, these 'memory wars' have not fundamentally affected history education, which is European rather than national in outlook. That raises questions as to what representations of the national past young adults adhere to after six years of history education, and as to whether these are interconnected with a sense of national identity.

This qualitative research, conducted in Flanders (the Dutch-speaking, Northern part of Belgium), examines young adults' historical narratives about the national past and analyses how these narratives relate to existing narrative templates and how they interrelate with young adults' (sub)national identifications. Inspired by the research methodology of Carla Peck (2010), twelve first-year undergraduate students were asked to complete a questionnaire and to characterize their identities. In groups of four, they executed a performance task (selecting 10 out of 30 important events from the national past), and participated in an interview, followed by individual semi-structured interviews.

While the young adults' choices of significant events of the national past seem partly determined by their (often very meagre) factual knowledge, the narratives they build do resonate well-known public narratives on the Belgian past. At the same time, however, several students explicitly distance themselves from what they call national 'myths'. In line with the goals of Flemish history curricula and in line with their weak national identification, they rather cling to a progressive human rights narrative to interpret the course of Belgian history. In doing so, they do draw new boundaries, such as one between the 'free' West and the 'retarded' Arabic world.

Alma Jeftic: "Different History, Different Identities: True or False" - Case of Bosnia-Herzegovina
International University of Sarajevo

Historical textbooks represent a way through which narratives of past can be transmitted to the new generations, creating a different perception and identity through the collective unconscious and memories. Different representations of the past led to the emergence of new collective identities in Bosnia-Herzegovina (BiH).

The main objective of this study was to determine the relationship between divided discourse in history teaching in BiH today and divided memories that contribute to the formation of different truths about the past and different collective identities. Analysed historical textbooks were in use during the 2013/2014 academic year in the fourth grade of secondary schools in two entities and areas that apply Croatian teaching curriculum. The method applied was content analysis; therefore the frequency of mentioning and describing of significant historical events (the dissolution of Yugoslavia and the 1992-1995 war in BiH) was analyzed in three historical textbooks. These events were chosen since they represent the crucial historical milestones in creation of independent states and new sense of belonging. Textbooks were also analyzed in qualitative way in terms of the language, the publisher, and the degree to which content follows the Guidelines for writing and evaluating historical textbooks in elementary and secondary schools in BiH prescribed by the Commission for the Development of Guidelines for history teaching in BiH from April 2005.

The conclusion is that the three textbooks significantly differ in content, while teaching history affects the sense of belonging, and leads to the formation of several different truths in BiH. History depicts memories and provides reasons and explanations for certain events, which can or cannot be accepted by particular groups. Also, the extent to which the quantitative and qualitative differences within three curricula contribute to the development of identity and the formation of several "groups" of collective identities were discussed.

WG1 THEMATIC SESSION

Nora Dasoki, Davide Morselli, Dario Spini: Memories of happiness and vulnerability: a crossroad for individual, social and historical times

NCCR LIVES, Institute of Social Sciences, University of Lausanne, Switzerland

Individuals forge their psychosocial identity giving coherence and sense to their life course through the autobiographical memory. This process is the result of three main temporalities that interact and alternate with each other: individual time (positivity effect); social times (cultural life script); and historical time (collective memories). The process of recall is a central mechanism for the regulation of well-being in the elderly population. Until now, the three temporalities were studied separately. Or in other cases, the elderly were compared to younger populations as a homogenous group. The interest of this study is to understand the interrelations and the influence that temporality has on memories of happiness and vulnerability and to explore age differences within elderly populations. To test our hypotheses we used the Vivre / Leben / Vivere survey in a 65 years and older population (N = 4200), in the three main linguistic regions of Switzerland. Subjective appraisals of the life course (happy and vulnerable episodes) were collected using a life calendar.

Our findings show that happy memories are linked to social expectations and there are no age differences. Vulnerable memories are more complex. Individual time and historical context alternate between them and they are in interaction. For most of the life there are age differences in terms of positivity effects: the oldest are less likely to remember their lives as vulnerable. But during the Second World War the positivity effect is reversed and it's the younger elderly that report less vulnerability. Finally we found an interaction between historical time and individual time: the older individuals were at the moment of the Second World War, the more likely they are to report vulnerability. In the discussion several possible explanations will be advanced and discussed.

Szabolcs Kiss: Cognitive sociology and neurosociology

University of Pécs, Hungary

This paper characterises the field of cognitive sociology and neurosociology. At first, the paper discusses the social studies of the different cognitive disciplines. I enumerate the emergence of various cognitive disciplines (such as cognitive psychology, cognitive ethology, cognitive anthropology, cognitive linguistics, etc.) in order to see the broader scientific context of the formation of cognitive sociology proper. Next, the paper describes the complex relationship between sociology of knowledge and cognitive sociology. I point out the work of Karl Mannheim who influenced both fields. After discussing the historical significance and impact of the so-called French sociological school (e.g., Durkheim, Halbwachs, Piaget) the paper turns to the present-day characterisation of cognitive sociology. Within this contemporary description I pick out the famous work of the so-called Rutgers School of cognitive sociology. The sociological analysis of the mind is the subject matter of cognitive sociology. This school's main emphasis is on the social and societal determination of various cognitive processes such as perception, attention, memory, knowledge, thinking, categorisation, creativity,

meaning-making, language, consciousness, time etc. One of the most important topics within cognitive sociology concerns collective memory. The paper discusses this notion from the point of view of the representation of history. The second part of the paper discusses the rise of neurosociology. Again, a brief overview is provided in which the emergence of numerous “neuro”-disciplines (such as neurobiology, neuropsychology, neurophilosophy, neuroanthropology, etc.) is discussed in order to see the broader social and scientific context of the rise of neurosociology. After this the paper describes the commonalities and differences between neurosociology and social neuroscience. The former deals with the effects of various group memberships on brain organisation while the latter examines the neural bases of traditional social psychological topics (such as attitudes, person perception, stereotypes etc.).

Andreea Ernst-Vintila, Sophie Richardot, Meri Smbatyan: Crossing boundaries. History as a resource for social psychology and the historicity of social representations. Theoretical considerations and empirical illustrations from post-communist totalitarian Eastern Europe

Université de Reims Champagne-Ardenne,
„Adrian Neculau”, Université Al. I. Cuza Iasi

History as a resource for social psychology and the historicity of social representations were theorized in several works of Michel-Louis Rouquette, an early student of Serge Moscovici and a major author in the field of social representations and political psychology. We present this authors' main theoretical considerations and two empirical illustrations of the historicity of social representations.

Historicity is, with Alterity, a major property of social representations. It refers to SR as the product of history, and to them participating in history. Thus, understanding how SR influence identities and intergroup relationships requires studying them both synchronically (intergroup differences at one point in time) and diachronically (differences between the SR expressed by the same group at different moments in time). We can reach this double goal through interdisciplinary work. We discuss some interdisciplinary obstacles and bridges between history and social psychology: (1) the « event » viewed as a contingency vs. its reconstruction as a specimen of a category: an event becomes « salient » by its inclusion in communications, through its influence on social practices, its accumulation of symbols, etc., because it allows the collective capitalisation of interactions, stakes, images, etc.; (2) the « material » supports: words, thus documents, are necessary but insufficient translations of the reality expressed by social thinking; and (3) the subtle polymorphic relationships between a document and the examined object.

Two sets of data from post-sovietic Russia (SR of social responsibility, N=155) and Armenia (SR of injustice, N=60) illustrate the historicity of the SR. Starting from the premises that the power relationships structure of a society affects sociability, and that SRs are fundamental categories of the latter, they showed that a change in the power structure in a society causes variations of the SRs (structure and content), but one generation later at least.

Orsolya Vincze¹, István Csertő²: The effect of social identity threat on the narrative construction of intergroup conflict

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The term cognitive complexity refers to the complexity of mental frames/constructs individuals use in approaching social events, people or ideas (Kelly, 1955; Bieri, 1955; Bieri et al., 1966). Understanding a social situation in its complexity prevents cognitive shortcomings or biases in social evaluation. Individuals showing high cognitive complexity are less dependent on simple social cognitive schemas, apply multiple dimensions in social evaluation and decision processes (Hale & Delia, 1976; Shepherd & Trank, 1992) and perceive greater variability across members of an outgroup (Ben-Ari et al., 1992). However, complex understanding of an intergroup conflict situation one is involved in may be hindered, among others, by perceived identity threat arisen from the situation (Roccas and Brewer, 2002, László, 2014). This explorative study examined the effects of cognitive complexity and perceived identity threat on the complexity of understanding of an intergroup conflict event as reflected in the linguistic representation of the causal antecedents of the event. Hungarian teachers in public education and students in teacher training (N=179) were presented with a short factual description of a recent large-scale public protest against current government policy in education and then provided written accounts of the causes of the event. Frequencies of linguistic markers of identity threat and cognitive complexity were measured in each account using the NarrCat system for automatic content analysis applied by narrative social psychology (László et al., 2013; László, 2013). In addition, personal involvement in the conflict and perceived identity threat were measured by 7-point Lickert scales while cognitive complexity was measured by the modified Repertory Grid Test (Kelly, 1955) proposed by Bieri et al. (1966). Content analytic data enabled a closer insight into representation processes in which cognitive complexity and identity threat interact, thus revealing a link between decontextualized cognitive processes and identity-related acts of meaning formation.

Tea Sindbæk: Remembering Fascism in Football and on Facebook

University of Copenhagen, Denmark

On 19 November 2013, as Croatia's national football team defeated Iceland and thus secured its participation in the World Championship, Croatian defender Josip Šimunić celebrated by leading a chant associated with the fascist Ustasha regime that governed Croatia and Bosnia during the Second World War. During their reign, the Ustasha committed genocide against Serbs, Jews and Roma, causing the deaths of hundreds of thousands of civilians. As a result of his chant, Šimunić was fined for inciting racist hatred and the International Football Association, FIFA, banned Šimunić from participating in 10 international matches including the World Championship.

By late November 2013, a Facebook page set up to defend Šimunić had received 150,000 'likes' and many lengthy comments. Moreover, the page promoted an online petition, soon signed by more than 30,000, which aimed to convince FIFA that Šimunić had been misunderstood. Both the Facebook page

and its followers and the petition and its comments were deeply engaged in negotiating the meaning of Šimunić's chant. Attempts were made at rethinking Croatia's Fascist past and at framing historical memory to emphasize Croatia's victimization through the crimes of others.

The Šimunić affair is an example of a pop-cultural event actualizing memory through a certain symbol, the chant, and of social media distributing it quickly and widely, engaging a large and somehow unusual group of memory actors. This paper investigates the types of memory transmission and negotiation taking place on the Facebook page supporting Šimunić and on the petition webpage. I argue that the Facebook page and the petition webpage constitute loosely connected but highly emotionally engaged digital memory communities. While the memory narratives created in these fora are rather fragmented, the statements and comments made by followers are deeply engaged in signalling group belonging and emotional attitude to Croatia's problematic memory of Fascism.

SYMPOSIA

SYMPOSIUM I. Sensitive Issues in History Teaching

Organizer:

Wolfgang Wagner
Johannes Kepler University, Linz

SYMPOSIUM GENERAL DESCRIPTION

Nations and states need a mechanism that helps to maintain their self image and identity through the generations. Besides enculturation within and through the family, this function is served by several school disciplines where the teaching of history takes a central position. In history teaching there are several didactic and pedagogical frames that serve this purpose to a stronger or lesser degree and that put an emphasis on straight-forwardly conveying national ideologies or that, alternatively, emphasize a critical and multiperspective vision on the past.

These different frames give considerable latitude to the way sensitive political and historical issues will, or will not be treated in school and how they they are being presented to the pupils. All countries carry a bag of politically sensitive and sometimes socially distressing topics, the way these can, and will be treated in history lessons will vary to a considerable degree and teachers will find themselves in the centre of social and political forces that try to influence how such issues are represented. This symposium presents five approaches to this topic that highlight research undertaken in different national and state contexts.

Luigi Cajani: History Teaching and Memory Wars

University of Rome, La Sapienza

History is the most sensitive subject in schools, because it is used by political powers as tool to create social and political consensus by defining allegiances, collective identities and borders of exclusion. During the last three decades one can observe that these official narratives are object of increasing controversies worldwide for many different reasons. The first one is the collapse of the Soviet Union and of its geopolitical system, which made it possible that voices up to then silenced by an efficient censorship could be raised in the domestic public space and on international levels. A similar case is to be found in Yugoslavia, violently disintegrated during the 90s into many States, which have subsequently vindicated their own interpretations of history, in conflict with the previous Yugoslavian ideology and with the new neighboring States. A second reason is the unprecedented „memory boom”, that has exploded worldwide often in form of heated „memory wars”. It can be defined as a general

process of democratization of history, meaning the increasing historical consciousness of social actors, especially national, political and cultural minorities like immigrants, who feel themselves empowered to claim the official recognition of their own interpretation of the past in terms of group identity. A particular element of this empowerment is the broader definition and recognition of victims by international organizations, like UNO, UNESCO the Council of Europe and international criminal courts. Finally, a the third element is the increasing internationalization of academic historians and history educators, who feel less and less allegiance to the nation states and feel themselves committed to debunk the myths of the national biography. In my presentation a will focus on some of the most relevant cases of current conflicts in history education in Europe and show which strategies are put into practice in classrooms.

Tsafrir Goldberg: Whose sensitivity is it anyway? Sensitive issues, sensitive students and sensitive teachers in history teaching

University of Haifa

What makes a historical topic „sensitive” in the last decade there is a growing concern with the teaching of sensitive historical topics. These are usually topics which present unflattering aspects of the nation (or a dominant group within it). Sensitivity in the case of history teaching appears to be synonymous with threat. In quite a few cases perceiving a topic as sensitive is an overt or covert reason for not teaching it. However, there is a lack of clarity as to who is sensitized and who perceives a topic as sensitive, who is threatened and by what or whom. Drawing on examples from the Israeli context I will try to unpack the notion of sensitivity and threat, exploring the question; who sensitizes a topic and who is threatened. We shall relate to governmental sensitization to a topic (even one which may have been legitimized) which ends in intervention and threat to educators. We shall further touch upon student sensitization of topics due to threatening content or to student intolerance posing threat to teachers. We shall end with teacher sensitization, self-censorship and possible threat to learners.

Charis Psaltis: History Teaching and Reconciliation: Ideological Tensions and the role of civil society in Cyprus

University of Cyprus, Nicosia

The traditional debate in Cyprus, monopolized by political parties, regarding the role of history teaching in relation to the unresolved Cyprus issue revolved for many years around the identity politics of allegiance towards "motherlands" Greece and Turkey (correspondingly in the Greek Cypriot and the Turkish Cypriot community) vs a Cypriocentric form of civic and/or cultural identity (Psaltis, Makriyianni, Latif, 2010; Perikleous, 2013). Since 2003 a new player in the sphere of public debate emerged through the field of civil society with the establishment of the intercommunal NGO Association for Historical Dialogue and research. In this paper I will discuss the global to local transfer of educational policy in relation to AHDR and Intergovernmental organizations (Klerides, 2014) as well as the local and global innovation brought by AHDR. I argue that this innovation is premised on epistemological, theoretical and methodological contributions that made possible a "third way" between the classic debate between "teaching history for common good" vs the "disciplinary approach". Going

back to the Piagetian (1932) dictum that "Logic is the morality of thought just as morality is the logic of action" and the distinction made by Serge Moscovici (1998) between "social representations of knowledge vs social representations based on belief" what is essentially argued is that the intrinsic value of history teaching in the disciplinary approach is actually premised on the same type of social relations that support the reconciliation process (Makriyianni & Psaltis, 2007). Still the notion of reconciliation is a much broader one and could potentially include attitudes, activities and policies that are indeed inconsistent with the disciplinary approach of history teaching. This is where, I argue the tensions and miscommunication emerges between the various actors in policy making around history teaching in post-conflict societies.

Denise Bentrovato: Sensitive Issues in History Teaching: African Experiences in the Aftermath of Violence

Georg Eckert Institute, Braunschweig

All around the globe, dealing with nations' violent pasts has proven to be a sensitive and largely contentious matter. A history of violence and abuse has often led to conflicting memories and polemical confrontations around the historical „truth". It has also sparked heated debates about how to best educate the younger generations about the past for the sake of a better future. This paper aims to offer insights into the role of schools in dealing with the memory of a troubled past in divided and transitional societies, notably in Sub-Saharan Africa. It draws on the experiences of neighbouring Rwanda and Burundi to shed light on the challenges of teaching and learning history in the wake of civil war and mass violence in this turbulent region.

After briefly analysing pre-war history education policies and practices in the two countries, the paper focuses on initiatives recently undertaken in post-war Rwanda and Burundi to reform history education within the framework of national transitional justice and reconciliation processes. Drawing on a review of key policy documents and curricula and textbooks, the paper examines educational approaches that have been sanctioned in present-day Rwanda and Burundi to deal with their difficult pasts in the last two decades. The analysis is further complemented with an examination of teachers' and pupils' views as well as classroom observations as supporting evidence to assessing how the nation's traumatic history is actually taught, learned and understood in Rwandan and Burundian classrooms. The paper concludes by calling attention to the large failure of schools in both countries to fulfil their promise of teaching the younger generations meaningful lessons and helping them make sense of a past they are still struggling to come to grips with.

Katrin Kello: When history faces present needs: the difficult relationship between history teaching and citizenship

University of Tartu

In one way or another, history teaching is inevitably about „citizenship”. „Citizenship” has however different meanings, and there are different ways how history (teaching) in the service of present needs can be understood. For example, Denis Shemilt (2011) distinguishes history teaching for social engineering from history teaching for social education. In the first case, history is taught as lessons from the past that are expected to shape student attitudes in certain pre-defined ways. In the second case, the attempt is to offer a history teaching that includes neither moral guidelines nor prescriptions on what lessons should the students take with them to their lives. Neither does it necessarily support readinensses often expected from citizenship teaching, such as an optimistic, activist life orientation or orientation to social coherence. The aim is to provide the students with, as far as possible, neutral knowledge about the whole humanity’s past and with tools that enable them to make their own conclusions. This should equip them better to face unforeseen challenges in future, rather than acquiring a presentist mind-frame for living in the world of nation states. More or less explicitly, a debate of „engineering” and „educating” purposes of history teaching takes place in many countries. While few scholars of history teaching would support a narrowly „engineering” and presentist history teaching, they have also pointed to deficiencies of a totally disciplinary history teaching that distances itself from the present realities and from the students’ actual social identity needs. Lay people and politicians, in turn, not always accept such professional discourses. History curricula often include traces of both ends of the continuum, hiding their inherent contradictions, thus introducing additional ambiguities.

My presentation will stress the history teacher’s need be aware of these different arguments, and of their own position on the continuum of different meanings of „citizenship through history education”. I will elaborate on this assumption based on an interview study with Estonian and Latvian history teachers. The interviews include cases which suggest that the more ambivalent or less reflected a teacher’s position on this continuum is, the more likely it is that dilemma perception and even psychological problems may arise for the teacher. This, in turn, may constrict their subjective action space in teaching. This is particularly evident in the case of sensitive and sociopolitically charged issues.

SYMPOSIUM II.

History, Identity and Social Representations: connecting structure and content

Organizer:

Caroline Howarth
London School of Economics

SYMPOSIUM GENERAL DESCRIPTION

This symposium will probe the role of history in the making of social representations and identities. It will do so through an exploration of changing political discourse in Serbia, diaspora Muslim's identity work and representations of the Palestinian-Israeli conflict by diaspora actors of both sides. It will also consider how a dialogue with historians can contribute to further our understanding of continuity and change in public spheres.

Sandra Jovchelovitch: History Connects Structure and Content in Social Representations: An expanded theory of the central core

London School of Economics

The question of how meaning inscribes itself in the structure of socio-cognitive systems is a continuous problem for psychologists. It was discussed by Piaget and Vygotsky in order to explain the relationship between content and structure, and later taken up by social and cultural psychologists unhappy with the elimination of content from the study of information processing. The theory of social representations dismisses the dichotomy between content and structure and predicts that historical meanings endure in a deep-seated core that organises representational fields and enables sense-making for everyday thinking and action. The processes of social representation are constitutively connected with the meaning of representations. In this paper I develop this argument and propose an expanded theory of the central core as the socio-cognitive space in which historical meanings are sustained and elaborated by groups and communities. I draw on Abric's original formulation of the core-periphery model and combine it with Laszlo's psychology of stories, Markov's work on themata and dialogue and Doise's concept of meta-system to show that histories survive in common sense as oppositional narratives that function as sources of identity, inter-group solidarity and social cohesion.

Sandra Obradovic, Caroline Howarth & Sandra Jovchelovitch: Changing the Past to Create the Present: 25 years of political discourse in Serbia.

London School of Economics

This paper discusses the importance of time when examining the content and structure of social representations of history and their connections to social identities. More specifically, the paper is divided into two parts; the first part looks at the theoretical possibilities of including a temporal dimension in research on social representations of history, while the second part illustrates our argument with an empirical example taken from research conducted in Serbia. Firstly, this paper highlights the importance of incorporating a temporal dimension in theorizing social representations of history. We discuss ways to both map changes in contents of representations over time, and also develop the core-periphery argument by identifying which beliefs, values and ideas persist over time despite adaptation. Secondly, we will illustrate our argument by drawing on research on political speeches in Serbia over the past 25 years. Using a sample of 12 speeches by Serbian politicians over the period 1989-2014, this study considers the role of self-other relations in shaping social representations of history and identity. In particular our research looks at how the changing political relationship between Serbia and the EU is reflected in the process of representing the past. Namely, how has the political discourse managed to move the EU from a past enemy to a future ally and suitable superordinate identity? As the contents of social representations of history change so do the identities that they help shape. Therefore, in order to understand identities as processes interdependent with the social and political context in which they flourish, we need to account for changes in representations rather than simply detailing what those representations are in a specific time and place.

Wolfgang Wagner, Peter Holtz, Mohammad Sartawi: Discrimination and Muslim Identity Work

Johannes Kepler University

Most European Muslims perceived the 2009 Swiss referendum claiming a minaret ban as blatant discrimination. We expected that immigrants with markedly different social identities to show specific responses according to their standing in society. We analyzed threads related to the Swiss referendum in two German language internet discussion boards, Ahlu Sunna and Vaybee, the first uniting a fundamentalist and reactivist group and the latter representing a more secular segment of immigrants, with regard to their responses to discrimination. The fundamentalists, though expressing disgust of the referendum, welcomed the outcome as confirming the West's hostility towards Islam in general. They exhibited a strongly essentialized insular identity with impermeable boundaries excluding moderate Muslims. The secular discourse confirmed the users' hyphen identities, which the minaret ban threatened. They needed to strike a balance between acknowledging Europe's political diversity and their own outrage. The results are discussed in terms of the dynamics between minority and majority groups. Discrimination by a majority has immediate consequences for confirming or redefining the minority's social identity; and vice versa, a minority expressing its identity in public is perceived as an identity threat by the majority. Both, minority actions as well as majority activity trigger responses that have an impact on each other's identity negotiation.

Cathy Nicholson and Caroline Howarth: Historical representations and possibilities for meaningful dialogue and social change

London School of Economics

Social groups locked in conflict describe their reality and present positioning from narratives that have, over time, developed from their own groups' perceived historical realities. Each group defines these positionings based on the other groups' perceived intentions in order to justify the description of their own perceived reality. By exploring these historical representations we can begin to map possible unresolved themes that may act as barriers to inhibit meaningful dialogue. Within Israeli-Palestinian relations, these themes form a central core of their experience of living within the conflict. Analysis of depth interviews with Israelis and Palestinians living in the diaspora reveal how deeply held collective memories remain active in the present representational field. However, this does not mean that representations of conflict are unchanged or homogenous, as alternative and sometimes contradictory positions are also evident in the data. The theory of social representations is useful in this context to explore the role of history and also possibilities for change. Social representations reflect common sense knowledge of a given reality and in this case, an opportunity to discuss deep seated embodied cultural themes that are considered to be significant as drivers of and barriers to further conflict. The concept of themata is particularly apt here: by examining oppositional entities that are considered to lie at the base of conflict we can show how deep-seated representations constrain these communities in their histories, while enabling some on-going changes in representational structures. For example, the Israeli Jewish representational field hovered around oppositional themes of fear / security as a positioning base when discussing the conflict, whilst the Palestinians were entrapped by themes of freedom / powerlessness. These oppositional themes should not be considered to be polarised entities as such, but act as a continuum from which to explore how different positions can be mapped that reflects such complex realities that change and transform over time.

POSTER SESSION

Remus Tanasă: Italian Risorgimento between „the principle of nationalities” and democratic republicanism

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One of the oldest dilemma of European history dates since the Antiquity, when the idea of „res publica” was replaced by imperial Caesarism. In the 19th century, the dilemma has violently reemerged when some European political thinkers were endorsing the cause of national emancipation and Europe’s reorganization based on the „principle of nationalities”. The followers of this project were divided between those who wanted a constitutional monarchy and those who were demanding republican institutions.

The most important republican thinkers of the Italian Risorgimento were Carlo Cattaneo (1801-1869) and Giuseppe Mazzini (1805-1872). The two of them had, however, a different attitude towards the centrality of the state, and while Cattaneo proposed a Swiss-style federal republic, Mazzini conceived an unitary national-state.

Today Cattaneo is associated with the federal idea, so this paper focuses on the republicanism of Mazzini and his unorthodox relation with the ruling house of Italy from 1861 to 1946, the House of Savoy. Mazzini, one of the protagonists of the Italian national unity, is remembered as „the prophet of the nation” and he was urging for a republican Italy, opposing at all levels the representatives of the monarchic Caesarism like the House of Savoy.

He was filling up the republican form with the idea of „national democracy” as an instrument of government „of the People, by the People, for the People”. Outlining the importance of the nation, Mazzini’s republicanism was claiming a place between the liberal Right and the egalitarian Left, even though it is quite difficult to determine precisely his political line: for the conservatives Mazzini was a radical, for the radicals he was a moderate and for the moderates he was an extremist.

Katinka Dancs: National symbols and elementary school students: Hungarian teacher’s views

University of Szeged, Hungary

Some national symbols are well-known but some of them are not so much. Due to the unique nature of symbols it is a difficult task to define what persons, things or events can be considered as national symbols. National symbols appear in the curriculum related to some of the school subjects (e.g. literature, history, geography) but the role of informal agents is definitely important. It is substantial studying children’s knowledge of national symbols because it is one of the components of national identity. Exploring teachers’ opinions on school related symbols help us to define what symbols can elementary school children know. To determine the relevant symbols known by children we decided to collect information from kindergarten and elementary school teachers through semi-structured interviews. The aim of our study was exploring (1) what do teachers think about national symbols and (2) what symbols do they associate to. We would also like to discover (3) which national symbols can children know before starting elementary school and (4) which national symbols are mediated by the school. The interviews will be conducted with teachers in December 2014 and January 2015. The

planned number of participants is between 10 and 15 persons. The interviews will be recorded and after transcribing the texts, they will be content analysed. The expected results of this study are the following. Based on teachers' opinion and the literature we will be able to refine the definition of national symbols. Secondly, we hope that the outcomes will help us to define the national symbols relevant for children. Finally, the findings of our study can be used as a first step to develop a valid and reliable assessment tool which will be able to assess children's knowledge about national symbols.

Sara Bigazzi, Zsolt Szabó, Sára Serdült: From a victim to a perpetrator. Representations of relation as an influencing factor

University of Pécs, Hungary

The majority-minority issue needs to be considered as a complex intergroup relationship embedded in its historical and social context. At the psychological level both identity, the representation of the other, and the representation of possible relational patterns are in play. The representations of the past are functional in the present, and they play a significant role in how identities are created and managed (Halbwachs, Liu & Hilton). Different studies were made concerning the content of historical representations and the Hungarian national identity (László, 2013). According to László (2013; László & Ehmann, 2013, Fülöp et al., 2013) Hungarians have a vulnerable national identity which has similar characteristics to what Bar-Tal and his colleagues (2009) called "collective victimhood". We assume that collective victimhood, and the representation of the past in perpetrator-victim relationship both potentially create similar aggressive and repressive frames of the intergroup relations in the present and activate a low self-reflective capacity (Fonagy et al., 2002). Hungarian identification in terms of collective victimhood leads to a lower self-reflection and to higher prejudice and aggression against the contextually relevant minority, the Gypsies.

The aim of our study was to test the relationship between the identification with the nation, the identification with a collective victimhood through the reconstruction of the past, the self-reflective capacity and the prejudice against gypsies.

Ibanescu Alina-Catalina: Romania's external Propaganda - case study: the work of professor Orest Tafrali in University Mission of France, reflected in newspaper La Roumanie, during World War I

Alexandru Ioan Cuza University of Iasi, Romania

This text makes an overview of the themes from the articles published by Orest Tafrali (1876-1937), in French capital during the First War World. Taking into account that Romanian newspapers published in Paris have not been thoroughly analyzed, we proposed to take a look about the professor Orest Tafrali's activities in University Mission, such it was reflected in the articles. We refer to teachers mobilized at the beginning of the war, at Romanian Press Service, and then went to university mission in France. We refer to the teachers who have been mobilized, at the beginning of war, by Romanian Press Service, in order to participate at University Mission in France. In this text, we intend to capture the reasons for what professor Orest Tafrali from Iasi have been elected to participate in such a mission. The foundations of the newspaper La Roumanie. *Organe hebdomadaire des revendications et des intérêts roumains.* (Weekly Organ of claims and Romanian interests) were laid by Romanian

delegation, in the capital of French, in 1918. This newspaper was led by Paul Brataseanu (senator), Constantin Mille, C. Banu (MP), Emile C. Fagure (editor) and by N. Russenescu, the secretary of publication and propaganda. Romanians intellectuals fought for Romanian triumph case and for defending national interests aboard. For our investigation, we used the original sources from Ministry of Culture and Public Education, from the archive of the University „Al. I. Cuza” Iassy: Faculty of Letters and Philosophy archive, Orest Tafrali personal archive (correspondence) and the newspaper La Roumanie from Romanian Academy Library, Archive of the National Library background Saint and the works published at the end of the war by Orest Tafrali (Romanian propaganda abroad, Publishing Industries, Craiova, 1920 and Romanian Defense in Transdanubians abroad, Typography Victoria, Constance, 1921).

Ana Filipa Silva, Ana Maria Heleno, Joaquim Pires Valentim: What Did History Leave Us? Luso-tropicalism and Cultural Diversity: A Study of the Social Representations of Portuguese University Students

University of Coimbra, Portugal

The main goal of the present study is to analyze the relation between social representations of luso-tropicalism and the attitudes related to cultural diversity in Portuguese society. Luso-tropicalism is thus the core concept and the bottom line of this work, as a widespread conception about the unique characteristics of the Portuguese people, based on their colonial past, and one which still remains present in the minds and attitudes of people. Its study as a social representation of national history and as collective memory represents a privileged pathway towards a greater understanding of contemporary social relations, attitudes and behaviours. Although there is not much investigation in this field, it is important to mention that there are already some studies concerning this subject that represent a starting point for this work (Santos, 2013; Vala, Lopes & Lima, 2008; Valentim, 2003, 2005, 2011). Regarding methodology, this is an exploratory and non-experimental study. Data was gathered through a questionnaire with different sections, including a scale of Luso-tropicalism, a scale of Cultural Diversity and a checklist with emotions experienced towards groups of immigrants. The sample consists of 148 Portuguese university students. Data analysis is currently in progress, so it is not yet possible to describe the main conclusions of the study, although at this moment the first exploratory results indicate the existence of significant correlations between some dimensions of Cultural Diversity and Luso-tropicalism. However, it is essential to note that the relevance of this work (independently of the outcomes that may arise) also lies in the fact that there are still very few studies concerning this important societal matter, namely in the fields of prejudice, intergroup relations and its psychosocial repercussions in work and educational domains.

Natalia Cojocaru: The return of the repressed: The rise of a polemic representation in the context of glasnost reform

State University of Moldova, Chisinau, Republic of Moldova

In this paper, I endeavour to analyze the context of representational elaboration, speaking about the genesis of one polemic representation. By means of content analysis of the written press from 1985-1989, I tried to identify the ways that this social representation originated in a context that still maintained past ideological characteristics at the level of discourses and social practices – that of restructuration reforms. In the context of glasnost, the soviet citizens have been offered opportunities to express their opinions or demands and to participate in this way in the process of restructuration. Mass media was a space for propagation the new reforms, in which those from the vanguard made public their opinions regarding the events that were taking place. At the beginning this process did not create intense dissonances, because the category in which the representation was placed was the socialist propaganda. The official discourse, even if it was change-oriented, was thematized in the framework of the typical wooden language, so that a new emancipated representation (about perestroika and glasnost) was not in contradiction with the hegemonic one (that of socialist ideology). Social conflict escalated when a group of intellectuals took seriously the history and identity issues and their polemic representation about past opposed the hegemonic one

Ron Roberts: Psychogeography, History and the Off-modern

Kingston University

The contents and structures of social representations exist not only in the minds of people and in the interactions between them but also embedded in the physical landscape. Consequently how we move through and interact with the constituents of our physical environment is of importance in understanding the transmission of history. Modernity's relationship with mechanisation has given us a form of psychological practice which is divorced from everyday concerns and which produces a "charismatic concealment" (Boym, 2001) of the wider horizons of psychological and social reality. The off-modern (Boym, 2001, 2008, 2010) allows a more critical variant to be imagined. Svetlana Boym's elaborations of off-modern thought repositions and reinvents the psychological within a cultural phenomenology of everyday history, encompassing people, places, language, time, memory, imagination, emotion, art, artefact and home. Thus we envisage plural and multiple narratives potentially lying in wait as we meander through the landscape. An off modern 'psychogeography' provides the methodological and theoretical basis for exploring alternative histories. It embraces both the forms and contents of city life and extends through the symbolic and memorial significance of specific locations and pathways. To practise psychogeography is to invite and map a flux of memory and emotion (e.g. reveries, desires, daydreams, impressions, hopes, fears, longings, joys and sorrows) against the changing physical backdrop of the journey or specific genius loci. The influence of the form, content and symbolic richness of the spaces we inhabit and traverse, will depend upon the manner in which we occupy them- whether as walker, driver, cyclist, worker, shopper, tourist, stranger, wanderer, exile, protestor, writer, street artist, photographer or film maker. Each of these will engage our memorial and imaginative capacities in diverse ways and contribute in turn to a progressive imprinting of mood and local history in specific locales for future visitors and travellers.

Attila Pálinkó: The 'Age Of Revolutions, 1918-1919' and The 'Revolution' of The After-War Hungary
Meta- and Transhistorical 'Senses of Generations Needs' Through Social Representations of Narratives

University of Szeged, Hungary

In my work, I'd like to discuss a critical approach ability, which is pre-determinate to collapse 50-year-old historicized Concept 'Age of Revolutions', parallel pointing the useless interpretative and representative forms of the current Hungarian historiography. In 2010, it became obviously, that the 'Age of Revolutions' is a straight 'opposing Past' for the re-discovered contextual Idea of the 'Public Law Continuity by Historical Institutes', and its teleological connection for a new 'National Identity'. But by analysing the past plenty 90 years 'master narratives' about the 'revolutionary past' period we can argue; that the intercultural discourse of Hungarian historicity (between 'cultural memory' and 'historical consciousness') focusing the past and the 'formal interpretations' of the National History (by political and academical conversations in the 20th century political eras) facing the future, always included and redefined the conflict between the 'expectation' of historical (and national-) continuity and the 'experience' of the 'revolutionary past' effects. After 1989, the Hungarian historians –because limits of epistemological standing points and traditions– were unable to write a new representation, which at the same time indicates distance for 'historical thinking' and takes methodological developments for a conflictless 'after-War' historical interpretation.

In this view, the inevitable 'New Historiography' has to face the conflict situations between different narratives of social representations 'from their past' and basic national 'historical needs' in the 'narrativical present', from which interpretative components are timeless mixing in the 'Régime d'historicité' of our present. The analysis is concentrated to 'brake up' this time conflict between 'historical senses' of different generation needs and historiographical representations of the 'Age of Revolutions', by comparison the past 90 years memorial- mimetic factors of the evolving social narratives to the political conversated and periodized historiographical operation modes. This critical perspective, –by metahistorical approach– not only shows the different generations 'mnemohistorical certainties' and basic narrative training elements, but with the theory of 'Text als Modell' displays a hermeneutic- and temporally fixed Discourses of social 'historicity creators' (e. g. collective and communicative memorials, temporal senses, historical traditions) during the process of evolving historical narratives in topic, including the representations methods of 'written historiography'.

My poster –after flashing the concerning arguments of 'memory policy'– will present three temporal fixed 'intertexture' discourse about the 'Age of Revolutions', facing the solid period limits of the ideological- political determinate Hungarian historiography; 1. the first memorials and social interpretative forms of the recent 'revolutionary past', 2. the re-discovered 'Revolutionary Tradition' in historicized communist historical representation, 3. the experiments of Hungarian historiography for a dialectical Concept.

Tibor Pólya, Pál Kővágó, Levente Szász: Automated analysis of the abstractness of texts based on the Linguistic Category Model
Hungarian Academy of Science

The authors have created an automated analytical tool, which is capable of identifying the level of abstractness in written English texts. The Linguistic Category Model (LCM, Semin & Fiedler, 1988) is one of social psychology's most often used content analytical coding system. It aims for assessing the level of abstractness of a description of an interpersonal event. LCM deals with four verb categories and one adjective category. Most research on LCM manipulates the abstractness of a short text, typically a sentence and looks for its effect on the readers. Since the analysis of the level abstractness is highly labor intensive texts with a considerable length are rarely analyzed in social psychological research. In order to help the LCM analysis of long texts, a pipeline system was developed. The system gathers the syntactic information of the texts with the aid of coreNLP (Toutanova & Manning, 2000; Finkel et al., 2005). This information is loaded to a robust linguistic analytical toolkit called NooJ (Silberzstein, 2004), where an algorithm has been developed. The algorithm lists the verbs and adjectives found in the text(s) with their LCM categories, and also links them to their subjects. This output allows for a project-specific post-analysis of the data, for example organizing results into in-group and out group categories. We present the reliability measure of our algorithm in the analysis of football team fans' forum comments on their own team and adversary teams.

ROUNDTABLE WITH STAKEHOLDERS



Joke van der Leeuw-Roord

Founding President and Executive Director of EUROCLIO - The European Association of History Educators. She works as consultant for the Council of Europe, UNESCO, OSCE, International Alert and the European Union. She is Vice-President of the Advisory Board of the Georg Eckert Institute in Braunschweig (Germany), Vice-President of the Steering Committee of the European Civil Society Platform on Lifelong Learning, EUCIS-LLL and member of the Advisory Board of the Institute for Historical Culture at the Rotterdam Erasmus University.



Mónika Kovács

Mónika Kovács is a social psychologist, associate professor of ELTE and funding member and president of the Hannah Arendt Association. She was an expert member of the Hungarian delegation of the International Holocaust Remembrance Alliance (Educational Working Group) between 2010 and 2014.



Dr. Arie Kizel

Dr. Arie Kizel is the Head of the department of Learning, Instruction and Teacher Education at the Faculty of Education, Haifa University (Israel). His research interests include research of curriculum and textbooks, narrative research of social groups, philosophy of education and philosophy with children. Since 2010, Dr. Kizel is the academic head of the Israeli-German commission for textbooks research. Among his publications: The books *Subservient History: A Critical Analysis of History Curricula and Textbooks in Israel, 1948–2006* (Hebrew), *The New Mizrabî Narrative in Israel* (Hebrew) and Articles on Textbooks and Curricula and Philosophy of Education/Philosophy with Children.