



SSC 2000: Introduction to Peace Psychology

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Course manual

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Note by the author

I designed this course originally as a bachelor's thesis for the Liberal Arts and Sciences program of the University College Maastricht (UCM). The motivation underlying the creation of this course, is based on my conviction that knowledge in the field of Peace Psychology is of fundamental importance for students and professionals who engage in issues related to peace in a variety of ways. As the course was designed for UCM, it is adjusted to the method of Problem-based Learning (PBL), which is the main method of teaching at Maastricht University (see p. 8-10). Accordingly, this course consists of two documents including the course manual and the tutor instructions. The course manual is provided to teachers as well as students, whereas the tutor instructions are exclusively provided to teachers to support them in their process of teaching.

Those who are interested in implementing a new course in Peace Psychology at their faculty or to improve existing courses on peace and conflict should feel encouraged to use this course as a model. It is recommended to use the whole package of the course in the current format, as PBL is a highly efficient method to teach students so called 21st century skills, including critical thinking, problem solving, communication, collaboration, creativity, and innovation¹. Furthermore, this course provides a clear structure and a carefully selected collection of reading materials. The readings were chosen according to their recency and relevancy for the particular topics treated throughout the course.

As the format and structure of the course requires a limited amount of students in each class and is bound to a certain time frame, teachers interested in the topic might not be able to implement it in the exact same way as it is presented here. Therefore, they should feel free to pick those components that seem to be of most value and most convenient to them and their students. It is also possible to alter the structure of the course in such a way that it matches their needs. However, it should be attempted to stay as close as possible to the current format.

Even though it is encouraged to use the material according to personal needs, there is one prerequisite that should be adhered to when using components of this work. As a course needs continuous revisions and as every time a course is taught new problems emerge, everyone who uses the whole course or only parts of it should provide me with some feedback on how the materials, structure and teaching method were perceived by teachers and students. Through this feedback it will be possible for me to enhance the course continuously. The final goal is to provide a convenient model of a course in Peace Psychology, in order to make the valuable knowledge of this field easily accessible to a variety of people, especially students and teachers. This goal can only be attained through the expertise, experience and support of a variety of people who acknowledge the value of Peace Psychology as an academic discipline.

Therefore, any questions, requests or critique are highly welcome and can be sent to the following email address: ines.mahr@gmail.com

Best regards,

Ines-Lena Mahr

¹ Pacific Policy Research Center (2010). 21st century skills for students and teachers. Honolulu: Kamehameha Schools, Research and Evaluation Division.

Introduction

Course description

“Together we have to admit that that wall fell and collapsed in 1973. Yet, there remains another wall. This wall constitutes a psychological barrier between us, a barrier of suspicion, a barrier of rejection; a barrier of fear, or deception, a barrier of hallucination without any action, deed or decision. A barrier of distorted and eroded interpretation of every event and statement. It is this psychological barrier that I described in official statements as constituting 70 percent of the whole problem. Today, through my visit to you, I ask why don't we stretch out our hands with faith and sincerity so that together we might destroy this barrier? Why shouldn't our and your will meet with faith and sincerity so that together we might remove all suspicion of fear, betrayal and bad intentions?”²
(President Anwar Sadat's Address to the Israeli Knesset on November 20, 1977)

Humans are capable of a wide range of positive and negative feelings, thoughts and behaviours. We have a capacity for love and constructive behaviour and can create a feeling of community and belonging, a feeling of 'we'. However, human beings are also capable of hate, destructive behaviour and of creating the antagonistic dynamics of 'us versus them'. Accordingly, we have the potential to create peace as well as violence - both individually and collectively. The course 'Introduction to Peace Psychology' aims to explore these capacities in order to understand how to build peace and reduce conflict between individuals, groups and societies.

Based on this dyadic focus of the capacity for both peace and violence, this course represents the intersection between the disciplines of Psychology, Conflict Resolution and Peace Studies. These disciplines are intimately related as a considerable amount of the foundational thought and practice of Conflict Resolution and Peace Studies is derived from Psychology, specifically Social Psychology. The focus of this course directly relates to this intimate connection by taking a historical and contextually embedded perspective.

As peace cannot be understood appropriately without understanding violence, not only the psychological roots of peace are investigated in this course, but also the psychological roots of violence and aggression. Accordingly, students will explore a variety of psychological concepts, while a specific emphasis is put on the subfield of Social Psychology. The cases that will be analysed range from the micro, family level up to the macro, international level in order to provide students with a broad understanding of how violence and aggression are expressed and developed. Interestingly, this will show that some psychological mechanisms that are at work on the micro level, also apply to the macro level. Further, the impact of violence on psychological and social functioning will be revealed and students will acquire a critically and psychologically informed perspective on how to prevent violence and to build peace on different levels.

This course was designed as a 2000 level course. Even though it is an introductory course, students have to manage a considerably high amount of readings and be able to cope with a variety of (psychological) concepts. In order to manage the workload and to productively work with the concepts, students should be familiar with the procedures and requirements of academic work and Problem Based Learning (PBL). However, this course is not only designed for Psychology students but broadly aims to enrich the knowledge of students with a variety of academic backgrounds including Political

²President Anwar Sadat's Address to the Israeli Knesset (N.d.). Retrieved on December 19th, 2012, from <http://www.ibiblio.org/sullivan/docs/Knesset-speech.html>

Sciences, International Relations, Law, Development Studies, Sociology and Conflict Resolution. Students should have a serious interest in the discipline of Psychology but do not necessarily need profound background knowledge in the field. The more students understand the connection between their own field of study and the content of the course, the more interesting the tutorials will be for all participants.

The course is structured according to the four-way model of Christie, Wagner, and Winter, which entails the concepts of direct and structural violence on the one hand, and the concepts of peacemaking and peacebuilding on the other hand. Accordingly, the course is divided into two main parts³. As was mentioned initially, a profound understanding of peace is impossible without a deeper insight into the dynamics underlying violence and aggression. Therefore, the first half of the course is based on the conceptual division of direct and structural violence established by the founder of Peace and Conflict Studies, Johan Galtung. After an introduction into the field of Peace Psychology, the phenomena of individual violence and collective aggression are investigated through a psychological lens. Subsequently, the dynamics of direct violence and the topics of Intimate Partner Violence, bullying, and genocide are examined. Furthermore, a closer look is taken at structural violence by exploring the impact of the global economic system on the well-being of people in the developing and the developed world. All of the tasks in this first section incorporate the possible causes of the expressed violence in the respective circumstances, as well as suggested solutions and methods of prevention.

After having explored violence and aggression on different levels, the second half of the course delves into the topic of peace and its different facets. Initially, students are introduced to the human capacity of peace-related behaviours, including altruism, empathy, and helping behaviour. Subsequently, three peace processes are investigated including peacekeeping, peacemaking and peacebuilding. First, Conflict Resolution and reconciliation as forms of peacemaking that deal with direct violence are discussed. Thereafter, peacebuilding is explored as a method to reduce structural violence. Within this section a closer look is taken at the concepts of pacifism and nonviolence as powerful applications of peacebuilding. Further, Liberation Psychology is introduced as a form of activism. The course is concluded with a psychological perspective on Gandhi's philosophy of nonviolent social change, as well as some suggestions of how psychologists can actively contribute to the establishment of cultures of peace.

³ Christie, D. J., Wagner, R. V., Winter, D. D. (2001). *Peace, conflict, and violence: Peace psychology for the 21st century* (pp. 1-15). Upper Saddle River, NJ: Prentice- Hall.

Prerequisites and course objectives

Prerequisites

As pointed out in the course description, this course is designed for students with different academic backgrounds. Therefore, to participate in this course does not require a specific background knowledge in Psychology. However, as shown below, there are some courses that are highly recommended but not required in order to participate in this course. The necessary prerequisite for this course is based on the demand that students have an advanced ability to deal with academic sources and concepts. Accordingly, the prerequisite for this course is the following:

- The students have to have taken at least two 2000-level Social Science courses.
- Highly recommended (but not required) courses are:
 - SSC 1005: Introduction to Psychology
 - SSC 2019: Social Psychology
 - SSC 2037: Conflict Resolution
 - SSC 3032: Atrocity Triangle: Perpetrators, victims, and bystanders

Course objectives

After this course students are able to...

- identify psychological causes and consequences of conflict on the micro and the macro level.
- understand the dynamics between violence and peace, and conflict and peace.
- apply psychological concepts to the prevention and resolution of destructive conflicts and the establishment of peace in a variety of contexts.
- critically assess the values entailed in psychological approaches to violence, aggression and peace.
- understand communication and problem solving in practical problems of peacebuilding.
- engage in constructive dialogues regarding the implications of the psychology of conflict, violence and peace.
- reflect upon their own development, personality and behaviour in relation to the creation of peace on different levels.

Students should develop personal capacities:

- Capacity to integrate personal experiences and values to the theories, concepts and cases discussed in the course.
- Capacity for openness towards different cultures, opinions and orientations.
- Capacity to identify and challenge different assumptions.
- Capacity to investigate local and global issues in an empathetic, compassionate and caring way.

Set up of the course

Problem-based Learning

Besides attending one lecture per week, in this course students learn according to the Problem-based learning (PBL) model. This model requires students to engage in complex and challenging problems and to work collaboratively and creatively towards their solution. By connecting disciplinary knowledge to real world problems, the motivation of students to solve a problem becomes the motivation to learn. Accordingly, the objective that is intended to be reached with this method is not the mere consumption of knowledge but rather the manifestation of so called 21st century skills. In an increasingly complex and interconnected world especially young people have to be highly flexible in order to be successful in their professional life. This flexibility is connected to a certain set of skills. Therefore, it is highly important that the acquisition of these skills is woven into the educational structure.

Through PBL students learn how to communicate clearly, namely how to articulate their thoughts and ideas effectively, to listen carefully, and how to use communication in a variety of ways for instance to motivate, persuade, instruct and inform. Furthermore, as the PBL sessions are conducted in small groups, students learn how to collaborate with others. This entails to work together with others effectively in a team, to respect others opinions, to work together to reach a common goal, and to value the contributions of each member of the group.

As entailed in the term, the core of PBL is to encourage problem solving and critical thinking in innovative and creative ways. Students learn how to reason effectively, ask pointed questions, assess other points of view and to reflect critically. Accordingly, they should analyse, interpret, evaluate, summarise and synthesise the information they are dealing with in each session^{4 5}.

⁴ Bellanca, J., Brandt, R. (2010). 21st century skills: Rethinking how students learn. Bloomington, IN: Solution Tree Press.

⁵ Pacific Policy Research Center (2010). 21st century skills for students and teachers. Honolulu: Kamehameha Schools, Research and Evaluation Division.

The seven steps of PBL⁶

The students will meet in small groups of about 10-15 people twice a week. Each tutorial meeting lasts for two hours and consists of a pre- and a post-discussion. In the following, the seven steps of PBL are presented. The pre-discussion consists of step one to five, whereas the post-discussion occurs after step six, the self-study, and consists of step seven. Besides the very first tutorial of this course, which naturally only consists of a pre-discussion because no material has been read prior to the tutorial meeting, the tutorials usually begin with the post-discussion.

1. Presentation of the problem: Clarify the setting

Every student carefully reads the text provided in the Course Manual. It should be asked if everyone understands the words, terms and notions provided in the text and if everyone agrees with what they mean.

2. Define the problem: Develop a problem statement

After the presented facts were analysed, the students define the problem and formulate a question based on this definition.

3. Brainstorming

The students list what they know about the problems presented in the text based on the information provided through the text and their own knowledge. This process should follow the four rules of brainstorming⁷:

- Withhold criticism
- Focus on quantity (quantity breeds quality)
- Welcome and encourage unusual ideas
- Combine and improve ideas

4. Restructure the problem: Cluster

The students group related problems together, get rid of irrelevant points, and try to get a systematic overview of the problem. This can be done by means of the notes the notetaker.

5. Formulate learning goals

Based on the clustered information, students discuss what they need to learn before they can solve the problems. The objective of this is to formulate some clear questions should be formulated. After the learning goals were established that calls ends.

6. Self study

Based on the required literature, each student should answer the learning goals individually before the next tutorial meeting.

7. Report back to the group

In the following class students come back together and report to each other what they have learned through the readings and their personal research and how they

⁶ Schmidt, H. G. (1983). Problem based learning: rationale and description. *Medical Education*, 17, 11-16.

⁷ Osborn, A.F. (1963). *Applied imagination: Principles and procedures of creative problem solving*. New York, NY: Charles Scribner's Son.

answered the learning goals. Thereafter, another cycle of PBL starts introducing a new problem.

Roles in PBL

- All participating tutorial group members:
 - Follow the steps of PBL as described below
 - Participate actively and effectively in group discussions during the meetings
 - Respectfully listen to the contribution of others
 - Stimulate the discussion by asking questions
 - Read the required readings and answer all the learning goals
 - Share information with the group

- Discussion leader:
 - Lead the group through the process of PBL
 - Encourage discussion
 - Keep track of time
 - Make sure the discussion remains focused on the task at hand
 - Make sure the notetaker can follow and captures the most important information

- Notetaker:
 - Note the problem statement
 - Note the most important points of discussion and those agreed upon by the group
 - Help the group to structure their thoughts
 - Participate in the discussion
 - Note the learning goals

- Tutor:
 - Encourage all students to actively participate
 - Assist the discussion leader with time management and keeping up the dynamic of the group
 - Prevent sidetracking
 - Ensure that the group creates appropriate learning goals
 - Make sure everyone understands the problem correctly
 - Assess the student's performance
 - Provide students with feedback

Note: In your first tutorial you should discuss how to distribute the role of the discussion leader and the notetaker. Each student has to perform this role once throughout the course so you can either decide each time you meet or you just proceed by alphabetic order. You can choose between performing these roles by tutorial meeting or by task.

Suggested materials

Essential basic book

- Christie, D. J., Wagner, R. V., Winter, D. D. (2001). Peace, conflict, and violence: Peace psychology for the 21st century. Upper Saddle River, NJ: Prentice- Hall.

Note: This book can be retrieved online from: <http://academic.marion.ohio-state.edu/dchristie/Peace%20Psychology%20Book.html>

Additional recommended books

- Christie, D. (2012). The Encyclopedia of Peace Psychology. Malden, MA: Wiley-Blackwell.
- Golec de Zavala, A., & Cichocka, A. (2013). Social Psychology of Social Problems. The Intergroup Context. Basingstoke, UK: Palgrave Macmillan.
- Hogg, A. M., Vaughan, G. M. (2010), Essentials of social psychology. London: Prentice Hall.

Recommended websites

- Psychologists for Social Responsibility: <http://www.psysr.org/>
- Social Psychology Network - Peace psychology links by subtopic: <http://www.socialpsychology.org/peace.htm>
- The Society for the Psychological Study of Social Issues - Psychologists for Social Responsibility : <http://www.spssi.org/>
- The Society for the Study of Peace, Conflict, and Violence - Division 48 APA: <http://www.peacepsych.org/>

Assessment and grading

In this course there will be two elements of assessment:

- **Final Exam (50%)**

The final exam will entail essay questions about the theories, concepts and cases dealt with in the course.

- **Final Paper (50%)**

Topic of the paper

The writing assignment towards the end of the course gives students the opportunity to delve into a topic of their interest and develop a more profound understanding of it. Students should choose a specific topic, theory or concept and apply it to a case that was either discussed in class or retrieved from another source.

The research questions students choose has to be approved by the tutor. The topic can relate to anything dealt with during the course. Students can use the literature that is used in the course but they should feel encouraged to make further research on their topics. The further suggested readings provided for each task could be used for a paper. The research question should be sufficiently clear in order to promise a structured and coherent argument. Further, it should be possible to find enough relevant literature about the topic students choose. For some papers historical facts will be necessary. Students should limit the facts to those that are necessary for their research question.

Format of the paper

The paper should be about 3000-3500 words. It should be well structured, entailing a beginning, the problem or topic should be clearly stated, a main section that outlines the treatment of the topic and introduces the argument, and finally a conclusion that wraps up what has been done in the paper. The students should write in well developed paragraphs and can use subtitles to help the reader to follow the structure of their argument. Further, students should make sure to properly reference all their scholarly literature in APA style. Finally, students should check their language, spelling and style before they hand in the paper.

Attendance

According to the rules and regulations of UCM the students are allowed to miss two tutorial meetings for this course. In case a student misses three meetings, he or she may apply for an additional assignment. The course coordinator will then decide if the student is qualified for an additional assignment, depending on the reasons for not attending the meetings.

Overview of the course

Week	Tutorials	Lectures
Week 1	Task 1: Peace Psychology in context	<ul style="list-style-type: none"> • Human aggression: The most important experiments
	Task 2: Human aggression and violence: Nature or nurture?	
Week 2	Task 3: Peace Psychology and Intimate Partner Violence	<ul style="list-style-type: none"> • Bullying initiatives in the Netherlands
	Task 4: The strain of being 'different'	
Week 3	Task 5: Transforming normal people into perpetrators of evil?	<ul style="list-style-type: none"> • Movie: <i>Your Neighbour's Son: The Making of a Torturer</i>
	Task 6: Social injustice: The impact of structural and cultural violence	
Week 4	Task 7: Prosocial behaviour, altruism and empathy	<ul style="list-style-type: none"> • The Psychology of Peacekeeping
	Task 8: Conflict Resolution and culture	
Week 5	Task 9: Reconciliation	<ul style="list-style-type: none"> • Movie: <i>Long Night's Journey into Day</i>
	Task 10: How to build structures of peace?	
Week 6	Task 11: Building cultures of peace and nonviolence	<ul style="list-style-type: none"> • The impact of Liberation Psychology
Week 7	Exam and Paper deadline	

Tasks and scheduled readings

I Introduction

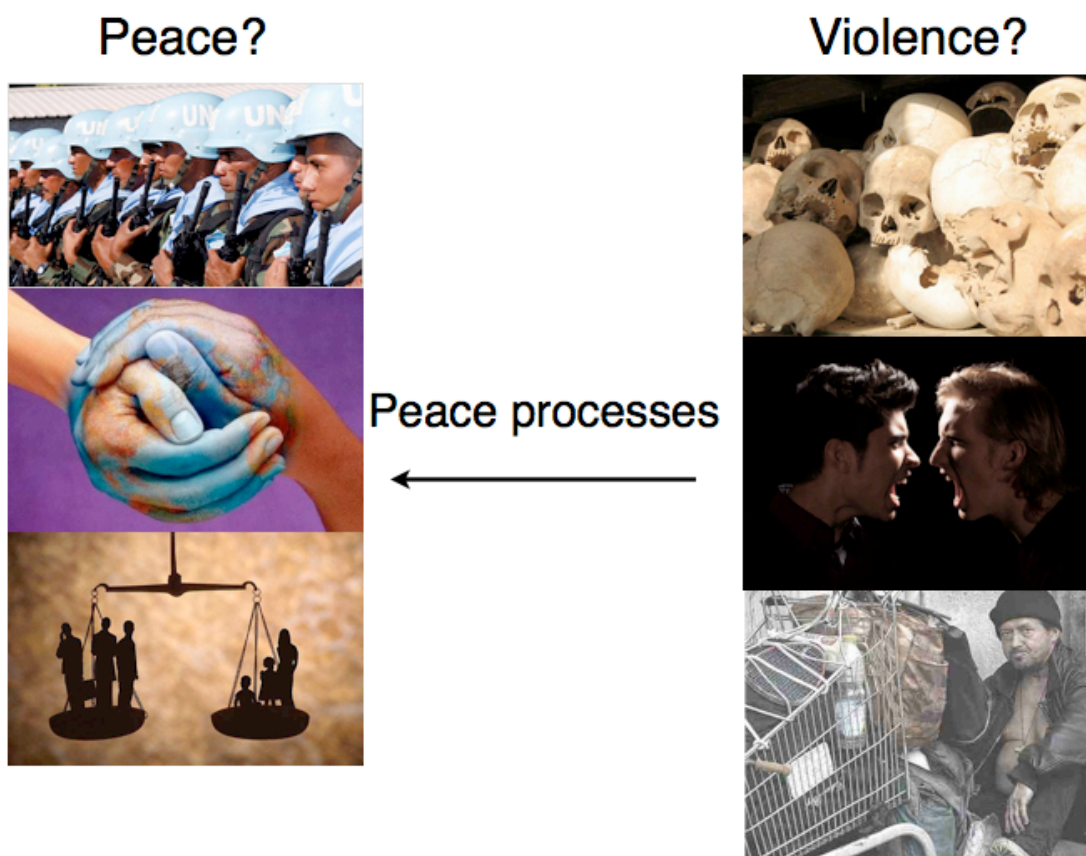
Task 1: Peace Psychology in context

Peace Psychology is a multifaceted discipline and strongly depends on the context in which it is applied. Not only the cultural but also the historical context is of fundamental importance for the development of the field. Interestingly, peace only came into the focus of psychologists during the tensions of the Cold War. At the end of the Cold War the issue of peace gained a whole new dimension, which also strongly influences the work of peace psychologists until today.

The vision statement of Division 48 of the American Psychological Association (APA), the division of Peace Psychology, reveals the ambitious goals peace psychologists have set for themselves today:

"As peace psychologists, our vision is the development of sustainable societies through the prevention of destructive conflict and violence, the amelioration of its consequences, the empowerment of individuals, and the building of cultures of peace and global community."⁸

However, if we want to understand what Peace Psychology actually is all about, we should first define some concepts:



⁸ Peace Psychology Division of the American Psychological Association (n.d.). Retrieved on December 2nd, 2012, from <http://www.clarku.edu/peacepsychology/>

- Required readings:

- Christie, D. J., Noor, N. M. (2012). Internationalising Peace Psychology. In Leong, F. T. L., Pickren, W. E., Leach, M. M., Marsella, A. J. E. (Eds.), *Internationalising the Psychology curriculum in the United States* (pp.285-305). New York: Springer.
- Christie, D. J., Wagner, R. V., Winter, D. D. (2001). Introduction to peace psychology. In Christie, D. J., Wagner, R. V., Winter, D. D. (Eds.), *Peace, conflict, and violence: Peace psychology for the 21st century* (pp. 1-15). Upper Saddle River, NJ: Prentice-Hall.
- Wessells, G. (1995). The history of Division 48 (Peace Psychology) (pp.265-281). Retrieved on December 5th, 2012, from www.peacepsych.org/publications/wessells.pdf

Note: You only have to read pp.265-281 of Wessells.

- Recommended further readings:

- Christie, D. J. (2006). What is peace psychology the psychology of? *Journal of Social Issues*, 62, 1-18.
- Christie, D. J., Tint, B., Wagner, R. V., & Winter, D. D. (2008). Peace psychology for a peaceful world. *American Psychologist*, 63, pp. 540-552.
- Rudmin, Floyd (1991). Seventeen Early Peace Psychologists. In *Journal of Humanistic Psychology*, Vol. 31, No. 2, Spring, pp. 12-43, 1991 Sage Publications, Inc.
- MacNair, R. M.(2004). The interweaving threads of peace psychology. Retrieved on November 11th, 2012, from <http://www.rachelmacnair.com/peace-psych-history>
- Montiel, C. J. (In press). Overview of peace psychology in Asia: Research, practice, and teaching. In C. J. Montiel & N. M. Noor (Eds.), *Peace psychology in Asia*. New York: Springer.
- Vollhardt, J. K., Bilali, R. (2008). Social psychology's contribution to the psychological study of peace: A review. *Social Psychology*, 39, 12-25.

Part 1: Direct and Structural Violence

Task 2: Human aggression and violence: Nature or nurture?

A. Individual aggression

Defining aggression is a difficult task as its expression can differ according to culture, the individual, or the situation. Moreover, the definition is not the only problem one encounters when investigating aggressive behaviour. A question psychologists have been debating about for decades is where aggression actually comes from. Some argue, that aggressive behaviour can be learned by observing and interacting with others. In contrast, others advance the view that aggressive behaviour is biologically predetermined. For instance, the debate about the effects of violent video games reflects these divergent opinions. So what is the basis of aggressive behaviour: Nature or nurture?



B. Collective violence

In 1986 leading scientists assembled during a meeting of the United Nations Educational, Scientific and Cultural Organisation (UNESCO) in Seville, Spain. There, they drafted the Seville Statement of Violence, which was issued in order to refute the perspective of evolutionary psychologists on violence. This perspective entails, that collective human violence is biologically determined. The Seville Statement of Violence provides several arguments against this thesis, however it has also been criticised by several scientists. The last sentence of the statement reads: "Just as wars begin in the minds of men, peace also begins in our minds. The same species who invented war is capable of inventing peace. The responsibility lies with each of us."

Do you agree?



- Required literature:

- Anderson, C. A., Bushman, B J. (2002). Human aggression. *Annual Review of Psychology*, 53, 27-51.
- Markey, M., Markey, N. (2010). Vulnerability to Violent Video Games: A Review and Integration of Personality Research. *Review of General Psychology*, 14(2), 82-91.
- Durrant, R. (2011). Collective violence: An evolutionary perspective. *Aggression and Violent Behaviour*, 16, pp. 428-436.
- United Nations Educational, Scientific and Cultural Organisation (1986). Seville Statement of Violence. UNESCO. Retrieved on September 23rd, from http://portal.unesco.org/education/en/ev.php-URL_ID=3247&URL_DO=DO_TOPIC&URL_SECTION=201.html

- Recommended further literature:

- Ardila, R. (2012). Nature and nurture - A nonkilling developing world perspective. In Christie, D. J., Evans Pim, J. (Eds.), *Psychology of nonkilling* (pp. 71-84). Honolulu, Hawaii: Center for Global Nonkilling.
- Aronson, E. (2003). Human aggression. In Aronson, E. (Eds.), *The social animal* (9th edition) (pp. 311-384). New York, NY: Worth Publishers.
- Boss, D. M., Shackelford, T. K. (1997). Human aggression in evolutionary psychological perspective. *Clinical Psychological Review*, 17(6), pp.605-619.
- de Rivera, J. H. (2003) Aggression, violence, evil, and peace. In T. Miller & M.J. Lerner (Eds.) *Comprehensive Handbook of Psychology* (pp. 569-589), Vol. 5: Personality and Social Psychology.
- Miller, N., Yang, L. (2010). Aggression. In Christie, D. J. (2011). *The Encyclopaedia of Peace Psychology* (Vol.1 ,pp.17-22). Hoboken, NJ: Wiley-Blackwell.
- Pilisuk, M., Hall, M. (2011). Some causes and consequences of direct and structural violence. In Christie, D. J., Evans Pim, J. (Eds.), *Psychology of nonkilling* (pp. 71-84). Honolulu, Hawaii: Center for Global Nonkilling.
- Wiegman, O., van Schie, E. G. M. (1998). Video game playing and its relations with aggressive and prosocial behaviour. *British Journal of Social Psychology*, 37(3), 367-378.

II Direct Violence

Task 3: Peace Psychology and Intimate Partner Violence

Intimate Partner Violence (IPV) is a prevalent social problem that exists in different forms. Peace psychologists do not only try to analyse the individual but also the societal dimension of IPV. The following two cases can shed some light on the underlying dynamics of this problem.



Case 1: Lisa

“I believe that you stay with your partner for better or for worse. I didn’t know what ‘worse’ was when I made that promise, but I promised. I believe my husband loves me, and I’m starting to believe he could kill me. I’m not sure how long I should stay and how „bad“ is „too bad“. I know I don’t believe I should be hit. But I do believe if my relationship is a mess, I should stay to make it better.”⁹

Case 2: Sandy and Linda

“Sandy and Linda had been best friends for 3 years before they became lovers. No friends, classmates, or coworkers knew about their relationship, and they had certainly kept it hidden from family members who were deeply religious. When the violence started, it was verbal and was precipitated by Sandy’s jealousy. They pulled closer together.

Their love for each other grew, as did their dependency, isolation and fear- fear not only of physical violence and abandonment, but also of exposure. Sandy often threatened to tell Linda’s family about their relationship.

They risked calling a battered women’s hotline after Sandy broke Linda’s eardrum. Linda made the calls and eventually found a counsellor who would see them. They were eager for help. Neither of them talked about Sandy’s threats to kill herself if Linda tried to stand up for herself or talked about leaving. To everyone in their lives (except their therapist), they continued to play at being straight friends.

The physical violence virtually disappeared, but the threats and verbal abuse continued. Sandy’s fear of losing Linda, who was quite literally everything to her, became even greater as she began to look at what she was doing to her partner. Their hope of being able to live together had been rekindled, and their need to look good for the therapist, who was the only intrusion into their isolation, also increased.

One night, after a particularly violent verbal phone argument, Sandy made good to her threat; she took her own life. Linda was the one person privy to Sandy’s plan. She carried it out in every detail. Linda found the music that Sandy had in her tape deck that she had always said would accompany her suicide. She found a note and a scowled will.

She saw the writing drift off and the ink from a wavering line to the bottom of the page. She saw her Lover’s blood on the bed. And, apart from the therapist, she had never been able to share her grief with anyone. In fact, one of her friends from the church said to her, ‘I hope you’re not going to tell me that you and Sandy had anything more than a friendship. I would never be able to speak to you again.’ “

⁹ Barnett, O. W., La Violette, A. D. (2000) It could happen to anyone: Why battered women stay. Thousand Oaks, CA: Sage Publications. p.15

- Required readings:

- Abrahams, N. (2001). Intimate violence. In Christie, D.J., Wagner, R.V., Winter, D.D. (Eds.), *Peace, conflict, and violence: Peace psychology for the 21st century* (pp. 19-27). Upper Saddle River, NJ: Prentice-Hall.
- Duke, A, Davidson, M. M. (2009). Same-sex intimate partner violence: Lesbian, gay, and bisexual affirmative outreach and advocacy. *Journal of Aggression, Maltreatment and Trauma*, 18(8), pp. 795-816.
- Hoff, H. B. (2012). US National Survey: more men than women victims of intimate partner violence. *Journal of Aggression, Conflict and Peace Research*, 4 (3), pp.155 - 163.

- Recommended further readings:

- Aronson (2003). Predictors of naturalistic sexual aggression. In Aronson, E. (Eds.), *The social animal* (9th edition) (pp.363-384). New York, NY: Worth Publishers.
- Dutton, D. G., Bodnarchuk, M. (2005). Through a psychological lens: Personality disorder and spouse assault. In Loseke, D. R., Gelles, R. J., Cavanaugh, M. M. (Eds.), *Current controversies on family violence* (pp. 5-18). Newbury Park, CA: Sage.
- Hoff, B. H. (2012). The national intimate partner and sexual violence research and the perils of advocacy research. *MenWeb online journal*, 2(4), pp.
- Kar, H. L., Garcia-Moreno, C. (2009). Partner aggression across countries. In O'Leary, K. D., Woodin, E. M. (Eds.), *Psychological and physical aggression in couples: Causes and intervention*. Washington DC: American Psychological Association.

Task 4: The strain of being 'different'

A. Prejudice and discrimination

Prejudice underlies a wide variety of social phenomena, and is closely connected to discrimination. Discriminatory tendencies are mostly attributed to people who are intolerant towards minority groups. But is that really true?

Please open the following link:

<https://implicit.harvard.edu/implicit/demo/takeatest.html>

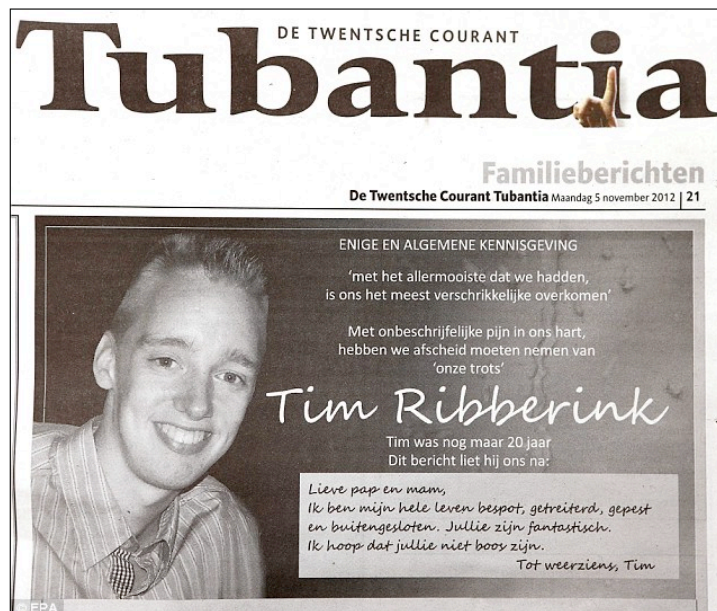
Read the text on the webpage and click 'I wish to proceed' when you have finished reading. On the following webpage you will find different 'Implicit Association Tests'. You can select one of the options presented (*except for* 'Presidents', 'Weapons', 'Gender-career', 'Gender-science'). Ideally you should discuss with your fellow students which test you would like to take, so that everyone performs a different one. Only those students who have a laptop can perform the test. The test has to be performed individually. If you feel comfortable with it, you should discuss your results with your fellow students after you have finished the test.



B. Bullying: A tragic form of discrimination

Under certain circumstances prejudice can lead to discrimination. One prevalent form of discrimination that happens on a daily basis, is bullying. May be you have even experienced it yourself. The victims of bullying are mostly weaker than their bullies and they are discriminated against because of being different in a certain way. Especially kids in schools either experience the position of the victim, the perpetrator or the bystander. In many cases this can have fatal consequences as it leaves emotional, and often even physical scars. The following is one of many shattering examples:

On the 6th of December, 2012 the Dutch college student Tim Ribberink took his own life. After his death his parents decided to publish his suicide note in a newspaper.



The note reads: "Dear Mum and Dad, All my life I have been ridiculed, abused, bullied and excluded. You guys are fantastic. I hope you're not angry. Until we meet again, Tim."¹⁰

• Required readings:

- Hendricks, L., Lumadue, R., Waller, L. R. (2012). The evolution of bullying to cyberbullying: An overview of the best methods for implementing a cyberbullying prevention program. *National Forum Journal of Counseling and Addiction*, 1(1).
- Hogg, A. M., Vaughan, G. M. (2010). Prejudice and intergroup relations. In Hogg, A. M., Vaughan, G. M. (Eds.), *Essentials of social psychology* (pp.192-226). London: Prentice Hall
- Smokowski, P. R., Holland Kopaz, K. (2005). Bullying in school: An overview of types, effects, family characteristics, and intervention strategies. *Children and Schools*, 27 (2), 101-110.
- Lodge, J., Frydenberg, E. (2010). The role of peer bystanders in school bullying: Positive steps toward promoting peaceful schools. *Theory into Practice*, 44(4), 329-336.

NOTE: The book by Hogg and Vaughan can be found in the UCM reading room.

• Recommended further readings:

- Cohrs, J. C., Kessler, T. (2013). Negative stereotypes, prejudice and discrimination. In Golec de Zavala, A., Cichocka, A. (Eds.), *Social psychology of social problems. The intergroup context* (pp.3-29). Houndmills, England: Palgrave Macmillan.
- Goffman, E. (1963). *Stigma: Notes on the management of spoiled identity*. Engelwood Cliffs, NJ: Prentice Hall.
- Major, B, O'Brien, L. T. (2005). The social psychology of stigma. *Annual Review of Psychology*, 56, 393-421.
- Olweus, D. , Limber, S. P. (2010). Bullying in School: Evaluation and Dissemination of the Olweus Bullying Prevention Program. *American Journal of Orthopsychiatry*, 80(1), 124-134
- Rigby, K. (2007). Bullying today. In Rigby, K. (Eds.), *Bullying schools and what to do about it* (pp. 11-23). Melbourne: ACER.
- Staub, E. (2003). Bystanders and bullying. In Staub, E. (Eds.), *The psychology of good and evil: Why children, adults and groups help and harm each other* (pp. 224-227). New York: Cambridge University Press.
- Staub, E. (2003). Students' experience of bullying and other aspects of their lives in middle school in Blechertown: report summary. In Staub, E. (Eds.), *The psychology of good and evil: Why children, adults and groups help and harm each other* (pp. 227-240). New York: Cambridge University Press.
- Staub, E., Fellner, D., Berry J., Morange, K. (2003). Passive and active bystandership across grades in response to students bullying other students. In Staub, E. (Eds.), *The psychology of good and evil: Why children, adults and groups help and harm each other* (pp. 240-244). New York: Cambridge University Press.

¹⁰ School Tim wist niet van pesterijen. (2012, November 5). NOS. Retrieved from <http://nos.nl/artikel/437076-school-tim-wist-niet-van-pesterijen.html>

Task 5: Transforming normal people into perpetrators of evil?

As was already revealed in the previous task, prejudice and discrimination are fundamental dynamics underlying bullying. However, the same dynamics can lead to even more severe forms of violence. If we think about the word evil, we might think of it as the opposite of good, as a profound immorality. Even though this term is not frequently applied, it is often used in the context of genocide and mass killings. It seems to be a mystery what motivates people to cause such horrific pain and suffering to another group. Psychologists especially engaged in the question after the root causes of genocide through the Second World War. To explain the underlying motives of the persecution and singling out of Jews, Sinti and Roma, black, homosexual, and disabled people for complete annihilation, became a prevalent task for scholars and remains important until today. Especially, the social roles of victims, perpetrators and bystanders became a crucial point of investigation.

One of the most significant contributions in this regard was made by the social psychologists Stanley Milgram. In 1961 he attempted to test the 'Germans-are-different' hypothesis, which suggests that the behaviour of Germans against the Jews during the Second World War was based on a German predisposition to obey to orders. Accordingly, in his experiment it was tested how people react to a legitimate authority figure, represented by the experimenter. The experimenter gave the order to cause harm to a third person and thus it was evaluated to which extent the participants of the experiment would follow these orders. What he found was the following: "With numbing regularity good people were seen to knuckle under the demands of authority and perform actions that were callous and severe. Men who are in everyday life responsible and decent were seduced by the trappings of authority, by the control of their perceptions, and by the uncritical acceptance of the experimenter's definition of the situation, into performing harsh acts. A substantial proportion of people do what they are told to do, irrespective of the content of the act and without limitations of conscience, so long as they perceive that the command comes from a legitimate authority."¹¹

Another fundamental contribution that shed some light on the underlying dynamics of human atrocities was provided by the social psychologist Phillip Zimbardo. In 1971 he conducted an experiment in which he examined the effects of randomly assigning the roles of prisoners and prison guards to some of his students. The experiment took place in a mock prison in the basement of Stanford University. His findings convinced him that " [...] that line between good and evil is permeable, [...] Any of us can move across it....I argue that we all have the capacity for love and evil--to be Mother Theresa, to be Hitler or Saddam Hussein. It's the situation that brings that out."¹² Do you agree?



Entrance to the concentration camp Auschwitz-Birkenau



Scenes from the Stanford Prison Experiment

¹¹ Stanley Milgram (n.d.). Memorable quotes. Retrieved on December 13th, 2012, from <http://www.stanleymilgram.com/quotes.php>

¹² American Psychological Association (2012). Retrieved on December 13th, 2012, from <http://www.apa.org/monitor/oct04/goodbad.aspx>

- Required readings:

Bilewicz, M., Ray Vollhardt, J. (2013). Evil transformations: Social psychological processes underlying genocide and mass killings. In Golec de Zavala, A., Cichocka, A. (Eds.), *Social psychology of social problems. The intergroup context* (pp. 280-307). Houndmills, England: Palgrave Macmillan.

Milgram, S. (1974). Obedience to authority (pp. 13-26, 32-36, table 3, table 4). New York : Harper and Row.

Stanford Prison Experiment (2012). Slide Tour. Retrieved on November 22nd , 2012, from <http://www.prisonexp.org/psychology/1>

- Videos:

Cheyennemagnum (2011, November 4th). Milgram Obedience Experiment. Retrieved on December 10th, from http://www.youtube.com/watch?feature=player_embedded&v=7TqJFp4y4zo#!

Mr1001nights (2008, September 17th). Zimbardo shows how most evil comes from hierarchy. Retrieved on December 10th, from http://www.youtube.com/watch?feature=player_embedded&v=Z0jYx8nwjFQ

- Recommended further readings:

Staub, E. (2003). *The psychology of good and evil: Why children, adults and groups help and harm each other*. New York: Cambridge University Press.

Zimbardo, P. (2008). *The lucifer effect: Understanding how good people turn evil*. New York: The random house.

III Structural Violence

Task 6: Social injustice: The impact of structural and cultural violence

Structural violence is all around us and is strongly expressed through systems of social injustice that exist in the form of social classes within societies, between countries and between the developed and the developing world. Even though we are surrounded by this social problem, we do not seem to perceive or acknowledge it appropriately and most of us contribute to it in one or another way.

An example would be the clothes we wear. Do you buy clothes at H&M from time to time? Understandable, because the quality is not too bad and it is affordable, especially for penniless students. But have you ever thought about where these clothes come from? In 2010 a Swedish Documentary revealed the miserable conditions under which Cambodian factory workers produce the clothes we can see in some of the neat shop-windows of H&M stores around Europe.¹³ These workers only earn one third of what they would need to cover their living costs. Therefore, they do not have enough money to buy food, pay rent and take care of their children. Moreover, the working conditions in the factories are so bad that workers frequently collapse. The production of clothes for H&M in Cambodia is only one of many similar cases. Only recently more than 110 workers died in a blaze in a Bangladeshi factory that supplied clothes for international brands including Walmart and C&A. There were no safety measures to rescue them.¹⁴ Information like this is probably not entirely new to you, as we can read and hear about these cases in newspapers, online and on television. Therefore, a question we should ask ourselves is, why we still buy these products despite the possibility of knowing about their origin and their impact on other people?

Social injustice does of course not only take place far away in developing countries, but also in our immediate environment. The cleavage between rich and poor, discrimination of minority groups and other forms of inequality are a vital part of structural, but also of cultural violence, which we can witness every day. How do we manage to ignore or justify these circumstances and how does this ignorance affect other people? The idea that ignorance is bliss does not seem all too wrong...



¹³ Kalla Fakta 1(2012). About Hennes and Mauritz. Retrieved on December 18th, from http://www.tv4play.se/program/kalla-fakta?video_id=2232717

¹⁴The Telegraph (2012). Bangladesh factory managers arrested. Retrieved on December 18th, from <http://www.telegraph.co.uk/news/worldnews/asia/bangladesh/9707759/Bangladesh-factory-managers-arrested.html>

- Required readings:

- Cichočka, A., Sutton, R. M., van der Toorn, J. (2013) The corrupting power of social inequality : Social-psychological consequences, causes and solutions. In A. Golec de Zavala & A. Cichočka (Eds.), *Social psychology of social problems. The intergroup context* (pp.115-140). Houndmills, England: Palgrave Macmillan.
- Pilisuk, M., Rountree, J. A. (2008). The hidden structure of violence. In Pilisuk, M., Rountree, J. A. (Eds.), *Who benefits from global violence and war: Uncovering a destructive system* (pp. 48-72). Westport, Conn.: Praeger Security International.

- Recommended further readings:

- Mukherjee, J., S. (2007). Structural violence, poverty and AIDS pandemic. *Development*, 50 (2), 115-121.
- Opatow, S. (2001). Social injustice. In Christie, D. J., Wagner, R. V., & Winter, D. D. (Eds.), *Peace, conflict, and violence: Peace psychology for the 21st century* (pp. 102-109). Upper Saddle River, NJ: Prentice-Hall.
- Pilisuk, M., & Zazzi, J. (2006). Toward a psychosocial theory of military and economic violence in the era of globalization. *Journal of Social Issues*, 62(1), 41-62.
- Staub, E. (2003). Notes on cultures of violence, cultures of caring and peace, and the fulfillment of basic human needs. *Journal of Political Psychology*, 24(1), 1-24.
- Winter, D. D., Pilisuk, M., Houck, S., Lee, M. (2001). Understanding militarism: Money, masculinity, and the search for the mystical. In Christie, D.J., Wagner, R.V., Winter, D.D. (Eds.), *Peace, conflict, and violence: Peace psychology for the 21st century* (pp. 139-148). Upper Saddle River, NJ: Prentice-Hall.

Part 2: Peace processes

Task7: Prosocial behaviour, altruism and empathy

Prosocial behaviour seems to be an intrinsic human capacity, which is closely related to empathy. All of us have performed such kind of behaviour and each of us probably already became the beneficiary of it. If we want to know if prosocial behaviour is rooted in human nature we should investigate if we are biologically predisposed to behave prosocially or if our parents teach it to us. And assumed all of us have this capacity, why do some people help more than others? Apparently, there are factors that limit prosocial behaviour as well as factors that promote it.

Besides the roots of prosocial behaviour, the motives to perform it also should be examined. Many people argue that individuals are only motivated to help others out of self-interest. In contrast, others state that we can actually act altruistically. According to them, humans entail the capacity for empathy and thus it is possible to help just for the sake of benefiting another person. However, there are situations in which the line between an egoistic and an apparent altruistic motive seems rather blurred. Consider the following cases:

A. Tony McNaughton, the heroic intervener

Tony McNaughton was a Starbucks manager in Vancouver Canada. In January 2000 the ex-husband of one of his employees appeared in the shop with a butcher's knife. In order to protect his employee McNaughton intervened and tried to keep the offender from causing harm to his ex-wife. Sadly, this heroic intervention cost him his life as he was stabbed to death during the incident.¹⁵

B. Anna, the brave bystander

When 12-year-old Sophie was tormented by her peers in high school, another student, Anna, stood up for her. Unfortunately, Anna had to pay a high price for her courage. Not only did she become a victim of cyberbullying, but she was verbally attacked in high school, and even an attempt was made to run her over with a car in the street. In order to avoid further harm, the girls changed high schools. This was not an easy step for Anna, as she was about to become valedictorian and she had to give up several scholarships. Surprisingly, she says: "I would defend her again".

C. Elisabeth Abegg, the dauntless helper

During the Nazi-regime in the 1940s a German woman, Elisabeth Abegg, saved many Jews from the murderous forays of the Gestapo. In her small apartment, which she shared with her 86-year old mother and her disabled sister, she provided shelter and an assembly point for Jews who had gone underground. She either hosted Jews in her own home or directed them to other hiding places. In order to supply them with food Abegg also saved on her own and her sister's food. Every Friday she invited people to special meals in her apartment and provided fake papers for them. Most of the people who knocked on her door and asked for help were complete strangers. Moreover, all of her activities occurred while she was suspiciously observed by her neighbours in the apartment house, of whom some were active Nazis.¹⁶

¹⁵ Starbucks' hero motivates violence prevention toolkit (2012, March 22). Retrieved on December 30th, from <http://www.cbc.ca/news/canada/british-columbia/story/2012/03/22/bc-workplace-violence-toolkit.html#>

¹⁶ The righteous among the nations (2012). Elisabeth Abegg. Yad Vashem. Retrieved on December 30th, from <http://www1.yadvashem.org/yv/en/righteous/stories/abegg.asp>

- Required readings:

- Agrawal, R., Kool, V. K. (2012). From empathy to altruism. In Christie, D. J., Evans Pim, J. (Eds.), *Psychology of nonkilling* (pp.145-174). Honolulu, Hawaii: Center for Global Nonkilling.
- Hogg, A. M., Vaughan, G. M. (2010). Helping other people. In Hogg, A. M., Vaughan, G. M. (Eds.), *Essentials of social psychology* (pp.260-284). London: Prentice Hall

NOTE: The book by Hogg and Vaughan can be found in the UCM reading room.

- Recommended further readings:

- Batson, C. D., Ahmad, N., Lishner, D. A., Tsang, J.-A. (2009). Empathy and altruism. In Snyder, C. R., Lopez, S. J. (Eds.), *Oxford handbook of positive psychology* (pp. 485-498). New York, NY: Oxford university press.
- Batson, C. D., Chang, J., Orr, R., Rowland, J. (2002). Empathy, attitudes, and action: Can feeling for a member of a stigmatised group motivate one to help the group?. *Personality and Social Psychology Bulletin*, 28, 1656-1666.
- Čehajić, S. Brown, R., Gonzales, R. (2009). What do I care? Perceived ingroup responsibility and dehumanisation as predictors for empathy felt for the victim group. *Group processes and intergroup relations*, 12(6), 715-729.
- Moya Albiol, L., Evans Pim, J. (2012). Nonkilling empathy as a Natural Human Tendency. In Christie, D. J., Evans Pim, J. (Eds.), *Psychology of nonkilling* (pp.175-188). Honolulu, Hawaii: Center for Global Nonkilling.
- Staub, E. (2003). Helping a distressed person. In Staub, E. (Eds.), *The psychology of good and evil: Why children, adults and groups help and harm each other* (pp. 71-99). New York: Cambridge University Press.
- Staub, E. (2003). Social and prosocial behaviour. In Staub, E. (Eds.), *The psychology of good and evil: Why children, adults and groups help and harm each other* (pp. 103-144). New York: Cambridge University Press.
- Staub, E. (2003). The origins of caring, helping, and nonaggression: Parental socialization, the family system, and cultural influence. In Staub, E. (Eds.), *The psychology of good and evil: Why children, adults and groups help and harm each other* (pp. 159-172). New York: Cambridge University Press.

IV Peacemaking: Dealing with direct violence

Task 8: Conflict Resolution and culture

Peacemaking is a practical approach that is aimed at the establishment of equitable power relationships between conflicting parties. This should prevent the outburst of conflict in the future. Accordingly, the goal of this approach is to create positive peace and mutual understanding among the involved parties. One of the main methods of Peacemaking is 'Conflict Resolution' (CR). Even though there are a wide variety of CR models, the basic concept relies on negotiation and communication between conflicting parties. Often a mediator, or trained third party is involved in this process, facilitating the CR process.¹⁷ During this pre-discussion you will engage in a CR role-play in order to find out which steps should be taken to achieve a satisfying outcome for the parties involved. Be aware that the situation the role-play is based on is only one of a variety of situations in which CR can be applied.

The situation:

A group of UCM students has to prepare an assignment together for which they will receive a common grade. In the group are several Dutch and German students, but also three exchange students from the United Arab Emirates: Safa, Ali, and Yaser. The three are staying in Maastricht for one year and as they have already been at UCM for one semester they are familiar with the working procedures of UCM. Furthermore, their English is very good so they do not have any trouble keeping up with the discussions during the tutorials. Some students in the group already had other courses with some of them and always had the impression that they were reliable. However, during this project several students complained about Safa, Ali and Yaser to the tutor.

Instructions:

First, you should split up into different parties:

- One group of three people represents the Arabic exchange students
- One group of four people represents the Dutch and the German students
- One individual student represents the tutor or mediator

Those students who do not take on a certain role should observe the role play, take notes, and provide the involved students with feedback in the end. Each party will receive individual information on their role. You will have about 10 minutes to read, think and discuss about this information in your group, and to establish some strategy of how to deal with the situation. You can go outside of the class room for this purpose, as the other parties should not know any of your information. After this you will come back to class and you will act out the roles that were given to you. The aim of this task is to find a solution to the problem at hand. You should decide for yourself what the ideal outcome of this situation should be. You will have 20 minutes to reach this objective. After the role-play, the other students who observed the situation should give some feedback and you should discuss what your objectives were and what could have been done better.

¹⁷ Sanson, A., Bretherton, D. (2001). Conflict resolution: Theoretical and practical issues. In Christie, D.J., Wagner, R.V., Winter, D.D. (Eds.), Peace, conflict, and violence: Peace psychology for the 21st century (p. 21). Upper Saddle River, NJ: Prentice-Hall.

- Required readings:

- Sanson, A., Bretherton, D. (2001). Conflict resolution: Theoretical and practical issues. In Christie, D.J., Wagner, R.V., Winter, D.D. (Eds.), *Peace, conflict, and violence: Peace psychology for the 21st century* (pp.193-209). Upper Saddle River, NJ: Prentice-Hall.
- Pedersen, (2001). The cultural context of peacemaking. In Christie, D.J., Wagner, R.V., Winter, D.D. (Eds.), *Peace, conflict, and violence: Peace psychology for the 21st century* (pp.183-192). Upper Saddle River, NJ: Prentice-Hall.

- Recommended further readings:

- Galtung, J, Tschudi, F. (2001). Crafting peace: Psychology of the TRASCEND approach. In Christie, D.J., Wagner, R.V., Winter, D.D. (Eds.), *Peace, conflict, and violence: Peace psychology for the 21st century* (pp.210-222). Upper Saddle River, NJ: Prentice-Hall.
- Ghostkeeper, E. (2004). Weche teachings: Aboriginal wisdom and dispute resolution. In Bell, C., Kahane, D. (Eds.), *Intercultural dispute resolution in Aboriginal contexts* (pp. 161-175). Vancouver, Canada: University of British Columbia Press.
- Kellett, Peter M. (2007). *Conflict Dialogue*. London: Sage Publications.
- Lederach, J. P. (1995). *Preparing for peace: Conflict transformation across cultures*. Syracuse, NY: Syracuse University Press.
- Ury, F. & Rodger Fisher. (1981). *Getting to yes: Negotiating agreement without giving in*. New York, NY: Penguin Group.
- Yazzie, R. (2004). Navajo peacemaking and intercultural dispute resolution. In Bell, C., Kahane, D. (Eds.), *Intercultural dispute resolution in intercultural contexts* (pp. 107-115). Vancouver, Canada: British Columbia University Press.

Task 9: Reconciliation

Peacemaking is a method consisting of three qualitatively different processes: Conflict settlement, conflict resolution and reconciliation. As was revealed through the last task, conflict resolution can lead to mutual understanding and provide solutions that are satisfactory for both parties. Thereby, conflict resolution paves the way for reconciliation, which should enable previously conflicting parties to live together in peace. The main goal of reconciliation is to trigger the development of new attitudes towards the other party and thereby to change part of their own identity. In this process the establishment of trust and forgiveness play central roles.



Scene from a hearing of the South African Truth and Reconciliation Commission (TRC)

One of the most renowned institutions using this method is the South African Truth and Reconciliation Commission (TRC). It was founded in 1995 as a court-like institution after the abolition of apartheid. Its objective is to establish restorative justice through reconciliation of the involved parties. Desmond Tutu, one of the most famous opponents of the apartheid regime, summarised the underlying mechanisms of the TRC as follows:

“[...] We have survived the ordeal and we are realising that we can indeed transcend the conflicts of the past, we can hold hands as we realise our common humanity....The generosity of spirit will be full to overflowing when it meets a like generosity. Forgiveness will follow confession and healing will happen, and so contribute to national unity and reconciliation” (Desmond Tutu 120).¹⁸

In order to develop a better understanding of these mechanisms we should consider one of the many cases that were presented in the TRC:

“The community hall in the dusty township is packed. Most of the people are local Black residents, with a small sprinkling of Whites from the nearby town. On the platform, under South Africa's new flag and a banner proclaiming "Healing Through Truth," the multiracial panel of truth commissioners is listening respectfully. Facing them, a Black woman speaks of her first-born son who resisted the apartheid regime in the uprising of 1985. She describes his birth and how he was named and speaks proudly of his performance at school. Then she tells of the night the security police smashed down the door and dragged him away and about how an anonymous policeman sent for her some days later to come to the mortuary. In horrifying detail, she describes the bruised and almost unrecognizable corpse, riddled with 19 bullet wounds, that had been her son.

The remembrance overwhelms her and affects both panel and audience. Some weep quietly while she struggles with her grief. ‘I do not know if I can forgive,’ she says. ‘I must know who did this to my son. When I see the face of the one who killed him, and he tells me why, then perhaps I can forgive.’

¹⁸ Maries, C. (n.d.). No Future Without Forgiveness: Chapter 6 Reflection: A Victim Hearing. Retrieved on December 27th, 2012, from <http://qu301southafrica.com/2012/04/26/no-future-without-forgiveness-chapter-6-reflection-a-victim-hearing/>

Arraigned before the judges in another place are three Afrikaners -- ex-security police whose vicious rule once ran throughout apartheid South Africa. One of them reads from a prepared text: 'We blindfolded them and took them to a stone quarry outside the town. We hung Subject Number 1 upside down from a tree branch and lit a fire under him. When his hair burned he screamed a lot, then told us everything. The others also confessed. After that, we shot them. Our report said they had resisted arrest.'

In the front row are the families of 'Subjects 1, 2, and 3.' They are learning for the first time how their sons and brothers died. That night the nation also watches and listens to the report on national television.¹⁹

- Required readings:

de La Rey, C. (2001). Reconciliation in divided societies. In Christie, D.J., Wagner, R.V., Winter, D.D. (Eds.), *Peace, conflict, and violence: Peace psychology for the 21st century* (pp.251-261). Upper Saddle River, NJ: Prentice-Hall.

Kelmann, H. C. (2008). Reconciliation from a social-psychological perspective. In Nadler, A., Malloy, T., Fisher, J. D. (Eds.), *The social psychology of intergroup reconciliation* (pp. 15-32). New York, NY: Oxford University Press.

- Recommended further readings:

Gobodo-Madikizela, P. (2008). Transforming trauma in the aftermath of gross human rights abuses: making public spaces intimate through the south african Truth and Reconciliation Commission. In Nadler, A., Malloy, T., Fisher, J. D. (Eds.), *The social psychology of intergroup reconciliation* (pp. 57-76). New York, NY: Oxford University Press.

Hodgson, L. K., Wertheim, E. H. (2007). Does good emotion management aid in the process of forgiving? An examination of the role of multiple dimensions of empathy in the relationship between emotions management and forgiveness of self and others. *Journal of Social and Personal Relationships*, 24, 931-949.

Nadler, A., Malloy, T., Fisher, J. D. (2008). *The social psychology of intergroup reconciliation*. New York, NY: Oxford University Press.

¹⁹ Storey, P. (10–17 September, 1997). A different kind of justice: Truth and reconciliation in South Africa. Retrieved on December 25th, 2012, from <http://gbgm-umc.org/nwo/99ja/different.html>

V Peacebuilding: Dealing with structural violence

Task 10: How to build structures of peace?

In the previous tasks we discussed methods of how to prevent direct violence. However, the prevention of violence does not guarantee the rebuilding or building of peaceful relations among conflicting parties. Johan Galtung, the founder of the discipline of Peace Studies, described the endeavour of peacebuilding in the following way: "Peace has a structure different from, perhaps over and above, peacekeeping and ad hoc peacemaking... The mechanisms that peace is based on should be built into the structure and be present as a reservoir for the system itself to draw up... More specifically, structures must be found that remove causes of wars and offer alternatives to war in situations where wars might occur."²⁰ Accordingly, building peace requires a profound understanding of structural and cultural violence, in order to seek deeper structural and cultural change towards peace and reconciliation. We already discussed reconciliation as a method of peacemaking, to overcome polarisation and to come to terms with the hurtful past. However, does this stage of reconciliation already lead to long-term peaceful relations or is a further step necessary in order to build sustainable peace?

The transformation of structures of violence into structures of peace is a highly complex task. Accordingly, peacebuilding can take different forms. On the one hand, it can be expressed through the more controlled reorganisation of social structures and institutions in a post-conflict situation. On the other hand, it can take place in the form of *structural peacebuilding*, which is the civil disobedience in response to unjust and oppressive social structures. In any case, it should ideally happen on a variety of levels and involve many different actors.

Throughout the last decades psychologists increasingly became involved in peacebuilding. They did not only engage in the psychological analysis of the underlying dynamic of peacebuilding but also acknowledged that Psychology could be used as a tool to change structures of violence and oppression. Out of this acknowledgement the discipline of *Liberation Psychology* emerged. However, Liberation psychologists argued that "Among the criticisms most often made of psychologists...is that the majority devote most, if not all, of their attention to the well-to-do sectors, and as such, their work tends to centre on the personal roots of problems--a focus that causes them to ignore social factors. The social context is thus converted into a kind of natural phenomenon, an unquestioned assumption, before whose 'objective' demands the individual must seek, individually and even 'subjectively,' the solutions to his or her problems. With this focus and with this clientele, it is not a surprise that psychology is serving the interests of the established social order, as a useful instrument for reproducing the system."²¹ Apparently, Liberation psychologists strictly distinguish themselves from mainstream psychologists.

²⁰ Galtung, J. (1976). Three approaches to peace: Peacekeeping, peacemaking, and peacebuilding. In J. Galtung (Ed.), *Peace, War and defence: Essays in peace research, Vol. II* (pp. 297–298). Copenhagen, Denmark: Christian Ejlertsen.

²¹ Robbins, B. (2011, November 18). Ignacio Martin-Baro: Psychology of Liberation, or in the Service of the Status Quo?. Retrieved on December 27th 2012, from <http://societyforhumanisticpsychology.blogspot.de/2011/11/ignacio-martin-baro-psychology-of.html>

- Required readings:

- Miletic, T. (2012). A peace-building paradigm for peace psychology. In Bretherton, D., Balvin, N. (Eds.), *Peace psychology in Australia* (pp. 305-318) New York, NY: Springer.
- Montiel, C. A. (2001). Toward a psychology of structural peacebuilding. In Christie, D.J., Wagner, R.V., Winter, D.D. (Eds.), *Peace, conflict, and violence: Peace psychology for the 21st century* (pp.282-294). Upper Saddle River, NJ: Prentice-Hall.
- Dawes. A. (2001). Psychologies for liberation: Views from elsewhere. In Christie, D.J., Wagner, R.V., Winter, D.D. (Eds.), *Peace, conflict, and violence: Peace psychology for the 21st century* (pp.251-261). Upper Saddle River, NJ: Prentice-Hall.

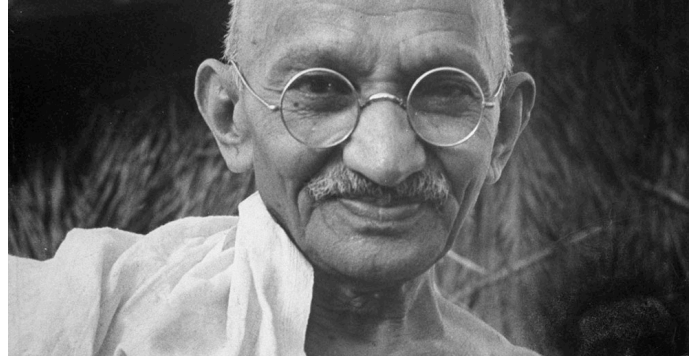
- Recommended further readings:

- Jimenez-Dominquez, B. (2009). Ignacio Martin-Baro's social psychology of liberation: Situated knowledge and critical commitment against objectivism. In M. Montero & C. Sonn (Eds.), *The psychology of liberation: Theory and applications* (pp. 37-50). New York: Springer.
- Kalayjian, A., Raymond, F. P. (2009). *Forgiveness and reconciliation: Psychological pathways to conflict transformation and peacebuilding*. New York, NY: Springer.
- Lederach, J. P., Jenner, J. M. (2002). *Handbook of international peacebuilding: Into the eye of the storm*. San Francisco, CA: Jossey-Bass.
- Martin-Baro, I. (1994). *Writings for a Liberation Psychology*. Cambridge, MA: Harvard University Press.
- Montero, M. (2009). Methods for liberation: Critical consciousness in action. In M. Montero & C. Sonn (Eds.), *The psychology of liberation: Theory and application* (pp. 73-92). New York: Springer.

Task 11: Building cultures of peace and nonviolence

A. Satyagraha as a peacebuilding strategy

Mahatma Gandhi can be regarded as one of the greatest peacebuilders in history. He became famous as the leader of Indian nationalism in British-ruled India and eventually led India into independence. His ideas of civil nonviolent disobedience inspired movements of nonviolence, civil rights and freedom across the globe. His main ideas reflect a fundamental challenge to the contemporary Western perception of power, which is primarily based on violence.



This notion of power is based on the ideas of the philosopher Thomas Hobbes. Hobbes assumed that human nature is fundamentally aggressive and violent, and therefore concluded that power rests in individuals and their ability to apply violence and coercion. In contrast to this perspective, Gandhi introduced the process of *satyagraha* as an alternative, which is the nonviolent search for truth. Furthermore, he promoted *ahimsa*, a form of asserting rights through human suffering. Ahimsa stands in stark contrast to the Hobbesian pleasure-seeking and punishment-avoiding notion of power. It can be regarded as the core of nonviolent action. However, the term of nonviolence should be treated carefully in this regard as it does not entail the absence of violence or force.

Gandhi expressed his approach like this: “In the application of *satyagraha*, I discovered in the earliest stages that pursuit of Truth did not admit of violence being inflicted on one’s opponent, but that he must be weaned from error by patience and sympathy. For what appears to be Truth to one may appear false to the other”.²² What do you think could be some psychological explanations for the success of Gandhi’s idea of *satyagraha*?

B. Psychologists building cultures of peace?

Even though Gandhi did not reach the desired outcome of a stable peace in India, his ideas provide a basic approach to build cultures of peace and nonviolence. Based on these ideas we should ask ourselves at the end of this course what the role of psychologists can be in relation to peace. Throughout this course a variety of methods and processes were introduced that reveal that psychologists can actually have a significant impact on the establishment of cultures of peace. Of course a culture of peace is a highly complex framework of different aspects, but all of these aspects can be regarded as having a psychological dimension. After all, human behaviour is what determines the establishment of peaceful or violent relations. So how do you think can psychologists contribute to building cultures of peace?

²² Steger, M. B. (2001). Peacebuilding and nonviolence: Gandhi’s perspective on power. In Christie, D.J., Wagner, R.V., Winter, D.D. (Eds.), *Peace, conflict, and violence: Peace psychology for the 21st century* (p.9). Upper Saddle River, NJ: Prentice-Hall.

- Required readings:

- Mayton II, D. M. (2009). Meaning of pacifism and nonviolence. In Mayton II, D. M. (Eds.) *Nonviolence and peace psychology. Intrapersonal, interpersonal, societal, and world peace* (pp.1-10). New York: Springer.
- Mayton II, D. M. (2001). Gandhi as peacebuilder: The social psychology of Satyagraha. In Christie, D. J., Wagner, R. V., Winter, D. D. (Eds.), *Peace, conflict, and violence: Peace psychology for the 21st century* (pp. 282-294). Upper Saddle River, NJ: Prentice-Hall.
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- Wessels, M. Schwebel, M., Anderson, A. (2001). Psychologists making a difference in the public arena: Building cultures of peace. In Christie, D.J., Wagner, R.V., Winter, D.D. (Eds.), *Peace, conflict, and violence: Peace psychology for the 21st century* (pp. 251-261). Upper Saddle River, NJ: Prentice-Hall.

- Recommended further readings:

- Adams, D. (2009). World peace through the town hall: A strategy for the global movement for a culture of peace. Retrieved on October 30th, from <http://culture-of-peace.info/books/worldpeace/introduction.html>
- Bondurant, J. V. (1965). *Conquest of violence: The Gandhian philosophy of conflict* (rev. ed.) Berkeley, CA: University of California Press.
- Kool, V. K. (2008). *The psychology of nonviolence and aggression*. New York, NY: Palgrave Macmillan.
- Mayton II, D. M. (2009) *Nonviolence and peace psychology. Intrapersonal, interpersonal, societal, and world peace*. New York: Springer.
- Mayton II, D. M., Susnjic S., Palmer, J., Peters, D. J., Gierth, R., Caswell, R. N. (2002). Peace and Conflict: *Journal of Peace Psychology*, 8(4), 343-354.