

Copenhagen

June 9<sup>th</sup> and 10<sup>th</sup>

# WORLD-MAKERS

CUPSYNET 2023



## FRIDAY 9<sup>TH</sup>

12pm – 1pm. Informal light lunch and mingling

1pm – 2:30pm. Introductory talk by Séamus Power & Discussion moderated by Brady Wagoner

2: 30pm – 3pm. Break

3pm– 4:30pm. Group Work

4: 30pm – 5pm. Break

5pm – 5: 30pm. Presentation: *Alyssa Pandolfo (L.S.E.)*

5: 30pm – 6pm. Presentation: *Klara Jurstakova, (Canterbury Christ Church University)*

Artwork by Rokas Aleliunas

6pm – 6 15pm. Short Break

6: 15pm – 6: 45pm. Presentation: *Andreas Michael (University of Cyprus)*

6: 45pm – 7: 15pm. Presentation: *Magi Young (The Open University)*

7: 15pm. Casual Dinner and drinks on the balcony

## SATURDAY 10<sup>TH</sup>

9 – 9: 30am. Casual Breakfast

9: 30 – 10am. Presentation: *Emma Brice (The Open University)*

10 – 10: 30am. Presentation: *Louis Joe Kernahan (University of Neuchâtel)*

10: 30am – 11 am. Break

11: 30am – 12pm. Presentation: *Annela Samuel (Tallinn University)*

12pm – 12: 30pm. Presentation: *Elisavet Panagiotou (University of Cyprus)*

12: 30pm – 2pm. Lunch

3 – 5pm. Group Work, Discussion, and Planning of next meeting

6pm. Dinner

## Presentations

### What does high consequence listening sound like?

#### Describing naturalistic listening behaviours using aviation conversations

**Alyssa Pandolfo (L.S.E.)**

**Abstract:** High consequence listening – observable responses to voice aiming to prompt action for preventing harm – has the potential to avert accidents. While most high consequence listening research used self-report measures, recent studies have begun to use naturalistic data (e.g., aviation conversation transcripts) to measure observable listening behaviours and quantitatively assess their relationships with voice and outcomes. Consistent with calls for more description and conceptual clarity in social psychology, we suspect that high consequence listening research has prematurely begun hypothesis testing without having a clear understanding of what high consequence listening behaviour sounds like in naturalistic settings. Here, I describe high consequence listening behaviours in 30 conversations preceding aviation crashes (i.e., causing fatalities and/or aircraft damage) and near misses (i.e., no fatalities and no aircraft

damage) and outline patterned pathways from voice to problem resolution. I found that disagreement may be effective listening, voice may be muted or not received, technology may voice safety-critical information, and that listeners discern between conflicting voices. I also found 'listening trajectories' – patterns of how high consequence voice leads to accident aversion. My findings question the literature's predominant positioning of effective listening as agreement and direct action and illustrate the importance of describing behaviours using naturalistic data.

**Presentation title: 'Queuing for the Queen': Exploring 'self' and 'other' motivations and the social psychological determinants of participation in collective mourning**

**Klara Jurstakova, (Canterbury Christ Church University)**

**Abstract:** Psychological analysis of crowd events reveals that participation can be guided by identity motives and communicate powerful messages about group sentiments. Collective behaviours linked to the royal family remain contested as society debates the monarchy's relevance. We thematically analysed interviews with those 'queuing for the Queen' in Edinburgh and London ( $N_{\text{interviews}}=64$ ,  $N_{\text{participants}}=122$ ) from an ethnography of national mourning for Queen Elizabeth II. The analysis identified four primary themes in participants' accounts of attendance motivations. First, participation was motivated by identification with various group identities: national, family, armed forces, and royalist identities and participation was understood as respecting and doing one's duty for a valued group leader. Second, participants recognised the Queen's death as a significant historic moment that they wanted to situate themselves and close others within, recognising the Queen as a source of continuity within their collective and personal histories. Third, participants described responding to a *need* to be there often following shock and grief but also linked with the unique opportunity and fear of missing out. Finally, participants discussed others' motives for attendance recognising shared motives of respect and love. This perception of consensus led to feelings of bonding and community. Implications for understandings of collective mourning, identity, and crowd behaviour will be discussed.

**Justification mechanisms of the status quo, perceptions of transitional justice and forms of solving the Cyprus problem: A bi- communal research in the Cypriot context.**

**Andreas Michael (University of Cyprus)**

**Abstract:** The project aims to examine how variations around system justification beliefs about the existing status quo and the current division in Cyprus relates to transitional justice views (retribution, restoration, amnesty) and how they both predict or moderate the stance of voters towards possible solutions to the Cyprus problem among both communities in Cyprus. The study also aims to explore more deeply the role of a) views about transitional justice and b) system justification beliefs in relation to the status quo on the Cyprus issue in relation to all the aforementioned dimensions to it. A methodological innovation of the study is the exploration of a multimethodological approach in a cross-sectional design with a representative sample from both

communities containing focus groups, Q methodology, questionnaire, and experimental design. In particular, the findings from focus groups and Q methodology will guide us on how Greek Cypriots and Turkish Cypriots find the workings of the two separate societies as fair and legitimate (economic, political, legal), disadvantage and inequalities vis a vis the other community in Cyprus and vis a vis regional actor and the EU. Focus group discussion will also explore various beliefs comprising the ethos of conflict in Cyprus. To date, most of the research on system justification has focused on the connection between lower and higher status groups and has not concentrated on the context of frozen conflict. Thus, the examination of system justification and transitional justice beliefs in a divided society context could lead to new social psychological questions. Overall, the presentation will cover the main under study variables and some qualitative results from focus groups.

### **World-making and collective action: when hope and history rhyme.**

**Magi Young (The Open University)**

**Abstract:** This study of the Black Lives Matter protest in Bristol, UK on 7<sup>th</sup> June 2020 is directly concerned with the micro and macro aspects of participants' 'projects of world making' (Power et al. 2023 p.6). The focus is the significance and experience of hope and other positive emotions in collective action. The protest was an outcry against the murder of George Floyd in the USA, racist policing and systemic racism in general. It took place during lockdown in the Covid-19 pandemic. It was attended by 10,000 people and included typical features of collective action (speeches, placards, chanting and music) as well as a collective silent rite of 'taking the knee' for 8 minutes and 46 seconds. In addition, and unusually, some protestors removed the statue of Edward Colston, a slave trader, from its plinth and threw it in the River Avon. Four protestors were prosecuted and acquitted of criminal damage to the statue.

The research is qualitative and event centred (Stenner 2011) and adopts process ontology. Twenty-one participants were interviewed using the walking interview method. This method, alongside the application of a phenomenological and discursive concepts, aims to avoid a disconnect between the psychosocial events and their past and future manifestations. I will highlight the range of data (in addition to the interviews i.e., visual phenomena and text) I am using to examine the affective elements of the 'one-off particulars' and 'cascading consequences' of the protest (Power et al. 2023 p.5). I will touch on the implications for the urban, artistic, and educational landscapes of Bristol as well as the affective aspects of imagination and ritual and changes in the narratives around slavery, colonialism and Edward Colston's legacy. I will outline issues with participant selection and give examples of how the walking interview method assists the process of thorough contextualisation. I will also touch on my own reflexivity and world-making as a social psychologist.

**The ‘Datafication’ of the Citizen:  
An Examination of Expert and Everyday Constructions of Data Privacy**

**Emma Brice (The Open University)**

**Abstract:** Developments in technology coupled with the increased use of ‘big data’ for political purposes, mean that we are living through a shift in how privacy is understood and how it relates to citizenship. The datafication of citizens, through information online, enables potential influence to be exerted through political and consumer micro-targeting, but it also has ramifications for the public and private sphere - how we understand ourselves as individuals within society. Despite revelations, particularly the case of Cambridge Analytica and Facebook, regarding the use of our data, there has been little public outcry in the UK. In order to investigate this my research looks at how the concept of data privacy is understood by laypeople, in corporate and government documents and by experts in technology and privacy. This presentation focuses on a comparison of the ways in which experts and lay people construct ideas around what privacy is and what privacy means. I have taken a critical discursive approach to the analysis of the data which enables me to consider notions of data privacy as socially constructed rather than having a concrete definition that exists outside of interaction. The analysis focused on the many lenses through which privacy can be viewed, how ideas about data collection and data privacy are being justified, how current cultural valuations of privacy are relied on and the possible impact of that on the conduct of individual citizens.

**Exploring technology-mediated museum experience and sociocultural psychological processes within a changing institution**

**Louis Joe Kernahan (*University of Neuchâtel*)**

**Abstract:** The advancement of technology within cultural heritage institutions (CHIs), such as museums, is being increasingly utilized. I will target extended-reality (Virtual-, Augmented-, and Mixed-Reality) technologies. These technologies have imposed myriad impacts upon multiple levels of museum research, practice, and visitation. Due to this, for my thesis, I will explore the museum in two parts, on the institutional- and visitor-level. To explore the changing sociocultural dynamics that can be observed in these levels, I combine thinking from sociocultural psychology and museology. Furthermore, the theoretical framework I will use will bridge these modes of thinking with an ‘enactive approach’, linking an actor’s environment and interaction with it to their cognitive outcomes. This framework falls into three components: The Semiotic Prism (Zittoun, 2018), Symbolic Resources (Zittoun & Gillespie, 2015), and the Interactive Experience Model (Falk & Dierking, 1992, 2013, 2016). This framework will overall concentrate upon how consequences of sociogenetic changes within CHIs in-turn guide microgenetic- (sense-making) and ontogenetic-processes (meaning-making) within said CHIs. To investigate these phenomena, I will invoke data collection in two parts. The *first part* will consist of a focused ethnography of one museum and the dynamics of those people who work/volunteer there, focusing upon how the institution has adapted to the use of technology.

The *second part*, will also be conducted in the same museum, concentrating upon how visitors construct meaning in terms of the symbolic resources they produce and use after visitation, utilizing Subjective-Evidence-Based-Ethnography methodology as described by Lahlou (2011). Overall, it is expected that there will be a noticeable impact upon multiple levels of museum practice and experience in conjunction with the advent of extended-reality technology.

## **A Dialogue with Wonderhill: Social Work, Place-making and Becoming Other-Wise**

**Annela Samuel (Tallinn University)**

**Abstract:** The aim of the paper was to use a dialogical case study to make visible the complex patterns behind place-making processes, in order to bring such complexity to the centre of social work thinking. A former "closed town" Sillamäe (Estonia) rapidly emerged in the early years of Soviet occupation to serve the newly built uranium enrichment factory. A once-privileged town, whose older population has migrated from different parts of the former Soviet Unions are still coping with a rupture, with which the creating one specific place near town - Wonderhill (Chudomäe) helps to cope. We sought to understand how people make this place and create its meaning for themselves and for others. In our ethnographic study we collected historical documents and newspaper articles and conducted observations in the region; we engaged in ethnographic interviewing with community members and used "walk-along" and life-narrative interviews. By placing the emphasis on relationships instead of objects and examining these at three levels - relationships with Self, Others and with a place, the multiplicity of perspectives became visible. We suggest that understanding and maintaining different voices and layers of experiences in the community simultaneously enables moving towards more inclusive engagement with people, communities and places in social work practice where social workers become other-wise - moving towards a relationship of mentoring and co-creation.

## **Exploring meanings of Cypriotness through embodied and discursive practices.**

**Elisavet Panagiotou (University of Cyprus)**

**Abstract:** Embodiment and bodily practices are fundamental aspects of our lived experience. As we act and interact with the social and material world, we construct meaning with our bodies (Gillespie & Zittoun, 2013). Within the frame of Social Representations Theory (SRT), this implies that the body and its practices are constitutive elements of Social Representations which should not be understood only as a mental or discursive processes but also as embodied (Wagner, 2016). Nevertheless, SRT remains underdeveloped both methodologically and conceptually regarding embodied meaning-making processes (O'Connor, 2016). The proposed research addresses the above limitation with a methodological design that focuses both on embodied and discursive practices to study social representing of Cypriotness as well as positioning processes by Greek –

Cypriots. An ethnographic study will be conducted within different dance contexts: traditional dance groups, contemporary dance groups and hip-hop dance groups. The aim here is to explore how these three embodied practices with different sociocultural backgrounds, along with their practitioner's discourses, construct Cypriotness in similar and different ways. A second study, based on performative art-based methods will be also conducted. Specifically, art-based workshops will be designed and implemented with non-dancer, Greek-Cypriot participants. The art-based workshops here are employed to creatively stimulate both embodied and discursive engagement with meanings of Cypriotness, and produce live data (see Tarr et al., 2018 for a methodological example). During the talk, methodological and analytical concerns for the proposed research will be discussed.