



SSC 2000: Introduction to Peace Psychology

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Tutor instructions

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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 in the course manual). 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 for the tutor

This manual should help the teachers of this course to fulfil their role as tutors in the context of classes taught with the method of Problem-based Learning (PBL). First and foremost, the role of the tutor in PBL is not authoritarian. Rather, the tutor takes a more withholding role, facilitating or activating the learning process of the students to assure that they progress satisfactorily through the problems. The tutor does this by way of “questioning, probing, encouraging critical reflection, suggesting and challenging in helpful ways—but only where necessary.”² Many tutors who are new to the method of PBL might have problems to assess when and how it is necessary to intervene. However, this is a *skill* that usually develops throughout the PBL teaching experience.

Accordingly, the task of the tutor is not to lead the discussions in the tutorial groups and to predominately transmit facts. This task should be left to the students themselves and especially to the student who performs the role of the discussion leader. The tutor rather works as a background supporter of the discussion leader by encouraging students to participate in the discussions, by keeping up the dynamic of the group, and by keeping track of time. Further, the tutor prevents students from getting off topic by reminding them of the problem statement and by making sure that everyone understands the problem correctly. In the end of each session, the tutor should ensure that the number and the content of the learning goals the group creates is appropriate. Finally, the tutor is responsible for assessing the student’s performance and for providing them with feedback. Accordingly, the tutor reviews and advises students with suggested paper topics and answers questions about the grading procedure. However, students can also find the information on the assessment that is relevant to them in the course manual.

Each of the tasks in this instructive manual entails a text describing the relevance of the topic, a short introduction of the required readings and, in some cases instructions on how to structure the tutorial group meetings. Further, the required readings are mentioned as well as a possible problem statements the students could come up with. Moreover, the tutor will find suggested learning goals for each task, that reveal which questions should be tackled by the students. The tutor should make sure that the content of these learning goals is covered by the questions the students come up with in the end of each meeting. At last, for each task this manual entails a rather extensive section of what students should be able to explain, define and understand after they read the required literature and discussed it during the post-discussion in the tutorial group.

² Margetson, D. (1994). Current educational reform and the significance of problem-based learning. *Studies in Higher Education*, 19 (1), 5-19.

I Introduction

Task 1: Peace Psychology in context

This is an introductory task that should make students familiar with the development and purpose of the field of Peace Psychology. The pre-discussion should be used as an opportunity for students to question their own conceptions of peace and violence. The framework provided in the course manual entails several pictures that should inspire students to regard peace and violence as multifaceted concepts. Further, the connection between the pictures constitutes the role of peace processes. This connection signifies that there are several processes, including peacekeeping, peacemaking and peacebuilding, which can mitigate different forms of violence and lead to peace. During the pre-discussion students should initially write down how they define peace and violence and the role they attribute to conflict between these two concepts. This should be done individually and without communicating with the other students in order to acquire as many different viewpoints on these concepts as possible. After this small exercise, the tutor should encourage the students to present their ideas. Subsequently, it should be questioned which role Psychology plays in the dynamics between peace, conflict, and violence, and specifically what Peace Psychology is. To trigger this, the vision statement of the Division of Peace Psychology of the American Psychological Association (APA) was included in the course manual. Through this statement, the students should also become curious about the purpose of this division. As this task is rather liberal and does not provide too many cues, the tutor might want to provide students with some learning goals, as for instance what the role of Peace Psychology during the Cold War was, and how this role changed after the end of the Cold War.

The literature for this task was chosen according to three main criteria. It should explain the historical development of Peace Psychology as a discipline, which is highly important in order to understand the purpose of the field. Further, it should provide definitions for the most important concepts that constitute the theoretical framework of the field. Especially, the four-way model by Christie, Wagner, and Winter (2001) is important in this regard as it constitutes the structural framework of the course. This model includes direct and structural violence, which are dealt with in the first part of the course. Furthermore, it entails peacemaking, as a way to reduce direct violence, and peacebuilding as means to reduce structural violence, which represent the second half of the course. Finally, the literature should reveal that Peace Psychology is not only a

Western, but also an international discipline, as it deals with social problems that are culturally embedded.

The first criterion is fulfilled in the text by Wessells (1995) as well as the text by Christie, Wagner, and Winter (2001). Wessells outlines the history of Division 48 and, in contrast to many other texts, reveals difficulties the proponents of the field had to face in order for it to be recognised. Further, Wessells provides a definition of the field that stresses the interdisciplinarity of Peace Psychology, which is not provided by other texts. The second criterion is fulfilled by Christie, Wagner, and Winter who present the definitions of direct and structural violence, which are treated in the first half of the course, as well as the peace processes that make up the second half of the course. This reading is especially important as it constitutes the introductory chapter of the first book so far written for students of Peace Psychology, which will be used several times throughout the course. More insight into the second criterion is given by Christie and Noor (2012), who provide definitions of peace in relation to violence. Finally, Christie and Noor also account for the last criterion of culture. Even though Wessells (1995) and Christie, Wagner, and Winter (2001) introduce the discipline from a Western perspective, Christie and Noor (2012) reveal that it is highly important for peace psychologists to develop a cultural sensitivity in order to understand dynamics of peace and violence appropriately.

Based on these texts, the main objective of this task is to clarify to students that peace psychologists intend to investigate peace-related issues from a psychologically informed perspective, while also drawing upon other fields that enhance the understanding of these issues, in order to find ways to turn cultures of violence into cultures of peace.

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. (Ed.), *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. (Ed.), *Peace, conflict, and violence: Peace psychology for the 21st century* (pp. 1-15). Upper Saddle River, NJ: Prentice-Hall.

Wessells, (1995). The history of Division 48 (Peace Psychology) (pp.265-281). Retrieved on December 5th, 2012, from www.peacepsych.org/publications/wessells.pdf

Pre-discussion

• Possible Problem Statement:

What is Peace Psychology?

• Possible Learning Goals:

- 1) What is Peace Psychology?
- 2) What is the purpose of Division 48 of the APA?
- 3) Why and when did Peace Psychology emerge?
- 4) What were peace psychologists dealing with during the Cold War and how did this change after the Cold War?
- 5) Define Peace
 - a) What are different forms of peace?
- 6) Define violence
 - a) What are different forms of violence?
- 7) What are peace processes?
- 8) How does culture influence Peace Psychology?

After this task students should be able to...

1. Explain the historical context and development of Peace Psychology as a discipline

The focus of psychologists during World War I and II:

- Psychologists during the first and second World War were committed to research supporting the war (Christie, Noor, 2012, pp. 285-287; Christie, Wagner, Winter, 2001, p.2-3)
- Shift during the Cold War to a stronger focus on peaceful solutions to conflict: The nuclear threat activated large numbers of psychologists for peace and triggered psychologists to question their role in the prevention of nuclear war (Christie, Noor, 2012, pp. 285-287; Christie, Wagner, Winter, 2001, p.6-11)

Note: Students should know the three points that characterise this shift (Christie, Wagner, Winter, 2001, p.7)

The focus of psychologists during the Cold War:

- Before the end of the Cold War psychologists focussed on bipolar power struggles between the US and the Soviet Union.

The focus of psychologists after the Cold War:

- After the Cold War the scholars in the field began to emphasise (a) greater sensitivity to geohistorical context, (b) a more differentiated perspective on the meanings and types of violence and peace, (c) a systems or multilevel

perspectives of the determinants of violence and peace. (Christie, Noor, 2012, p. 291)

Note: Students should understand that this shift in focus took place because new threats to peace emerged. It was not the mitigation of a power struggle between two main powers in relation to a possible nuclear war anymore. Instead, new issues ranging from environmental threats to ethnic conflicts dominate the discourse on peace until today.

Three important organisations that should be emphasised in relation to Peace Psychology:

- The Society for the Psychological Study of Social Issues (APA Division 9, or SPSSI) (Wessells, 1995, p. 267)
- The organisation of the national Psychologists for Social Responsibility (PsySR) (Wessells, 1995, p.268)
- Division 48 of Peace Psychology of the American Psychological Association (Wessells, 1995, p.269-281)

Note: Students should specifically know the purpose of this division, which is clarified in Wessell's text on page 265 (1995).

Note: It should be indicated by the tutor that the websites of the SPSSI, PsySR and Division 48 are highly valuable sources for students. The links to these websites are provided in the course manual on page six.

2. Define the field of Peace Psychology and its theoretical framework (violence, peace, peace processes)

The field of Peace Psychology can be defined in two ways:

- 1) A definition based on the *interdisciplinarity* of the field (Wessells, 1995, p.266)
 - Peace Psychology cannot be defined as one of the traditional subfields of Psychology but rather as the amalgamation of peace related research focussed upon throughout the discipline of Psychology in relation to other disciplines (Christie, Noor, 2012).

Note: It should be emphasised that theories from the field of Social Psychology will play a central role throughout the course as we are dealing with societal phenomena.

- 2) A definition based on the *theoretical framework* of the field (Christie et al., 2001, p. 13)

The field of Peace Psychology is defined through the theoretical framework it is based upon today. This framework entails the following, highly important concepts:

Concepts of violence:

- Direct Violence (Chrisie et al, 2001, p. 13; Christie, Noor, 2012, p. 288)
- Structural violence (Chrisie et al, 2001, p. 14-15; Christie, Noor, 2012, p. 288)
- Comparison: Direct and Structural Violence (Chrisie et al, 2001, p. 16-18)
- Interconnections between direct and structural violence (Chrisie et al, 2001, p. 23-24)

Note: there is not a clear cut distinction between these two concepts. As emphasised by Christie et al. (2001) and as will become clear throughout this course they influence each other.

Concepts of peace:

- Positive peace (Chrisie, Noor, 2012, p. 288, 291)
- Negative peace (Chrisie, Noor, 2012, p. 288-289)

Concepts of peace interventions:

- Peacekeeping and Peacemaking (Chrisie et al, 2001, p. 18-19)
- Peacebuilding (Chrisie et al, 2001, p. 19-20)
- Comparison: Peacebuilding and Peacemaking (Chrisie et al, 2001, p. 21)

Note: The course is divided according to these concepts. Therefore, it is of crucial importance that students profoundly understand them, and are able to apply them. However, the understanding of these concepts will be increasingly enhanced according to the topic dealt with in each task.

3. Understand Peace Psychology as an international, not only a Western discipline

As the shift after in the Cold War era indicates, greater sensitivity to geohistorical context became crucial for peace psychologists. Western Psychology has the tendency to focus on negative peace, which is the absence of violent conflict. However, in other regions of the world the emphasis is rather put on positive peace, or the pursuit of social justice (Christie, Noor, 2012). Therefore, Western models of Peace Psychology need to be accommodated according to cultural contexts outside of the West. Accordingly, it is important to understand the following points:

- (1) Episodic violence often has structural roots (Chrisie, Noor, 2012, p. 291)
 - Sense of injustice among developing countries in relation to the West rooted in colonial history
 - Globalisation increased inequalities
- (2) Emphasising positive peace (Chrisie, Noor, 2012, p.293)
 - Peace psychology should focus strongly on mechanisms of social justice
 - Peace psychological concepts rely on the Western hegemony of psychological thought. This should be challenged as different cultural circumstances require different psychological approaches.
- (3) Indigenous forms of peacebuilding should be emphasised (Chrisie, Noor, 2012, p.294)
 - Example: Asian cultural values promoting intergroup harmony are different from those in the West
- (4) Religion as an important factor in many cultural contexts, that influences individual lives, identities, and even political mobilisation (Chrisie, Noor, 2012, p.295-297)
- (5) Peace is personal and not only an interpersonal or intergroup matter, especially with regard to Asian cultures (Chrisie, Noor, 2012, p.296)

Note: Several points made in this text will return in several tasks of this course. Through this text students should be inspired to think about the role of culture in Peace Psychology. Throughout the tasks this awareness will develop into a more profound understanding. Especially, the second half of the course will clarify the relation between Peace Psychology and culture.

Part 1: Direct and Structural Violence

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

In order to discuss peace-related issues and to profoundly understand the dynamics of peace that are presented in this course, it is necessary that students grasp the psychological roots of violence and aggression. This task is focussing on individual aggression and collective violence respectively, as these phenomena are defined and can partly be explained differently. In order to trigger discussion in the tutorial, students are confronted with the polarising question if human violence and aggression are rooted in nature or nurture.

To develop an understanding of individual aggression and violence the text by Anderson and Bushman (2001) was chosen, as it integrates the vast literature that exists on this topic within the field of Psychology. The text entails comprehensive working definitions of violence and aggression and concise explanations of the most important psychological theories that clarify these phenomena. Most importantly, Anderson and Bushman (2001) introduce a comprehensive model that integrates different psychological perspectives, the General Aggression Model (GAM). The GAM can be used to integrate a variety of factors that contribute to human violence and aggression. It explains how individual, environmental, and biological factors act and interact with each other in influencing aggressive and behaviour. Based on its ubiquity, it was already applied to a wide variety of phenomena ranging from media violence to genocide.³ Accordingly, the GAM is highly valuable for this course. It can reveal to students that there is no clear-cut distinction between nature and nurture, but that there are a variety of factors that influence individual aggressive and violent behaviour.

In order to provide a more practical example, a study on the relation between personality traits and Violent Video Games (VVGs) was chosen (Markey, Markey, 2010). This choice is appropriate, as media violence is an important topic within the field of Peace Psychology. The controversy within research on this topic is presented to students as the GAM and the chosen study express different positions on the issue. Bushman and Anderson (2001) suggest that all, or most, people playing VVGs will ultimately develop an aggressive personality through repeated exposure to aggression-related knowledge structures. In contrast, Markey and Markey (2010) argue that preexisting predispositions

³ Anderson, C.A., Carnagey, N. L. (2004). Violent evil and the general aggression model. In Miller, A. (Ed.) *The social Psychology of Good and Evil* (pp.168-192). New York, NY: Guilford Publications.

are strong mediators of the effect VVGs can have on an individual. The contrast between the two approaches shows that it is highly difficult to distinguish between nature and nurture and that one has to take factors from both sides into consideration in order to explain the phenomenon of individual aggression.

For an understanding of collective violence the Seville Statement of Violence (SSV) was chosen as a focal point. This statement constitutes a highly important document for the fields of Peace Studies and Conflict Resolution and scientists all over the world hotly debated it. Also a variety of Peace Psychologists mention it in their writings. Therefore, it is appropriate to make it a required reading for students in this course. Besides its academic relevance, the argument of the SSV as described in the course manual constitutes a good source in order to spark a discussion in the tutorials. The statement strongly polarises as it argues that there is no scientifically valid evidence for collective violence being inherently rooted in human beings. Accordingly, it relates back to the main question of nature and nurture. Students will explore this argument by means of the text by Durrant (2011). Besides providing a definition of collective violence, he refers to the SSV and presents several arguments that support, as well as refute or at least question, the points made in the SSV. Thereby, students will get an overview of recent findings from the fields of Evolution, History, Anthropology, and most importantly, Social Psychology, in relation to collective violence. As in the case of individual aggression, it also becomes evident that there is no clear distinction between nature and nurture in explaining collective violence.

The main goal of this task is to clarify that violence and aggression are multifaceted phenomena and that they cannot be explained only through the lens of nature, nor of nurture. Interestingly, peace psychologists seem to have the tendency to support the arguments made in the SSV as there is a concern that evolutionary explanations of collective violence could be misused as a justification for war. However, it is preferred here that students acquire a holistic, instead of a polarised view on the roots of human aggression and violence. Throughout the course, students will benefit from the knowledge gained in this task, as violence and aggression will play a crucial role in each of the upcoming topics. In order to gain a deeper understanding of the most important theories introduced in this task a lecture on the Social Psychology of human aggression and violence will be introduced.

Required readings:

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

Pre-discussion

• Possible Problem Statement:

What are the roots of individual aggression and collective violence?

• Possible Learning Goals:

Individual aggression

- 1) How can aggressive behaviour be defined?
- 2) Are human beings aggressive by nature or do we learn aggressive behaviour?
- 3) What is the effect of violent video games?

Collective violence

- 4) What is collective violence?
- 5) What are the arguments of the Seville Statement of Violence?
- 6) What is the evolutionary perspective on collective violence?

After this task students should be able to...

1. Define human aggression and violence

- A general definition of human aggression (Anderson, Bushman, 2001, p. 28)
- Defining violence as a form aggression (Anderson, Bushman, 2001, p. 29)

Note: This definition is related to the definition of direct violence defined in Task 1.

Two different forms of human aggression:

- a) Hostile aggression (Anderson, Bushman, 2001, p. 29)
- b) Instrumental aggression (Anderson, Bushman, 2001, p. 29)

2. Be able to briefly explain five psychological theories that explain aggression

1. Cognitive Neoassociation Theory (Anderson, Bushman, 2001, p. 29-31)
2. Social Learning Theory (Anderson, Bushman, 2001, p. 31)
3. Script Theory (Anderson, Bushman, 2001, p. 31-32)
4. Excitation Transfer Theory (Anderson, Bushman, 2001, p. 32)
5. Social Interaction Theory (Anderson, Bushman, 2001, p. 32)

Note: An understanding of these theories is important for the subsequent understanding of the GMA. A lecture on human violence and aggression could explain these theories in further detail.

3. Understand and explain the General Aggression Model

- Students should be able to identify the different parts of this model and to apply it to different circumstances
- The GAM focuses on violent and aggressive episodes, which can be related to the concepts of direct violence that students learned through Task 1. The tutor should refer back to this concept.

4. Provide two different explanations of the relation between aggression and Violent Video Games

- 1) The GAM and personality processes (Anderson, Bushman, 2001, p. 41-43)
- 2) Preexisting predispositions are strong determinants of the effect VVGs can have on an individual (Markey, Markey, 2010)

Note: The discrepancy between between the previously presented positions should reveal to students that there is no agreement on the actual effects of media violence, as there is a contradiction between VVGs leading individuals to be aggressive and individuals with an aggressive personality or trait being more prone to aggressive behaviour in general and therefore responding more negatively to VVGs.

5. Define collective violence

- Definition of collective violence (Durrant, 2011, p. 429)
- Students should understand that collective violence is to be distinguished from individual violence because members of one group direct violence against another group not as individuals but as members of a group (Durrant, 2011, p.429)

6. Identify the five propositions of the Seville Statement of Violence

- Students should understand that the main argument of the SSV is that collective violence/war is a cultural product, emerging out of specific ecological contexts

7. Provide arguments for and against the Seville Statement of Violence

- a) Arguments supporting the position of SSV:

- Forms of collective violence including warfare only became common in recent history. (Durrant, 2011, p. 432)
- General intelligence and rational choice: Humans have a natural aversion to kill and war is a by-product of general intelligence through which humans overcome this aversion
- Doubts about the evolutionary relationships of the continuity of coalitional aggression (Durrant, 2011, p. 432)
- Collective violence is rare or even absent in some societies (Durrant, 2011, p. 432)
- It is possible that psychological mechanisms that facilitate collective violence have mainly evolved for in-group cooperation (and, perhaps, out-group avoidance) (Durrant, 2011, p. 433)

b) Arguments refuting, or at least questioning the SSV:

- Collective violence as an *evolutionary adaptation*:
 - The Imbalance-of-Power Hypothesis (Durrant, 2011, p. 430)
 - War as a Facultative Male-Coalitional Reproductive Strategy (Durrant, 2011, p. 430)
 - The Male Warrior Hypothesis (Durrant, 2011, p. 430)
 - The Parochial Altruism Hypothesis (Durrant, 2011, p. 430)
- Collective violence as *evolutionary mechanism*
 - Observation of collective, intergroup violence in chimpanzees (Durrant, 2011, p. 432-33)
 - Psychological mechanisms
 - Social Identity Theory: Ingroup-outgroup bias; Social categorisation and classification (Durrant, 2011, p.432)
 - Bandura's four processes of moral disengagement (moral justification, euphemistic labelling, diffusion/displacement of responsibility, dehumanisation/ blaming the victim)(Durrant, 2011, p. 434)

II Direct Violence

Task 3: Peace Psychology and Intimate Partner Violence

Domestic violence resides at the very micro-level of Peace Psychology. It represents a variety of forms of violence that all occupy a different niche of research. In order to provide students with a more profound insight into the micro level of direct violence, this task specifically deals with Interpersonal Partner Violence (IPV). This choice does not imply that the other forms of domestic violence are of minor importance, but rather that a superficial elaboration of any of these forms would not do justice to their complexity. IPV is a relevant topic as it is part of our daily reality, but mainly takes place behind closed doors, which makes it an issue that should not be kept silent about. Accordingly, the main objective of this task is to reveal the underlying individual and societal dynamics of this form of domestic violence from a peace psychological perspective. Thereby, awareness will be raised about the existence of this issue, as well as possible ways of preventing or intervening in IPV. Furthermore, as most people mainly consider violence of men against women when thinking about IPV, sensitivity towards different forms of IPV should be created, including IPV of women against men and among lesbian, gay, and bisexual (LGB) partners. In accordance with these objectives, the intention in this task is not to entirely explore the broad and controversial academic discourse that exists on IPV and its definition, but rather to develop an empathic understanding of this social problem.

Another reason why specifically this topic was chosen is that it clarifies the role of Peace Psychology as an interdisciplinary endeavour. It should become evident that this discipline is not merely about applying psychological concepts but rather about seeing them in context and thereby developing a more holistic understanding of an issue. Therefore, the text by Abrahams (2001) was chosen, as she relates psychological theories to sociological theories in her explanation of IPV. Thus, students can develop an understanding of the psychological causes of IPV on an individual level, as well as of the societal structures and mechanism that contribute to the prevalence of IPV, including family structures and gender roles. Further, Abrahams introduces IPV as a form of domestic violence and emphasises the violence of men against women as the most prevalent form of IPV.

The other two texts that were selected, respectively deal with issues of IPV in LGB relationships and the issue of violence of women towards men. The text by Duke and Davidson (2009) provides a sensitive and comprehensive approach to violence in same-

sex and bisexual relationships. This text presents various obstacles LGB individuals face in terms of solving and possibilities of preventing IPV. Further, valuable suggestions are presented of how to mitigate this form of IPV.

In contrast to IPV in LGB relationships, there is only limited literature on the topic of IPV of women against men. Therefore, the text by Hoff (2012) was chosen based on its recency and its critical analysis of the issue. The text provides a concise and clear explanation of the problem, as well as extensive statistical evidence of it being comparable in extent to violence of men against women. Further, it introduces the obstacles abused men face through societal pressures, which can be related back to the hardship of homosexual and bisexual victims of IPV. Hoff as well as Davidson both argue, that prevention of IPV occurs through awareness raising and education in the general population. Further, they state that the appropriate intervention in IPV can only be granted by adjusting the services of agencies to the needs of different victims so that help-seeking behaviour is facilitated

These two forms of violence were chosen to be central in this task, as they constitute more marginalised, but equivalently important forms of IPV. Even though violence of women against men is a highly pervasive problem and its importance should by no means be diminished, these two other forms of IPV are at least as serious. Stating it with the words of Hoff, “[...] we need to recognise that IPV is a people problem, not a women problem“ (Hoff, 2012, p.161). All of these texts reveal that social structures and social norms have a fundamental influence on the prevalence of IPV and on how victims are treated. Therefore, this task should finally encourage students to critically question societal norms and categories. This critical thinking can pave the way for the upcoming two tasks, in which prejudice and discrimination play a central role.

Required readings:

Abrahams, N. (2001). Intimate violence. In Christie, D.J., Wagner, R.V., Winter, D.D. (Ed.), *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, B. H. (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.

Pre-discussion

- Possible problem statement:

What is Intimate Partner Violence and what are its underlying causes?

- Possible learning goals:

- 1) What is IPV?
- 2) How do peace psychologists analyse IPV?
- 3) What are different forms of IPV?
- 4) What are the causes of IPV?
- 5) Are there different causes for different types of IPV?
- 6) How can the different types of IPV be solved or prevented?

After this task students should be able to...

1. Provide a definition of Intimate Partner Violence and related concepts

- Definition IPV and possible ways it can be expressed (Duke, Davidson, 2009, p. 295)
- IPV also includes sexual violence (Duke, Davidson, 2009, p. 295)

Note: Besides entailing different forms of violence, IPV should be regarded as violence that is expressed towards different victims (men women, men-men, women-women, women-men). Further, mutual violence should also be considered as a part of IPV.

2. Understand how peace psychologists analyse Intimate Partner Violence

- Peace Psychology can contribute to the analysis of IPV as it connects individual, organisational, and societal levels of analysis (Abrahams, 2001, p.3-4)
- Case 1 of Lisa (in the course manual) reveals this intersection: cultural expectations, gender roles.

3. Explain different types of Intimate Partner Violence and problems related to them

a) IPV towards women in heterosexual relationships

Violence against women in heterosexual relationships seems to be the most prevalent form of IPV (Abrahams, 2001)

b) IPV towards men in heterosexual relationships

Prevalence:

- Violence of women against men is an issue at least as serious and prevalent as violence of men against women (Hoff, 2012, p.155)

Problems:

- Lack of report about the ratio of men to women victims of IPV (Hoff, 2012, p. 157-156)
- Men are less likely than women to seek help because "Hotline workers say they only help women, imply or state the men must be the instigators, ridicule them or refer them to batterers' programs. Police often will fail to respond, ridicule the man or arrest him." (Hoff, 2012, p. 158)

Most efficient sources of help:

- "[...] friends, neighbors, relatives, lawyers, ministers and the like." (Hoff, 2012, p. 159)
- websites, online support groups (Hoff, 2012, p.159)

Underlying reasons for the problems:

- Dominance of the feminist theory of patriarchal dominance (Hoff, 2012, p.1; Abrahams, 2001, p.30-33)
- Agencies refuse to fund research on help-seeking behaviour of men (Hoff, 2012, p. 158)

c) IPV in homosexual and bisexual relationships

Prevalence:

- Rates of IPV in homosexual and bisexual relationships are comparable to those of heterosexual relationships.

Problems:

- Dominant stereotype of the acceptable victim of IPV: heterosexual, white middle class influences the services and support for, and help-seeking behaviour of LGB individuals (Duke, Davidson, 2009, p.797)
- Issues of categorisation and resistance to report incidences of IPV in same-sex relationships (especially problematic for bi-sexual individuals) (Duke, Davidson, 2009, p.798).

Barriers to help-seeking:

- Harmful myths: The lesbian utopia (Duke, Davidson, 2009, p. 799-800)
- Hegemonic masculinity (Duke, Davidson, 2009, p.800-801)
- Double strain for bisexual individuals (Duke, Davidson, 2009, p.801)
- Mutual battering: perceived as a myth by providers and some scholars (Duke, Davidson, 2009, p.801)

- Outing (Duke, Davidson, 2009, p.803)
- Homophobia (Duke, Davidson, 2009, p.803-804)
- Internalised oppression, internalised heterosexism (Duke, Davidson, 2009, p. 804-805)
- Community ties (Duke, Davidson, 2009, p.805)
- Revictimisation (Duke, Davidson, 2009, p.805-807)

4. Explain the underlying causes of Intimate Partner Violence: Psychological and sociological approaches

- Psychological approaches in explaining and analysing intimate violence (Abrahams, 2001, p.22-28):

Abnormal psychology and personality approaches (Abrahams, 2001, p.5-6)

- Personality disorders/traits only explain a small portion of intimate violence

Behavioural and attitudinal approaches (Abrahams, 2001, p.6-9)

- Attitude towards violence as important predictor of intimate violence
- Alcohol consumption
- Traditional cultural values
- The "Cycle of violence"
- Influence of the lack of support

Social learning (Abrahams, 2001, p.9)

- Acceptance of violence could be triggered through social learning (but not necessarily)

- Sociological approaches to intimate violence (Abrahams, 2001, p.10-14)

Family systems (Abrahams, 2001, p.10-11)

- Construction of the family as a social system and social institution

Gender inequality (Abrahams, 2001, p.11-14)

- Intimate violence as manifestation of patriarchy (feminist approach)

5. Provide suggestions of how to solve or prevent Intimate Partner Violence

- Prevention of IPV occurs through awareness raising and education, whereas the solution of IPV can be granted by adjusting the services of agencies to the needs of different victims so that help-seeking behaviour is facilitated.
- Outreaching programming and advocacy (Duke, Davidson, 2009, p.807)
- Advocacy training (Duke, Davidson, 2009, p.809-811)
- Public education (Hoff, 2012, 160-161)

Task 4: The strain of being 'different'

In the previous task students were encouraged to critically question societal norms and prejudice towards certain groups of people. In the present task they should learn how such prejudices develop on a psychological level. Prejudice and discrimination play a major role on this level and are of fundamental importance in order to understand the underlying dynamics of many social problems discussed in this course. In order to illustrate these dynamics, the student's perspective is shifted from the micro, or family level, to a problem of direct violence on the macro, or societal level. Even though, there are a variety of severe societal problems, the choice was made to investigate the phenomenon of bullying in schools. This phenomenon was selected, as it is one of the most prevalent forms of violence on the micro-level, and reflects well the psychological dynamics underlying prejudice and how they can lead to violent discrimination.

Bullying happens on a daily basis and therefore unfortunately many people regard it as normal, or just as a 'phase' children go through. Students will understand, that the behaviour of bullying is a form of direct, violent discrimination and it is targeted at children who are weaker and 'different' in some way. Importantly, almost every student experienced bullying in the position of one or several of the social roles involved in it: bystander, perpetrator or victim. Students will learn or might have already experienced themselves, that these roles are not fixed but permeable. The psychological dynamics of prejudice and discrimination and the permeability of the social roles of bullying, relate this task well to the upcoming task on genocide and mass killings. As will become clear in the following task, some mechanisms that underlie small-scale violence such as bullying, are very similar to those underlying large-scale violence and mass atrocities. The permeability between the roles of perpetrator, bystander and victim and the formation of negative stereotypes and prejudice are highly determining in both, bullying and genocide. Accordingly, the severity of bullying and the harm that it causes becomes clear through the interconnection between task four and five. This is already highlighted in the required reading for the present task by Hogg and Vaughan (2010), who shortly mention the relation between prejudice and genocide.

In order to emphasise that everyone holds certain prejudices, students should perform an online test during the pre-discussion of this task. For this purpose, the Implicit Association Test (IAT) was chosen, as it provides a thorough insight into peoples'

prejudices and stereotypes on a conscious and unconscious level.⁴ Further, students can test their prejudice not only based on one attribute but they can choose from a variety of groups, ranging from sexuality to skin-tone. In the course manual it is indicated that students should discuss which test they would like to take, so different students take different tests. This will make the pre-discussion more interesting as the results might differ according to the different tests taken. The online task can only be performed by one person at a time and thus not in a group. Therefore, if only a few students have a laptop they should be asked to perform the task and the rest of the students who do not have a computer with them should wait until they have finished the task. Finally, the students should discuss the outcome. However, if a student who took the test does not feel comfortable with sharing their results, he or she does not have to do so. Through this exercise, students will discover that even though they might themselves not have any discriminatory tendencies they still hold negative stereotypes of people with certain characteristics. Next to this, also a case of a bullying victim is presented in the course manual. Accordingly, the question should come up how prejudice relates to bullying. Tutors might want to encourage students to talk about their own experiences with bullying, in order to reveal the omnipresence of this issue.

For the purpose to explain the psychological dynamics underlying prejudice and discrimination, a chapter from the Social Psychology textbook by Hogg and Vaughan (2010) was chosen as a required reading. It provides students with a good overview of the relevant concepts, theories and the research that was conducted in relation to prejudice and discrimination. The knowledge the students gain through this text is not only valuable for the problem of bullying but also relates to the previous task on IPV, as it can explain to students why discrimination against the more 'unusual' victims of IPV occurs. Further, genocide is mentioned as being the most extreme result of prejudice and discrimination, which is the topic of the upcoming task. Moreover, students will need the theories introduced by this text also in the upcoming tasks. Hogg and Vaughan discuss the dynamics underlying social change, which are relevant for task seven, ten and eleven. Finally, they also shortly mention negotiation as a means to reduce prejudice, which is dealt with in task eight. It has to be emphasised that these topics should not be extensively discussed during the post-discussion of this task. However, the tutor should remind students of the knowledge they gained through this text in later sessions.

⁴ Project Implicit (n.d.). Implicit Association Test. Retrieved on January 4th, from <https://implicit.harvard.edu/implicit/demo/selectatest.html>

In order to provide students with a clear insight into the complex phenomenon of bullying, three texts were chosen that investigate this problem from different perspectives. First, Smokowski and Holland Kopaz (2005) provide a concise introduction to bullying, its causes, characteristics and consequences. Further, the authors thoroughly introduce the social roles of the victim, the bystander and the victim-bystander. Finally, popular programs of intervention and prevention are presented as well as general measures to be taken to approach this social problem. This text is appropriate for students who have not dealt with this topic in an academic context before. The second text by Lodge and Frydenberg (2010) presents the role of the bystander in a bullying situation. It is discussed under which circumstances bystanders intervene or participate and how intervention can be encouraged. As the other texts do not examine this role, this text provides a valuable contribution. Finally, the third text by Hendricks, Lumadue and Waller (2012) discusses the more recent phenomenon of cyberbullying. It is appropriate to include this short text, as cyberbullying is very prevalent and is closely related to bullying. The text defines this phenomenon, explains how it relates to other forms of bullying, and suggests some possible ways to intervene in it or prevent it. Further, it is revealed how cyberbullying relates to modern pop culture, which provides students with some suggestion of movies and reports. This might give them a better impression of the presence of cyberbullying in everyday life.

Finally, it is suggested to introduce a lecture on bullying in the Netherlands next to this task. It would be interesting for students to hear the opinion of an expert who advises schools in bullying prevention. Thereby, students could gain some further insight into programs such as the Olweus Bullying Prevention Program or other programs and the underlying dynamics of bullying schools.

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. (Ed.), *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 towards promoting peaceful schools. *Theory into Practice*, 44(4), 329-336.

Pre-discussion

- Possible problem statement:

How does prejudice develop and which role does it play in bullying?

- Possible learning goals:

- 1) How can prejudice be defined?
- 2) How do we develop prejudices and when does this lead to discrimination?
- 3) What is bullying?
- 4) How does prejudice relate to bullying?
- 5) What are the reasons for bullying?
- 6) What are possibilities of preventing and intervening in bullying?

After this task students should be able to...

1. Define prejudice and discrimination

- Definition of prejudice (Hogg, Vaughan, 2010, p.194)
- Description of prejudice (Hogg, Vaughan, 2010, p.195)
 - Prejudice rests on negative stereotypes
 - Prejudice is an attitude
- Description of discrimination (Hogg, Vaughan, 2010, p.196)
 - Discrimination is a behaviour resulting from prejudice

- Three kinds of behaviour that may mask discrimination: Reluctance to help, Tokenism, Reverse discrimination (Hogg, Vaughan, 2010, p.-196-197)

2. Explain who can become a target of prejudice and why

- Prejudice is based on social categories (Hogg, Vaughan, 2010, p.198)
 - Almost any social group can be made a target of prejudice (Hogg, Vaughan, 2010, p.198)
- Examples:
- Racism (New racism) (Hogg, Vaughan, 2010, p.198-199)
 - Sexism (gender roles) (Hogg, Vaughan, 2010, p.200-203)

Note: In terms of school bullying, racism constitutes a more relevant example than sexism. The latter is more important for cases of work place bullying. However, this is only mentioned briefly in this task.

Note: It is important for students to understand that bullying mostly occurs towards children who are different in some way and who represent a certain stereotype. Accordingly, prejudices play a vital role in bullying.

3. Describe possible consequences of prejudice

- Self-fulfilling prophecy and stereotype threat (Hogg, Vaughan, 2010, p.203-205)
- Prejudice can not only lead to minor forms of discrimination but also to major forms of violence, specifically genocide (Hogg, Vaughan, 2010, p.205-206)
 - Evaluating the target of prejudice negatively, inferior
 - Dehumanisation (Hogg, Vaughan, 2010, p.195)

Note: This brief note about the relation between prejudice and genocide strongly relates to the upcoming task on genocide. Based on this information, students will develop a better understanding of the link between bullying and genocide.

4. Provide possible reasons for individual differences in prejudice

- The authoritarian personality (Hogg, Vaughan, 2010, p.206)
 - Ethnocentrism (Hogg, Vaughan, 2010, p.206)
- Social dominance theory (Hogg, Vaughan, 2010, p.207)
- Systems justification theory (Hogg, Vaughan, 2010, p.207)

Note: These theories will come up again in task six on structural violence. Accordingly, this short introduction to these theories might facilitate the readings for task six.

5. Provide reasons for the development of prejudice and how this can lead to discrimination

- Relative deprivation (Hogg, Vaughan, 2010, p.209-210)
- Collective protest and social change (Hogg, Vaughan, 2010, p.211)
 - Three concepts fundamental to collective protest: Injustice, efficacy, identity (Hogg, Vaughan, 2010, p.211)

Note: This point is not very important for this task but for tasks seven, ten and eleven which deal with structural violence and structural change. Therefore, this does not necessarily have to be discussed in this task but students should keep it in mind for the upcoming tasks.

- Realistic conflict theory (Hogg, Vaughan, 2010, p.212-213)
 - The robbers cave experiment: set up, procedures, outcomes and implications
- Social Identity Theory (Hogg, Vaughan, 2010, p.214-18)
 - Minimal groups (Hogg, Vaughan, 2010, p.214)
 - Social categorisation (Hogg, Vaughan, 2010, p.215)
 - Ingroup favouritism (Hogg, Vaughan, 2010, p.215)
 - Self-categorisation theory (Hogg, Vaughan, 2010, p.216)
 - Depersonalisation (Hogg, Vaughan, 2010, p.216)
 - Two important functions of social identity: Self-enhancement and subjective uncertainty reduction (Hogg, Vaughan, 2010, p.216)

Note: Students should understand that bullying is related to social identity. Bullying is often based upon group processes as students might have experienced themselves. Therefore, it should become clear that Social Identity Theory can be applied to bullying.

6. Define Bullying and Cyberbullying

a) Bullying

- Definition of bullying (Smokowski, Holland Kopaz, 2005, p.101)
- Four types of bullying: physical, verbal, relational, reactive (Smokowski, Holland Kopaz, 2005, p.102)

b) Cyberbullying

- Definition of cyberbullying (Hendricks, Lumadue, Waller, 2012, p.3)
- Difference to bullying: The victim is often publicly humiliated (Hendricks, Lumadue, Waller, 2012, p.3)

Note:

- Bullying and cyberbullying are both international problems (Hendricks, Lumadue, Waller, 2012, p.3)
- Hendricks, Lumadue and Waller (2012) also mention that bullying and cyberbullying are prevalent in the workplace as well. Students should be aware of this, however the focus of this task is set on bullying in schools.

7. Identify some possible causes and consequences of bullying and victimisation

a) Possible causes of bullying and victimisation

- Possible causes of victimisation
 - Ethnicity, resistance to conform to pressure from peers, physical differences, high achievement, being new to the school, sexual orientation, socio-economic background (Lodge, Frydenberg, 2010, p.330)
 - Family background of the victims (Smokowski, Holland Kopaz, 2005, p.104)
 - Family's tendency to shelter their child as possible causes and consequence of bullying
 - Power imbalance between victim and perpetrator (Smokowski, Holland Kopaz, 2005, p.101)

- Possible causes for of bullying
 - Family background of bullies (Smokowski, Holland Kopaz, 2005, p.103)
 - “Continuous intergenerational perpetuation of aggressive behaviour“
 - Power imbalance between victim and perpetrator (Smokowski, Holland Kopaz, 2005, p.101)
- Possible causes of bully-victimisation
 - Family background: troubled homes (Smokowski, Holland Kopaz, 2005, p.106)
 - Short-term and long-term effects of bullying and victimisation (Smokowski, Holland Kopaz, 2005, p.106)

b) Possible consequences of bullying and victimisation

- Possible consequences of victimisation
 - Short-term effects of victimisation (Smokowski, Holland Kopaz, 2005, p. 104-105)
 - Internalising disorders (Smokowski, Holland Kopaz, 2005, p.104)
 - Other symptoms such as chronic absenteeism, reduced academic performance, increased apprehension, loneliness, feelings of abandonment, suicidal ideation (Smokowski, Holland Kopaz, 2005, p. 104)
 - Long-term effects of victimisation (Smokowski, Holland Kopaz, 2005, p. 104-105)
 - Family’s tendency to shelter their child as possible causes and consequence of bullying (Smokowski, Holland Kopaz, 2005, p.104)
- Possible consequences of bullying
 - Short-term and long-term effects of bullying: Anti-social development in adulthood (Smokowski, Holland Kopaz, 2005, p.103)

8. Understand the social roles that are related to bullying and their characteristics

(1) Bullies

- Common characteristics (Smokowski, Holland Kopaz, 2005, p.102-103)
 - Popular and unpopular aggressive bullies (Smokowski, Holland Kopaz, 2005, p. 102)

(2) Victims

- Common characteristics (Smokowski, Holland Kopaz, 2005, p.103-104)
 - The majority is passive or submissive and the remaining one-third appear to have aggressive attitudes (Smokowski, Holland Kopaz, 2005, p.103)

(3) Bully-Victims

- Definition: Bullies and victims at the same time (Smokowski, Holland Kopaz, 2005, p. 105)
- Common characteristics (Smokowski, Holland Kopaz, 2005, p.105)

(4) Bystanders

- Different participatory roles: supporting (cheering), joining in, passively watching, occasionally intervening (Lodge, Frydenberg, 2010, p.331)
- Factors that are related to participation:
 - Gender (Lodge, Frydenberg, 2010, p.331)

- Characteristics related to the likelihood of participating in verbal bullying: Table 1 (Lodge, Frydenberg, 2010, p.332)
 - Style of coping (productive or unproductive) was found to be important the bystander's behaviour towards verbal bullying (Lodge, Frydenberg, 2010, p.331; p.332)
 - Relationship between victim-perpetrator and the bystander was found to be important the bystander's behaviour towards verbal bullying (Lodge, Frydenberg, 2010, p.332)
 - Characteristics related to providing support to the victim (Lodge, Frydenberg, 2010, p.332)
- Reasons why bystanders do not become involved (Lodge, Frydenberg, 2010, p.332)

Note: During the discussion about the roles it should become clear that the boundaries between these roles are permeable depending on the power-relations among the involved parties.

9. Understand how prejudice and discrimination relate to bullying

Note: There is no explicit reference to bullying in the text by Hogg and Vaughan (2010). However, as already mentioned in the course manual, bullying is a form of discrimination and therefore strongly related to the psychological dynamics underlying prejudice.

Many children, and adults are bullied because they are seen to be 'different' in some way (Lodge, Frydenberg, 2010, p.330). Therefore, bullying is prejudice driven as is often based on one of the following characteristics:

- Race
- Religion, culture
- Sexuality, gender
- Disability
- Body weight
- Social status
- Intelligence

There are a variety of other characteristics, but all of them are related to the aspect of 'difference'. Discrimination and prejudice can refer to many different target groups but are all based on generic social psychological processes regardless of the specific group.

Note: Students should apply what they learned about the causes of prejudice formation to bullying including Social Identity Theory, social categorisation and intergroup inequality in power and status.

10. Provide suggestions of how to intervene in or prevent bullying and cyberbullying

a) General suggestions of how to reduce prejudice and discrimination

- Promote tolerance through education (Hogg, Vaughan, 2010, p.219)
 - Note: When children are taught tolerance towards each other in school the likelihood of bullying might be decreased.
- Contact hypothesis (Hogg, Vaughan, 2010, p.220-222)
 - Three conditions for contact: Box 7.5 (Hogg, Vaughan, 2010, p.220)

Note: The facilitation of contact between victims of bullying and bystanders or peers can lead to a reduction in bullying as the victim feels more supported. Further, through this interpersonal contact peers might feel more inclined to intervene.

- Superordinate goals (Hogg, Vaughan, 2010, p.222)
Note: If schools adopt policies that promote cooperation and collaboration bullying might be reduced.
- Negotiation (Hogg, Vaughan, 2010, p.222-223)
Note: This point is not of major importance in this task, however students should keep it in mind for task 8, which deals with Conflict Resolution.

b) Suggestions of how to reduce bullying in schools

- Bullying prevention programs
 - The Olweus Bullying Prevention Program (Smokowski, Holland Kopaz, 2005, p. 106)
 - The Bullying Project (Smokowski, Holland Kopaz, 2005, p.106-107)
 - Bullybusters (Smokowski, Holland Kopaz, 2005, p.107)
- Other intervention strategies
 - Key for all other interventions: Implementation of zero-tolerance school policies of bullying and serious consequences if rules are broken (Smokowski, Holland Kopaz, 2005, p.107)
 - Behavioural contracts and social skills training: Establish new norms (Smokowski, Holland Kopaz, 2005, p.107)
 - Each participant in the bullying group should get the chance to speak up, seek support, and receive help to change his or her behaviour (Smokowski, Holland Kopaz, 2005, p.107)
 - Tasks of social workers and school psychologists (Smokowski, Holland Kopaz, 2005, p.107):
 - intervention for victims
 - supporting the victim
 - provide counselling
 - facilitate contact between victim and supportive peers (e.g. through a buddy program)
 - Create a safe atmosphere in the school
 - Youth violence prevention programming (Smokowski, Holland Kopaz, 2005, p. 107)
 - Strategies that can help to create a school culture that promotes respect, recognition, learning, safety, positive experiences for all student (Smokowski, Holland Kopaz, 2005, p.108)
- Interventions through bystanders
 - Teaching bystanders to cope (Lodge, Frydenberg, 2010, p.334-335)
 - Peer support systems
 - Universal school programs that involve skill development for all students to respond to bullying
- Common elements of successful interventions (Lodge, Frydenberg, 2010, p.334)

c) Suggestions of how to intervene in cyberbullying

- Implementation of laws (e.g. Anti-Bullying Act)
- Older adults and parents should enhance their computer skills and knowledge as a means of empowerment to intervene in cyberbullying (Hendricks, Lumadue, Waller, 2012, p.6)
- Parents should educate their children on the impact of online chats, instant messaging, text messaging, and social networking sites (Hendricks, Lumadue, Waller, 2012, p.5)
- Blocking or ignoring the bully, not retaliating, always notifying someone of authority (Hendricks, Lumadue, Waller, 2012, p.5)

Task 5: Transforming normal people into perpetrators of evil?

This task lifts the perspective to the macro level of direct violence. One of the most devastating phenomena on this level are genocide and mass killings, which constitutes the focus of this task. Because it is one of the most extreme forms of human collective violence it is appropriate to dedicate a task of this course to it. The prevention and solution, and therefore an understanding of such blatant forms of violence, is one of the main concerns of Peace Psychology. This concern is reflected in the committed research of psychologists, especially social psychologists, which plays a fundamental role in the explanation of evil transformations from normal people to perpetrators of atrocities. According to the importance of this phenomenon, the objective of this task is to introduce the social roles within genocide, including perpetrators, bystander, and victims. The crucial point students should grasp is that human beings have the potential and importantly, the choice, to transform into a perpetrator, a passive bystander, but also into an active helper, based on situational factors and internalised values and norms.

The readings for this task are concentrated on research in Social Psychology. The opportunity is taken to introduce students to two of the most important experiments within Social Psychology, if not Psychology in general: the Milgram experiment of obedience to authority and the Stanford Prison experiment (Milgram, 1975; Stanford Prison Experiment, 2012). Both of these experiments are crucial in explaining how people can turn into perpetrators and passive bystanders of atrocities and are widely applied to cases of genocide and mass killings. Students should get an insight into these experiments not only by reading the literature, but also by watching suggested videos and an online slide show.

Besides these experiments the text by Bilewicz and Vollhardt (2012) provides a valuable insight into the social psychological dynamics that lead to genocide and mass killings. The text presents the most recent and historically most relevant insights of the field. Investigated are transformations based on stereotypes, moral transformations, and the role of motivational transformations in bystanders, victims, and perpetrators, and suggestions for intervention and prevention of genocide. Especially, through the emphasis on the role of stereotypes it is revealed to students that there is a salient parallel between the dynamics underlying bullying and those that underlie genocide. Importantly, the theories used throughout the text are consistently applied to cases of genocide, mainly focusing on the Holocaust, but also including the Armenian and the Rwandan genocide. These belong to the most important atrocities in recent history and therefore constitute valuable examples to be investigated.

Instead of a lecture it is suggested to watch the documentary '*Your Neighbour's Son: The Making of a Torturer*', which impressively shows how young Greek Military Police recruits were turned into torturers during the Greek military junta that ruled Greece from 1967 to 1974. The documentary reveals how the power of an institution can lead otherwise moral human beings to commit atrocities. This is a powerful demonstration of the mechanisms that students learned about in the Stanford prison experiment and the Milgram experiment and therefore constitutes a valuable contribution to this task.

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. (Ed.), *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

Pre-discussion

- Possible problem statement:

What leads people to commit atrocities?

- Learning goals:

- 1) What is the role of prejudice and discrimination in genocide?
- 2) What is the Milgram experiment?
- 3) How does authority influence the behaviour of individuals?
- 4) What is the Stanford Prison experiment?
- 5) Is it enough to assign a role to someone for the person to become a perpetrator?
- 6) Are there specific personality factors that make some people more prone to become a perpetrator?

After this task students should be able to...

1. Explain the Milgram experiment of obedience to authority and the Stanford Prison experiment and their relevance

a) The Milgram experiment of obedience to authority

- Main question: to which extent would people obey to the explicit demands of an authority?
- Main concept: Obedience to authority
- Original experimental set up, conditions and results (Milgram, 1974, p. 13-26, 32-36)
 - Conditions under which people obeyed
 - Conditions under which people disobeyed

b) The Stanford Prison Experiment

- Main question: What is the extent to which people would obey the implicit demands associated with a certain social position or role, even if there is nobody present to enforce them?
- Main concept: Social role taking
- Original experimental set up, conditions and results (Stanford Prison Experiment, 2012)

2. Be able to define the social roles in genocide

(Bilewicz, Vollhardt, 2013, p.282-284)

- There are three social roles in genocide: perpetrators, victims, bystanders (active and passive)

Note: It should be emphasised that these roles are not stable but can change over time and according to circumstances.

3. Explain the role of stereotypes in genocide

Note: Students were introduced to the concepts prejudice and discrimination during the last task. Therefore, they should be reminded of the definition they learned during task four, as well as some important theories, such as Social Identity Theory.

- BIAS (Behaviours from Intergroup Affect and Stereotypes) (Bilewicz, Vollhardt, 2013, p. 284)

Forms of prejudice relevant for genocide:

- Envious prejudice (high in competence, low in warmth; e.g. rich people)
- Dehumanising prejudice (low in competence, low in warmth; e.g. beggars)

The role of stereotypes in early stages of genocide (Bilewicz, Vollhardt 2013, p.285-287)

- Envious prejudice
 - a) Envious prejudice is the basis for scapegoating (Bilewicz, Vollhardt 2013, p.285)
 - b) An essentialist view of social groups (Bilewicz, Vollhardt 2013, p.287)
 - Propaganda that aims at the perception of the outgroup as a threat is a major source of the creation of stereotypes (Consider images on p.286 of Bilewicz, Vollhardt, 2013)

Note: Examples to be applied are the Rwandan and the Armenian genocide, and the Holocaust.

The role of stereotypes in later stages of genocide (Bilewicz, Vollhardt 2013, p.287-289)

- Dehumanising prejudice (Bilewicz, Vollhardt 2013, p.287)
- Evidence of dehumanisation mechanisms from neuroscience:
 - information about outgroups that are dehumanised (e.g. homeless people) is processed in different brain area than information non-dehumanised individuals (e.g. old or rich people) (Bilewicz, Vollhardt 2013, p.288)
- Infrahumanization: Comparisons with animals (e.g. Jews as rats, Tutsis as cockroaches) (Bilewicz, Vollhardt 2013, p.289)

4. Explain the processes of moral transformations in genocide

- Dehumanisation enables moral disengagement
 - The 5 mechanisms of moral disengagement by Albert Bandura (which were already discussed in Task 2) (Bilewicz, Vollhardt 2013, p.290)
 - The immoral becomes moral
 - Moral exclusion of outgroup members (Bilewicz, Vollhardt 2013, p.290-291)

5. Explain processes of motivational transformations in genocide

Motivational transformation among perpetrators (Bilewicz, Vollhardt 2013, p.291-293)

- Four root causes of mass violence: Instrumentality, Egotism, Idealism, Sadism

- Situational forces can increase these four points (i.e. lead to perceived loss of control) and pave the way for genocide as perceived solution to its problem (Bilewicz, Vollhardt 2013, p.291-293)
- Relative deprivation

Motivational transformations among bystanders

Social-psychological processes that turn people into passive bystanders (Bilewicz, Vollhardt 2013, p. 294-295):

- Social influence, audience inhibition, diffusion of responsibility, threat of severe punishment, perceived lack of agency
- Increasing differences between victims and bystanders (e.g. poverty, marked clothing)

Motivational transformations among victims

- Why victims do not resist (Bilewicz, Vollhardt 2013, p. 296):
 - Positivity bias: Ignorance towards negative information
 - The 'save what you can' game: rather seek individual survival strategies instead of taking collective action
- Conditions that lead to resistance (Bilewicz, Vollhardt 2013, p. 297):
 - Victims perceive the collective efficacy of their group
 - Victims strongly identify with their group based on a shared political conviction

6. Give some suggestions for intervention and genocide prevention

Processes of social (re-)categorisation and moral inclusion: (Bilewicz, Vollhardt 2013, p. 297-298)

- Increase of helping behaviour as bystanders include the victims in a shared identity
- Shared fate and perceived similarities of experiences can lead to helping behaviour
- Appeal to ingroup interests to trigger helping behaviour

Note: Students will learn about methods of prevention and intervention in further detail in the second half of the course. Especially, helping behaviour of bystanders is extensively discussed in task seven.

III Structural Violence

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

In the previous tasks obvious cases of violence were presented, in which the role of the victim, the perpetrator and partly also the bystander could be identified. IPV, bullying, genocide and mass killings, are obvious cases of violence that can be clearly denounced. However, these tasks also revealed, that the capacity to participate, passively or actively, in violence and atrocities such as the Holocaust strongly depends on the surrounding social structures. Through the Milgram experiment and the Stanford prison experiment, students can acknowledge that normal people have the capacity to turn into perpetrators or passive bystanders if they find themselves in a certain setting. Accordingly, it should have become clear that a person's behaviour depends on both, the person as well as the environmental setting. Accordingly, with this task a shift in perspective should be made that puts a stronger emphasis on the environment, not only as a major determinant of violence committed by individuals or a mass of people, but rather as a form of violence in itself.

After having explored direct violence on the micro, meso and macro level, it should be revealed here that violence is not adequately understood if we only investigate specific violent behaviours. Accordingly, the concept of structural violence is introduced, which was defined in the first task. Now it will become specifically clear, that structural violence is a powerful determinant of direct violence. In relation to this, a new term is presented, namely cultural violence. Culture, as the normative beliefs and practices of a society, can lead to structural violence when it is an inherent part of the formal legal and economic structures.⁵ This was already revealed in the task on IPV, where cultural narratives and social norms make it difficult for LGB individuals and men who become victims of IPV to ask for and receive help. Accordingly, the texts that were chosen for this task provide several connections to the previous tasks.

Pilisuk (2008) introduces the relations between structural, direct and cultural violence and provides convincing reasons why psychologists should not only get an understanding of direct, but also of structural violence. The main focus in his chapter is set on the global economic system and its wide impact on the fate of a variety of people. He presents several impressive examples that demonstrate the social injustice established through the

⁵ Pilisuk, M., & Rountree, J. A. (2008). The hidden structure of violence. In Pilisuk, M., & Rountree, J. A. (Ed.), *Who benefits from global violence and war: Uncovering a destructive system* (p.49). Westport, Conn: Praeger Security International.

global economic system. Even though these examples might seem rather inappropriate for a Psychology class at first sight, they prove to be highly valuable to develop an understanding of how structural violence can lead to direct violence and the impact this can have on the psychological and physical well-being of individuals. Furthermore, it is important to grasp the complexity of this structural network in order to understand how individuals might justify these rather abstract forms of violence.

In order to understand the psychological mechanisms underlying structural violence, the text by Cichocka, Sutton and van der Toorn (2013) was selected as it carefully presents different social psychological theories that are related to the perpetuation of social inequality. It is examined how people justify inequality and it is revealed how those who are treated in an unequal manner might perpetuate this position themselves. Even though this text rather focuses on social inequality that occurs within a society, it can also be applied to the justification of global inequality as globalisation increasingly interconnects societies with each other. Finally, the text also provides several suggestions of how to reduce inequality.

Required readings:

Pilisuk, M., & Rountree, J. A. (2008). Who benefits from global violence and war:

Uncovering a destructive system (pp.48-71). Westport, Conn: Praeger Security International.

Cichocka, 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. Cichocka (Ed.), Social psychology of social problems. The intergroup context (pp. 115-133). Houndmills, England: Palgrave Macmillan.

Pre-discussion

- Possible problem statement:

What is the impact of structural violence and how do we justify it?

- Possible learning goals:

- 1) What is the impact of structural violence?
- 2) What is cultural violence?
- 3) How are structural, cultural and direct violence connected?
- 4) How do people justify structural violence/ social inequality?
- 5) Who are the victims of structural violence?
- 6) How can we alleviate structural violence (in a psychological sense)?

After this task students should be able to

1. Understand the relation between direct, structural, and cultural violence

- Definition of structural violence (Pilisuk, Rountree, 2008, p.49)
- Definition of cultural violence (Pilisuk, Rountree, 2008, p.49)
- Relation between structural, direct, and cultural violence (Pilisuk, Rountree, 2008, p. 49-50)
- Explanation why psychologists should take structural violence into consideration (Pilisuk, Rountree, 2008, p.50)
- Specific importance of the epidemiological approach for public health (physical and psychological health) (Pilisuk, Rountree, 2008, p.51)

Examples that can be discussed to clarify the link between direct and structural violence:

- Cases of structural violence by the global economy (Pilisuk, Rountree, 2008, p.51-53):
 - (1) The impact of the expansion of U.S. corporate agribusiness on the fate of two individuals from the Dominican Republic (Pilisuk, Rountree, 2008, p.51-52)
 - (2) The destruction of rain-forests of Belize by Coca Cola and similar cases (Pilisuk, Rountree, 2008, p.52-54)

2. Discuss structural violence according to different cases

- The exploitation of workers:
 - The case of Nike in Indonesia (Pilisuk, Rountree, 2008, p.54-57)
 - McDonalds, and Disney in Vietnam (Pilisuk, Rountree, 2008, p.57-59)
 - Nike in Vietnam and Pakistan (Pilisuk, Rountree, 2008, p.58)
- The manipulation of poor, uneducated people, and children to buy certain products:
 - Avon in Brazil and Channel One in the United States (Pilisuk, Rountree, 2008, p. 58-59)
- Health problems and the global economy

- Women, children, violence, and AIDS: Modern day slavery, prostitution, child labour, and the prevalence of AIDS among the poor (Pilisuk, Rountree, 2008, p. 59-63)
- The impact of corporate violence on the domestic realm:
 - Decline of the Mexican economy and social deterioration through the North American Free Trade Agreement (NAFTA) and the neoliberal economic program (Pilisuk, Rountree, 2008, p.63-64)
 - Domestic terror as reflecting political and economic problems (Pilisuk, Rountree, 2008, p.64-65)
- General implications:
 - The destructiveness of the theory of comparative advantage: Is global corporate growth needed for jobs or for investment? (Pilisuk, Rountree, 2008, p.66-68)
 - Women as the main victims of structural violence (Pilisuk, Rountree, 2008, p.68)

Note: These are all very complex examples demonstrating the network of violent structures, their initiators, and those that are affected by it. Accordingly, students do not need to be able to reproduce these examples, as they contain a lot of detailed information. Rather, they should grasp the big picture, namely that the global economy establishes structures that lead to violence as severe as the cases of direct violence that were discussed in previous tasks. Further students should connect these cases to the psychological theories discussed by Cichocka, Sutton, and van der Toorn (2013) in order to understand why this system can prevail and is supported by the Western society.

4. Explain the psychological processes connected to social inequality and how they contribute to the perpetuation of unequal systems

a) How do the socially advantaged justify the unjust system?

- Hypocrisy: people in power are inclined to be hypocritical in evaluating their own morality, whereas it is the opposite for people with lower status (Cichocka, Sutton, van der Toorn, 2013, p. 119)
- Selfishness rises as inequality increases (Cichocka, Sutton, van der Toorn, 2013, p. 119-120)
- Relative deprivation through social comparison (Cichocka, Sutton, van der Toorn, 2013, p. 118)
- Many of the apparent harms done by inequality depend on how people construe it (Cichocka, Sutton, van der Toorn, 2013, p. 120-121)
 - Social comparison --> perception of illegitimacy of lower status --> erosion of motivation and increased harmful resentment among lower status groups
 - Inequality is justifiable on the grounds that it is an intrinsic part of economic growth
- Social identity theory (SIT) (Cichocka, Sutton, van der Toorn, 2013, p. 121-122)
 - Perpetuation of inequality through ingroup bias: The rich hold the resources and redistribute them among themselves
- Social dominance theory (SDO) and inequality legitimising myths (Cichocka, Sutton, van der Toorn, 2013, p. 123-124)
 - People with a higher position in the social hierarchy tend to have a stronger SDO than people with a lower position
 - Personality and upbringing also influence SDO

- System justification theory (Cichocka, Sutton, van der Toorn, 2013, p.124)
 - Justifying (unequal) social systems satisfies basic human needs

Note: System justification theory can for instance explain, why we avoid to question the background of the products we buy.

Note: SDO and System justification theory were already introduced in task four. Students will understand that the mechanisms that underly prejudice and discrimination are strongly connected to those that justify inequality.

- Ideologies that justify inequalities (Cichocka, Sutton, van der Toorn, 2013, p. 124-125)
 - Meritocracy
 - The American Dream
 - The Protestant work-ethic
 - The belief in a just world (e.g. derogation of the poor, AIDS, cancer patients, rape victims)
 - Political conservatism

b) How do the socially disadvantaged people justify their position?

- Experience of Cognitive Dissonance: system justifying myths versus the experienced realities (Cichocka, Sutton, van der Toorn, 2013, p. 125)
- Internalisation of inequality by individuals of low status
- Disengagement from education through disadvantage and discrimination (Cichocka, Sutton, van der Toorn, 2013, p.118)
- Complementary stereotyping
 - entailed in the SDO, SIT, and system justification theory

Note: Complementary stereotyping is a highly important concept as it links the theories explaining social inequality. Further, it refers back to previous tasks, specifically on genocide and even Intimate Partner Violence. The attribution of offsetting strengths and weaknesses to a certain group can easily lead to societal acceptance of certain forms of violence, as in the case of cultural narratives on femininity and masculinity.

- Social Identity Theory:
 - Members of disadvantaged groups might perpetuate their situations themselves:
 - Social creativity: when group boundaries are not permeable (Cichocka, Sutton, van der Toorn, 2013, p. 122)
 - Social mobility: when group boundaries are permeable (Cichocka, Sutton, van der Toorn, 2013, p. 122)

5. Provide suggestions of how social inequality can be reduced

a) Bottom-up strategies

- Consciousness raising (Cichocka, Sutton, van der Toorn, 2013, p. 127)
 - Falsification and delegitimisation of ideologies and myths that justify injustice
- Collective versus individual action (Cichocka, Sutton, van der Toorn, 2013, p. 127-128)

- Likelihood for collective action is increased through the experience of fraternalistic relative deprivation

Note: This can be applied to the protests of Indonesian Nike workers in 1997 (Pilisuk, Rountree, 2008, p.55-56)

- Egoistic relative deprivation
 - Can lead to intragroup comparison and therefore, to demotivation and lowered interest in collective action (Cichocka, Sutton, van der Toorn, 2013, p.128)
- Prejudice reduction (Cichocka, Sutton, van der Toorn, 2013, p. 128-129)
 - Prejudice reduction techniques might foster social harmony as well as perpetuate social inequality (e.g. Social contact theory)

Note: Students should remember the prejudice reduction strategies they learned in task four.

b) Top-down strategies

- System justification may lead people to support increases in equality if the changes appear necessary to maintain the status quo of the system (Cichocka, Sutton, van der Toorn, 2013, p. 129)
- Affirmative action (Cichocka, Sutton, van der Toorn, 2013, p. 129-131)
 - Discuss positive and negative implications
- Educational initiatives (Cichocka, Sutton, van der Toorn, 2013, p. 131-132)

Note: Students should understand that bottom-up approaches are more effective than top-down approaches.

Part 2: Peace processes

Some remarks on the upcoming tasks

The upcoming four tasks constitute the second half of this course. Throughout the last four tasks the focus was set primarily on violence and its underlying dynamics. In contrast, the tasks in the second part of this course are focussed on peace and some concrete methods to establish sustainable peace. Even though the previous tasks did suggest some methods and strategies to alleviate direct and structural violence, students did not get the opportunity to explore them in further detail. This opportunity should be provided with the following tasks. The main emphasis in the tutorials is set on two kinds of peace processes, namely peacemaking, as a method to reduce direct violence, and peacebuilding, as a way to reduce structural violence. Both of these processes aim at the establishment of positive peace.

It should be mentioned that there is a third method, namely peacekeeping, which is a main strategy of the United Nation's (U.N.) interventions in conflict situations. The difference between positive and negative peace can be clarified by comparing this method with peacemaking and peacebuilding. However, it would be more beneficial for students to hear a lecture about peacekeeping instead of learning about it in a task. This has two reasons. First, there is only one scholar, Harvey Langholtz, in relation to Peace Psychology so far, who is effectively dealing with this topic and his publications have not been updated since 1998.⁶ However, an updated perspective would be important because U.N. peace missions are changing according to the demands of contemporary conflicts. A lecture is appropriate as thereby Langholtz's theory on the Psychology of peacekeeping could be applied to more current missions. Second, in contrast to peacekeeping, peacemaking and peacebuilding entail some highly valuable strategies that clearly relate to the previous tasks on violence and can provide students with some more practical knowledge about the establishment of peaceful relations. Therefore, it is suitable to treat them in detail in the second half of the course by dedicating two tasks to each of these processes.

These three methods were already presented to the students in the first task, as vital parts of the theoretical framework of Peace Psychology. Peacemaking and peacebuilding

⁶ Langholtz, H. J. (1998). *The psychology of peacekeeping*. Westport, CT: Praeger Publishers.

entail a wide variety of methods, however they can be narrowed down to some main approaches for each. Peacemaking is represented by the methods of Conflict Resolution and reconciliation work. Peacebuilding can be related to a variety of methods and actions. Therefore, the latter is introduced more generally and subsequently connected to Liberation Psychology, nonviolent movements and finally, Gandhi's philosophy of nonviolent resistance. It should be emphasised that, based on the intimate relation between structural and direct violence, peacemaking and peacebuilding also maintain a close relation. Even though peacemaking methods are rather mitigating direct violence, they can set the stage for peacebuilding. Peacebuilding in turn can also mitigate direct violence by changing the violent structures of a system.

Task 7: Prosocial behaviour, altruism and empathy

As the first part of the course started with a task investigating the human capacity for violence and aggression, the second part is now introduced with a task on the human capacity for prosocial or peace-related behaviours. This topic constitutes an appropriate transition from the first to the second part of the course. On the one hand, some light is shed on several ways of intervention or prevention of different forms of violence discussed in the first part. For instance, it is explained under which circumstances bystanders do and do not intervene. This is relevant for, and was partly already treated in task four and five. Thereby, the topics dealt with in the previous tasks will become even clearer to students. Further, after having explored possible biological and social determinants of individual violence and collective aggression, this task investigates the same determinants for prosocial behaviour revealing that the human capacity for violence does not outweigh the human capacity for prosocial behaviour. On the other hand, this task paves the way for the second half of the course as it introduces the concepts of empathy and altruism. These concepts are the basis for several issues that are important in the upcoming tasks such as cooperation, forgiveness and compassion. Accordingly, the objective of this task is to explain how prosocial behaviour is rooted in human beings and which external and personality factors shape this behaviour. Further, it should become clear to students what can possibly impede prosocial behaviour and what can facilitate it. Finally, the role of empathy in human behaviour is clarified and how it relates to altruism. The students will gain a profound insight into the phenomenon of empathy as it will be investigated from a biological as well as motivational and sociological perspective.

The text by Hogg and Vaughan (2010) provides a general overview of the underlying psychological mechanisms of prosocial, and helping behaviour. It discusses the biological as well as the social roots and explains how altruism and empathy relate to these behaviours as well as to each other. Further, it is explained under which circumstances bystanders do and do not help. This text is an appropriate source for this task as it comprehensively introduces students to the basic concepts and mechanisms as well as some of the most important psychological experiments in relation to helping behaviour.

Agrawal and Kool (2012) provide a more profound insight into empathy and altruism. This text does not merely focus on prosocial behaviour, but concentrates on the most fundamental peace-related behaviour, namely non-killing. The authors present some biological evidence that humans are actually oriented towards nonkilling, which relates well back to the arguments of the Seville Statement of Violence discussed in task two. Most

importantly, the text explores the biological basis of empathy and how it relates to altruism and cooperation. The effects of the hormone oxytocin are presented, which became known as the 'trust hormone'. Oxytocin provides a valuable explanation of the biological roots of empathy, as it seems to significantly contribute to our ability to employ empathy. In general, this hormone is one of the most central topics in research relating to love, trust and cooperation at the moment, and therefore it constitutes a highly interesting issue for students to read about in the context of this course. Further, Agrawal and Kool present the neural basis of empathy. It is specifically investigated, how empathy mitigates the impact of self-interest as a motivational force in (non)killing. Importantly, the authors also suggest some ways in which empathy can be trained. Finally, a detailed insight is provided of how Gandhi transformed his view on empathy into a movement of nonviolence. Students do not have to know any of the few neurological details that are presented in this text. However, they should know the findings that are mentioned by Agrawal and Kool. These findings significantly contribute to a better understanding of the basis of empathy, altruism and cooperation and how they contribute to peace-related behaviours.

Especially, this latter text constitutes a very suitable introduction to the upcoming tasks as it relates to a variety of topics that are explored in the second half of the course. It introduces some of the dynamics underlying cooperation, which students will be confronted with in task eight. During this task they will have to engage in a role-play, which aims at the cooperation of two conflicting parties. Furthermore, task nine deals with the peacemaking method of reconciliation, which is strongly related to empathy, compassion and forgiveness. Finally, the last two tasks deal with nonviolent movements and specifically task eleven explores the peacebuilding methods of Gandhi. Therefore, the exploration of Gandhi's view on empathy is highly valuable in order to more profoundly understand the psychological basis of Gandhi's ideas in task eleven.

Required readings:

- Agrawal, R., Kool, V. K. (2012). From empathy to altruism. In Christie, D. J., Evans Pim, J. (Ed.), *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. (Ed.), *Essentials of social psychology* (pp.260-284). London: Prentice Hall

Pre-discussion

- Possible problem statement:

What is the basis of helping behaviour?

- Possible learning goals:

- 1) What is prosocial behaviour?
- 2) What are the roots of helping behaviour: nature or nurture?
- 3) Which individual differences are there in prosocial behaviour?
- 4) What is empathy?
- 5) How does altruism relate to empathy?
- 6) What motivates prosocial behaviour?
- 7) What limits or impedes prosocial behaviour?
- 8) How can helping behaviour be strengthened and promoted?

After this task students should be able to...

1. Define prosocial behaviour and altruism

- Definition of prosocial behaviour (Hogg, Vaughan, 2010, p.262)
- Definition of altruism (Hogg, Vaughan, 2010, p.262)

2. Provide explanations for the origins of helping behaviour

a) Biological approaches

- Two explanations for cooperative behaviour in animals and humans
 - (1) Mutualism (Hogg, Vaughan, 2010, p.263)
 - (2) Kin selection (Hogg, Vaughan, 2010, p.263-263)
- The role of empathy is attenuated as per our survival needs (Kool, Agrawal, 2012, p.152)
 - Even cooperation with non-kin members or strangers might be essential for survival (Kool, Agrawal, 2012, p.152)

b) Social approaches

- Socialisation determines helping behaviour (Hogg, Vaughan, 2010, p.267)
- Ways of how prosocial behaviour can be learned:
 - Giving instructions (Hogg, Vaughan, 2010, p.267)
 - Using reinforcement (Hogg, Vaughan, 2010, p.267)
 - Exposure models (Hogg, Vaughan, 2010, p.267)
- Reward and punishment has an effect on children's willingness to be generous: Figure 9.3 (Hogg, Vaughan, 2010, p.267)
- Attribution has an impact on prosocial behaviour (Hogg, Vaughan, 2010, p.268-69)
 - Just world hypothesis
 - Two factors that can convince someone to help: (1) the victim is a special case, (2) the need is temporary rather than persisting (Hogg, Vaughan, 2010, p.269)

- Norms of helping: Reciprocity norm, social responsibility norm (Hogg, Vaughan, 2010, p.270)

3. Explain the role of empathy in helping behaviour

- Definition of empathy by Hogg and Vaughan (2010, p.264)
- Definition of empathy by Kool and Agrawal (2012, p. 147)

Note: The definitions complement each other. Kool and Agrawal add that empathy can be experienced in the *absence of any communication from the other* (2012, p.147)

- The bystander-calculus model (Hogg, Vaughan, 2010, p.265)
- Perspective taking (Hogg, Vaughan, 2010, p.266)
 - Empathetic concern (Hogg, Vaughan, 2010, p.266)
 - There are different kinds of empathy which either involve altruism or egoism (Hogg, Vaughan, 2010, p.266)

4. Explanation the biological basis of empathy and cooperation

- Oxytocin and the role of trust in cooperative behaviour (Kool, Agrawal, 2012, p.148)
 - Definition of oxytocin (Kool, Agrawal, 2012, p.147-148)
 - Functions of oxytocin (Kool, Agrawal, 2012, p.148)
 - Originally only two functions were known: female parturition and lactation
 - Then oxytocin became famous for two other functions: (1) Establishment and enhancement of trust between individuals, (2) The inference of emotional states in others

Note: Students do not have to be able to provide a detailed neurological definition of oxytocin but they should know that it is a hormone.

- Behavioural implications of oxytocin (Kool, Agrawal, 2012, p.148)
 - Research of the effects of oxytocin on behaviour in a trust game (Kool, Agrawal, 2012, p.148-149)
 - Definition of the trust game (Kool, Agrawal, 2012, p.148)
 - Effects of oxytocin: Increase in trust (Kool, Agrawal, 2012, p.149)
 - Research of the effects of oxytocin on charity giving (Kool, Agrawal, 2012, p.149)
 - Effects of oxytocin: Increase in generosity (Kool, Agrawal, 2012, p.149)
 - Oxytocin may promote the processing of positive social stimuli and social interaction (Kool, Agrawal, 2012, p.150)
- The neural basis of empathy (Kool, Agrawal, 2012, p.151-153)
 - Empathy does not have a hereditary basis, but rather we are pre-wired for empathy (Kool, Agrawal, 2012, p.151-152)
 - Mirror neurons and their role in empathy (Kool, Agrawal, 2012, p.152-153)
 - Explanation of mirror neurons (Kool, Agrawal, 2012, p.152)
 - We are hard-wired to experience the pain of others (Kool, Agrawal, 2012, p.152)

Note: Students do not have to know any neurological details, but rather what the functions of mirror neurons are and what makes them so important for empathy.

- The cognitive behavioural basis of empathy (Kool, Agrawal, 2012, p.153-158)
 - Individualistic cultures decrease prosocial behaviour through an emphasise on self-interest (Kool, Agrawal, 2012, p.154)

- Self-interest may diminish the vital role of empathy (Kool, Agrawal, 2012, p.155)
 - Empathetic behaviour is *not* normative (Kool, Agrawal, 2012, p.155)
 - Moral disengagement is increased through self-interest (Kool, Agrawal, 2012, p.155)
- Decisions for economic choices in cooperative behaviour
 - Three conditions under which cooperative behaviour of animals as well as humans is more likely (Kool, Agrawal, 2012, p.159)
 - Altruistic cooperation, altruistic punishment and its neural basis (Kool, Agrawal, 2012, p.162)
 - The adaptive value of altruistic punishment: Punishment as a form of prosocial behaviour to facilitate cooperation (Kool, Agrawal, 2012, p.162)
 - Altruistic punishment is determined culturally but also neurologically as it activates the reward centres of the brain (Kool, Agrawal, 2012, p.163)
- > Implication: Empathy can act as a double-edged sword: Punishing/killing or protecting depending on the situation

Note: The mechanism of altruistic punishment should reveal to students that prosocial behaviour does not always exclude force but that humans actually are hard-wired to use force when they experience something as unjust. If this propensity for punishment is good or bad could be an interesting point of discussion.

5. Explain the gender differences in prosocial behaviour

- Experiment: Women reported more empathy with a same-sex teenager when they had similar experiences (Hogg, Vaughan, 2010, p.266)
- Socialisation leads to a gender difference in helping behaviour (Hogg, Vaughan, 2010, p.266)
- Men are more likely to help women than vice versa (Hogg, Vaughan, 2010, p.274)

6. Provide some external factors that influence helping behaviour

- Bystander intervention and bystander effect (Hogg, Vaughan, 2010, p.270)
- Helping in an emergency
 - Elements of an emergency situation (Hogg, Vaughan, 2010, p.272)
 - Latané's and Darley's cognitive model: Box 9.3 (Hogg, Vaughan, 2010, p.272-273)
 - Psychological processes lead to a reluctance to help when others are present:
 - Diffusion of responsibility (Hogg, Vaughan, 2010, p.272)
 - Audience inhibition (Hogg, Vaughan, 2010, p.272)
 - Social influence (Hogg, Vaughan, 2010, p.273)

7. Provide some personal characteristics that influence helping behaviour

- The influence of mood and individual differences (Hogg, Vaughan, 2010, p.274)
 - Mood
 - Personality measures
 - Good Samaritan^s
 - Attachment style
- Competence: Having skills are having the impression to be competent increases helping behaviour (Hogg, Vaughan, 2010, p.274-76)

- Living in big cities decreases helping behaviour (Hogg, Vaughan, 2010, p.276-277)

8. Explain what motivates people to be helpful

- Four motives for helping others: Egoism, Altruism, Collectivism, Principilism (Hogg, Vaughan, 2010, p.277-178)
 - Example: Volunteering (Hogg, Vaughan, 2010, p.281-282)

9. Suggest some methods of how to promote prosocial behaviour

- Crime prevention (Hogg, Vaughan, 2010, p.278-279)
 - Prior commitment
- Taking responsibility
- Reduce exam cheating (Hogg, Vaughan, 2010, p.280-281)
 - Make ethical standards salient
- Bridging the gap between cognition and behaviour in empathy: Implications for nonkilling
 - Ways to overcome cognitive dissonance (Kool, Agrawal, 2012, p.157)
 - 5 ways in which empathy may be viewed as a common denominator for both cognition and behaviour (Kool, Agrawal, 2012, p.157)
 - Sympathy must accompany empathy in order for it to lead to nonkilling! (Kool, Agrawal, 2012, p.155)

Note: Students should discuss Box 1 (Kool, Agrawal, 2012, p.157) and question in how far empathising with the enemy can lead to a reduction of violence and aggression.

- Training empathy (Kool, Agrawal, 2012, p.163-165)
 - Helping the individual to correctly understand the intent of others (Kool, Agrawal, 2012, p.164)
 - Improve interpersonal relationships by exploring reliable methods of drawing inferences about others (Kool, Agrawal, 2012, p.164)
- Prospect Theory and empathy (Kool, Agrawal, 2012, p.159)
 - Explanation of Prospect Theory: Framing effect (Kool, Agrawal, 2012, p.159)
 - Implications for empathy: Framing choices in an appropriate way can lead to an increase in empathy (Kool, Agrawal, 2012, p.160)
 - The willingness to save lives depends on psychophysical functioning (Kool, Agrawal, 2012, p.161)
 - Value function (Kool, Agrawal, 2012, p.161)
 - Training empathy through through skills acquisition and subsequent practice (System 2 defined by Kahneman and Tversky) (Kool, Agrawal, 2012, p.164)

Note: Any individual training program for empathy has to be understood in a social context as prosocial behaviour strongly depends on cultural circumstances.

10. Shortly discuss which role empathy plays in Gandhi's thoughts and actions

(Kool, Agrawal, 2012, p.165-168)

- Satyagraha (Kool, Agrawal, 2012, p.165)

- Empathy promotes nonkilling in Gandhi's sense in three ways (Kool, Agrawal, 2012, p. 166)

Note: Students should not engage in a philosophical discussion on Gandhi at this point but rather shortly discuss Gandhi's vision and the essential role empathy plays in it. In the last task of this course students will benefit from this knowledge.

IV Peacemaking: Dealing with direct violence

Task 8: Conflict Resolution and culture

In this task students are introduced to the method of conflict resolution (CR) as a means of peacemaking, which is an approach to establish positive peace. It was chosen to focus on the method of CR in this task, as this is one of the most fundamental and most widely used methods in conflicts that range from the micro, family level to the macro, international level. It can be applied in couple counselling, schools and even in ethnic conflict. As described shortly in the course manual, communication and negotiation constitute the core of this method, which aims at finding integrative solutions through the establishment of a cooperative framework between the involved parties. A highly important issue to be considered in this regard is the cultural context in which CR is applied. Communication between parties always depends on the cultural perception of each party, which makes it fundamentally important to develop a cultural sensitivity when discussing peace processes. Especially in the field of Psychology it should be acknowledged, that Western methods of treatment might not always be appropriate in certain contexts.

Based on its wide applicability, the objective of this task is to provide students with some concrete tools of CR. Further, students should be sensitised towards the important role of culture in peace processes and the reduction of violence. This task is more ‘hands-on’ than the previous tasks, as students engage in a CR role-play during the pre-discussion. The topic for this role-play was chosen as it is something probably every student at the University College Maastricht (UCM) can identify with. This should reveal that CR can actually be applied in everyday life and not only in more abstract conflict situations. The instructions and the additional material for this task are provided in Appendix A of this manual.

The texts that students will read at home explain the underlying dynamics experienced through the CR game. The text by Sanson and Bretherton (2001) introduces one form of CR in detail, by providing information on the different steps of CR and applying them to an example every student can relate to, namely cleaning up the kitchen in a student house. Even though the method is presented in a rather simplified way, the text makes clear how CR can concretely be applied to a conflict situation. Furthermore, it raises awareness that CR is a Western method and has to be adjusted to cultural circumstances. Related to this, Pederson (2001) explains the importance to consider different cultural practices in peacemaking. He outlines two main forms of culture, namely

collectivistic, high, and individualistic, low cultures. Further, two case studies are presented which clarify the perception of conflict and its resolution in the Chinese and the Hawaiian context. Finally, a useful framework is introduced, through which culturally embedded intra- and interpersonal conflicts can be explained.

Required readings:

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

Pre-discussion

- Possible problem statement:

As students play the CR-game in this session, there will be no problem statement.

- Possible learning goals:

- 1) What is Conflict Resolution?
- 2) What are different steps of Conflict Resolution?
- 3) In which contexts can Conflict Resolution be applied?
- 4) Which role does culture play in Conflict Resolution?
- 5) How can cultural differences be overcome in Conflict Resolution?

After this tasks students should be able to...

1. Define conflict in the context of Peacemaking

- Negative, destructive conflict (Sanson, Bretherton, 2001, p. 3; Pedersen, 2001, p.1)
- Positive, constructive conflict (Sanson, Bretherton, 2001, p. 3; Pedersen, 2001, p.1)
- Aim of CR: not to avoid conflict but to maximise the positive potential of it
- Main values CR: satisfaction of human needs for security, identity, self-determination, quality of life for all people

Note: CR can be applied on all the different levels which were discussed throughout the course (Sanson, Bretherton, 2001, p. 3-4)

2. Explain the four basic principles of Conflict Resolution

Note: The example provided in the book can be used by the tutor in the post-discussion (Sanson, Bretherton, 2001, p.4). However, students should refer back to the role-play they engaged in during the pre-discussion and evaluate what they did and did not consider during the negotiation.

Principle 1: Cooperation (Sanson, Bretherton, 2001, p. 5)

- Cooperation instead of competition

Principle 2: Integrative solutions (Sanson, Bretherton, 2001, p. 5-7)

- Solutions which meet the interests and needs of all parties
- Objective: win-win solution (Sanson, Bretherton, 2001, p. 6)
- Methods: meditation and integrative negotiation
 - Contrasts with methods such as the rights-based approach and the power-based approach (Sanson, Bretherton, 2001, p. 6)
 - Location of control lies within the hands of the conflicting parties and not of the neutral, third party (Sanson, Bretherton, 2001, p. 7)

Principle 3: An interest-based approach (Sanson, Bretherton, 2001, p. 8-9)

- Find a third solution that fits both parties based on the interests, fears, wants and concerns of all parties (Sanson, Bretherton, 2001, p. 8)
- CR is financially and emotionally less costly than the rights-based approach and the power-based approach (Sanson, Bretherton, 2001, p. 9)

Principle 4: Nonviolence (Sanson, Bretherton, 2001, p. 10)

- No use of force (e.g. arms)

3. Explain how the principles of Conflict Resolution can be put into practice

- Building a cooperative orientation (Sanson, Bretherton, 2001, p. 11)
 - The dual concern model
 - A cooperative orientation is necessary in order to work for an integrative solution
 - The 'crude law of social relations': competition leads to more competition and cooperation leads to more cooperation
 - e.g. Use neutral language
- Active listening for interests (Sanson, Bretherton, 2001, p. 12)
 - Careful listening is necessary in order for the parties to be able to take each other's perspectives
 - Listening skills involve: empathy, reflection, summarising, attentive body language
- Analysis and communication of one's own needs (Sanson, Bretherton, 2001, p. 12-13)
 - Analyse the own interests in advance
 - Avoid blaming of criticism by using "I-statements" instead of "You-statements"
 - Encouragement of openness
- Brain storming (Sanson, Bretherton, 2001, p. 13)
 - The interests of both parties are generated and listed
 - Generate as many creative solutions for the conflict as possible by using the brain storming principles (creativity, flexibility, openness of thinking)
 - Three principles of generating creative options (deferrment of judgement, quantity, variety)
- The role of emotions (Sanson, Bretherton, 2001, p. 14)
 - Strong emotions can have a negative impact but might provide a better understanding of the other party
 - Expression of emotions can also have a positive impact (e.g. feelings of trust, hope, goodwill)
- Creating solutions (Sanson, Bretherton, 2001, p. 15)
 - Combine the solutions that meet the key interests of all parties
 - Strategies to find integrative solutions:
 - Bridging solutions
 - Expanding the pie
 - Cost-cutting
 - Log-rolling

The Role of Best Alternatives to a Negotiated Agreement (BATNAs) (Sanson, Bretherton, 2001, p. 16)

- best alternative that can be found without cooperation from the other party

Mediation: The role of third parties (Sanson, Bretherton, 2001, p. 16-18)

- Mediation involves the identification of several issues (Sanson, Bretherton, 2001, p. 17)
 - The purpose of mediation (Sanson, Bretherton, 2001, p. 18)
 - Circumstances in which mediation is beneficial (Sanson, Bretherton, 2001, p. 18)
 - Beneficial characteristics of the mediation (Sanson, Bretherton, 2001, p. 18-19)
- 5 other models and perspectives (Sanson, Bretherton, 2001, p. 18-22)
 - Overlapping insights and practices by difference conflict resolution models
 - Non-adversarial, cooperative framework
 - An analytic approach; a problem-solving orientation directed towards an integrative solution
 - Direct participation of the parties involved in shaping a solution
 - (sometimes) facilitation by a trained third party

Note: The students do not have to know any details about these other models but rather that the one presented here in detail is just one possibility. However, they should know the features the different models have in common.

5. Compare Western and non-Western models of Peacemaking

Culture: An issue in applying conflict resolution models (Sanson, Bretherton, 2001, p.22-)

- Models of CR are Westernised as they emerged in a western cultural context (Sanson, Bretherton, 2001, p.22)
- Cultural activities can be described as existing on three levels: Formal, informal, technical (Sanson, Bretherton, 2001, p. 23-25)

Note: Students should know why certain practices of CR like active listening, expressing interests or emotions, brainstorming, key concepts (e.g. confidentiality, neutrality) are highly dependent on culture and cannot be implemented in every context in the same way (Sanson, Bretherton, 2001, p. 25-26).

a) Individualists vs. collectivistic cultures (Pedersen, 2001, p.3-4)

- Non-Western perspectives: Collectivistic
 - The Self as an individual construct (Pedersen, 2001, p.4)
- Western perspectives: Individualistic
 - Use of quoted proverbs or stories (e.g. disentangling instead of conflict resolution) (Pedersen, 2001, p. 4)
 - The Self as a relational construct (Pedersen, 2001, p.4)

b) High versus low cultures (Pedersen, 2001, p.5-7)

- High cultures
 - Individualism, over communication, hegemony (Pedersen, 2001, p.5)
- Low cultures
 - Collective identity focus, covered communication, homogeneity (Pedersen, 2001, p.5)

--> See table (Pedersen, 2001, p.6-7)

c) Two cases studies: China and Hawaii

- The Chinese concept of 'face' (Pedersen, 2001, p.8-9)
- A Hawaiian model of peacemaking: Ho'oponopono (Pedersen, 2001, p.9-10)

Note: Students should be able to explain how these two cases differ from a Western approach to conflict

6. Explain and apply the Cultural Grid

- The cultural grid as a "conceptual framework that demonstrates how cultural and personal variables interact in a combined context, linking each behavior (what you did) to expectations, each expectation to values (why you did it), and each value to the social system (where you learned to do it)" (Pedersen, 2001, p.11)
- The within-person Cultural Grid (Pedersen, 2001, p.12-13)
- The between-person Cultural Grid (Pedersen, 2001, p.13-14)
- Explanation of the cultural grid (Pedersen, 2001, p.11-16)

Note: Students should be encouraged to apply any other examples to the Cultural Grid. Many students either have a non-Western cultural background or have experienced different cultures themselves and applying these to the theory can lead to a better understanding of the issues at hand.

7. Know the guidelines for mediators of intercultural disputes (Pedersen, 2001, p. 16-17)**8. Understand the six fictions connected to peacemaking (Pedersen, 2001, p.18)**

Task 9: Reconciliation

In this task the method of reconciliation is focused upon. However, in order to profoundly understand this method it is necessary to contextualise it within the different approaches of peacemaking. In the previous task only conflict resolution as a method of peacemaking was examined, but not peacemaking in general. As shortly mentioned in the course manual, peacemaking entails three major processes: conflict settlement, conflict resolution and reconciliation. Conflict settlement entails the negotiation between parties, however it is not designed to change the quality of the relationship between parties. This is what distinguishes it from conflict resolution. Conflict resolution goes beyond an interest-based settlement of conflict and the dependence of power relations, by aiming at the establishment of pragmatic partnerships.⁷ Reconciliation can be regarded as a goal of conflict resolution. Through conflict resolution, the relationship of the involved parties should be transformed in order to establish long-term peaceful relations through attentive listening and the appreciation of the other party's position. However, in this task it will become clear that reconciliation is qualitatively different from conflict resolution. Through conflict resolution, an agreement should be reached that is satisfying for each party.⁸ Reconciliation in turn sets on after this agreement was established, in order to create a more durable peace in the post-conflict setting. Accordingly, conflict resolution is rather the precondition for reconciliation.

The method of reconciliation was revealed to be effective in the prevention of the relapse into direct violence. The aim of reconciliation is mainly to reach changes in the way in which former hostile groups think and feel about each other. This in turn should have the positive effect that the groups change their behaviour towards each other, and learn to live together. This process entails the establishment of mutual acceptance of the opposing party's needs and interests.⁹

Besides relating reconciliation to the other concepts of peacemaking, the objective of this task is to introduce students to the basic (psychological) features underlying

⁷ Kelman, H. (2008). Reconciliation from a social-psychological perspective. In Nadler, A., Malloy T. E., Fisher, J. D. (Ed.), *The social psychology of intergroup reconciliation* (pp.22). New York, NY: Oxford University Press.

⁸ Kelman, H. (2008). Reconciliation from a social-psychological perspective. In Nadler, A., Malloy T. E., Fisher, J. D. (Ed.), *The social psychology of intergroup reconciliation* (pp.18). New York, NY: Oxford University Press.

⁹ Kelman, H. (2008). Reconciliation from a social-psychological perspective. In Nadler, A., Malloy T. E., Fisher, J. D. (Ed.), *The social psychology of intergroup reconciliation* (pp.17). New York, NY: Oxford University Press.

reconciliation. Further, it will be explained which impact reconciliation can have on conflicting parties. Reconciliation is applicable to a wide range of settings, from the micro to the macro level. Students will be reminded of the tasks on bullying and genocide, and specifically of the role of identity and the related theories, which play an important role in reconciliation. Furthermore, the human capacity for empathy, which was discussed in task seven, is central to reconciliation work. Students will learn through this task, that even people who have experienced violence might have the capacity to empathise with their victims and to forgive them on this basis. This happens as the victims recognise their perpetrators as human beings and moral agents.

The first text for this task is written by Kelman (2008), who is a Social Psychologist known for his efforts in the Middle East. In his text he contextualises the main processes of peacemaking and relates them to each other. He delineates the sequential order from conflict settlement to CR to reconciliation and explains what distinguishes these processes from each other. This text is valuable for students as it provides students with a holistic understanding of the concept of peacemaking. Further, Kelman explains the role of identity in reconciliation and defines reconciliation and the conditions that should be met for it to be successful. Kelman's analysis is embedded in social psychology and thus constitutes an appropriate source for this task in the context of Peace Psychology.

The second text by de La Rey (2001) is an excellent and emotionally moving introduction to the South African Truth and Reconciliation Committee (TRC). As the first official institution to implement reconciliation as the main method to deal with a society's conflictual past, it provides an illustrative example of how reconciliation is used in practice. Further, as reconciliation is a complex and widely debated topic, this introductory text was chosen in order to present the basic features of the concept.

Reconciliation is also a topic in the course 'Conflict Resolution' of UCM. However, this course does not examine this method from a psychological perspective nor does it provide a profound insight into the mechanisms of the TRC. As a psychological perspective is essential in order to understand the emotional, cognitive and behavioural impact of reconciliation it is appropriate to dedicate a task to this method. Further, the documentary '*Long night's journey into day*' should be shown to the students in this context. It presents four stories of apartheid in South Africa from the perspective of the TRC. It shows white soldiers who killed black activists but also black activists who killed white people in political attacks. The question this documentary poses and that should remain in the student's minds beyond this task is: Can there be forgiveness if the whole truth is uncovered?

Required readings:

- de La Rey, C. (2001). Reconciliation in divided societies. In Christie, D.J., Wagner, R.V., Winter, D.D. (Ed.), *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. (Ed.), *The social psychology of intergroup reconciliation* (pp. 15-32). New York, NY: Oxford University Press.

Pre-discussion

- Possible problem statement:

What is reconciliation?

- Possible learning goals:

- 1) How do the three processes of peacemaking relate to each other?
- 2) What is reconciliation?
- 3) What is the Truth and Reconciliation Committee and how does it work?
- 4) How can reconciliation lead to a change of identities?
- 5) Under which circumstances can reconciliation be useful?
- 6) What is the role of forgiveness in reconciliation?

After this tasks students should be able to...

1. Understand the three processes of peacemaking and how they relate to each other

a) Three processes of peacemaking

There are three processes of peacemaking which each correspond to different processes of social influence and political orientations (Kelman, 2008, p.19):

(1) Conflict settlement

- Definition and description of conflict settlement (Kelman, 2008, p.22, p.23-24)
- Corresponds to compliance (Kelman, 2008, p.19-20)
- Rule orientation (Kelman, 2008, p.20-21)
- Operates primarily at the level of interests (Kelman, 2008, p.22)

(2) Conflict Resolution

- Corresponds to identification (Kelman, 2008, p.20)
- Role orientation (Kelman, 2008, p.20-21)
- Operates primarily at the level of relationships (Kelman, 2008, p.22)

(3) Reconciliation

- Corresponds to internalisation (Kelman, 2008, p.20)
 - Value orientation (Kelman, 2008, p.20-21)
 - Operates primarily at the level of identity (Kelman, 2008, p.22)
- Reconciliation presupposes conflict resolution, which in turn presupposes conflict settlement. BUT they do not necessarily have to occur in such a sequence, but can happen independently (Kelman, 2008, p.19)

b) The relation among the three processes of peacemaking

- Conflict settlement and resolution:
 - Five points that show that conflict resolution go beyond conflict settlement (Kelman, 2008, p.23)

Limits to Conflict resolution:

- New attitudes develop alongside the old attitudes and so distrust and negation of the other might remain intact even after the process of conflict resolution
- Conflict resolution and reconciliation
 - Reconciliation is a goal of conflict resolution but also goes beyond it in representing a change in each party's identity (Kelman, 2008, p.17; p.24)
 - In this regard reconciliation is a process and an outcome (Kelman, 2008, p.17)
 - Reconciliation is a distinct process, qualitatively different from conflict resolution (Kelman, 2008, p.18)
 - Conflict resolution: achieve a mutually satisfactory, durable agreement between two societies (Kelman, 2008, p.18)
 - Reconciliation: societies learn to live together in the post-conflict environment (Kelman, 2008, p.18)

2. Explain what South Africa's Truth and Reconciliation Committee is and why it was established

- The South African apartheid system of racial segregation (de La Rey, 2001, p.3-4)
- The establishment of the TRC and its tasks (de La Rey, 2001, p.4)
 - Four keywords of the TRC: Truth, Forgiveness, Healing, Reconciliation (de La Rey, 2001, p.4)
 - Public hearings as a means to reduce trauma (de La Rey, 2001, p.5)
 - Granting amnesty by telling the truth (de La Rey, 2001, p.5)
 - The TRC as only partially involving a judicial process (de La Rey, 2001, p.6)

3. Define reconciliation

Note: There is no universal definition of reconciliation but rather several elements that unify reconciliation as a concept. These elements are reflected in the TRC, therefore students should apply them to this case.

- Reconciliation as both, process and outcome (de La Rey, 2001, p.6-7)
- Reconciliation as relationship building (de La Rey, 2001, p.7-8)
 - Restoration of relationships that have been fractured
 - Developing the capacity to live with one another
 - There are four different types relationships this could apply to reconciliation (de La Rey, 2001, p.8)
- Reconciliation as a form of relationship building by linking the past with the future through the present (de La Rey, 2001, p.10)

- The necessity to address the past in the reconciliation process (de La Rey, 2001, p.9)
 - Divided societies have an impact not only on the victims but also on the beneficiaries of the system: power inequalities (de La Rey, 2001, p.9)
 - Dehumanisation (de La Rey, 2001, p.10)
 - Alienation (de La Rey, 2001, p.10)
- Reconciliation and truth (de La Rey, 2001, p.10-12)
 - Truth as interpretation (subjective truth) emphasised in contrast to factual truth
 - Acknowledging and validating the experiences of the past (de La Rey, 2001, p.12)
- Reconciliation as acknowledging the other (de La Rey, 2001, p.12-13)
 - Narcissistic (group) identity --> Ubuntu: relate to the other as humans in relationship (de La Rey, 2001, p.12)
 - "The reconstruction of the face of the other": cognitive, emotive, behavioural (de La Rey, 2001, p.13) --> reconciliation as an emotional process
- Five general conditions that need to be incorporated in the process of reconciliation (Kelman, 2008, p.27-30)
 - Mutual acknowledgement of the other's nationhood and humanity (Kelman, 2008, p.27)
 - Development of a common moral basis for peace (Kelman, 2008, p.28)
 - Confrontation with history (Kelman, 2008, p.28-29)
 - Acknowledgement of responsibility (Kelman, 2008, p.29)
 - Establishment of patterns and institutional mechanisms of cooperation (Kelman, 2008, p.29-30)

4. Explain the conditions for reconciliation

Note: Reconciliation is a post-conflict measure that can usually only begin after a peace agreement has ended the conflict, at least temporarily. For instance, if we look at the example of the TRC, reconciliation was introduced only after the apartheid regime was abolished and the violence in the country was not as severe anymore. Accordingly, reconciliation sets on after conflict settlement and conflict resolution. In the following, several points are mentioned of how conflict resolution should prepare the ground for reconciliation.

- Reconciliation presupposes conflict resolution (Kelman, 2008, p.26)
 - The development of working trust
 - The transformation of the relationship towards a partnership based on reciprocity and mutual responsiveness
 - An agreement that addresses both parties' basic needs

5. Explain why reconciliation is an appropriate measure to mitigate contemporary conflicts and under which circumstances it should be used

- Lederach's key characteristics of contemporary conflicts (de La Rey, 2001, p.2)

Note: Reconciliation can respond to contemporary conflicts as it accounts for social injustice, considers social identities, as well as the historical background of the conflict.

- There are no clearly identifiable preconditions for peace and reconciliation (de La Rey, 2001, p.16).

- Reconciliation sets on when there is already a phase of lessened conflict, for instance through some sort of agreement (de La Rey, 2001, p.16-17).
- > Reconciliation presupposes conflict resolution (Kelman, 2008, p.26)

Note: Students should understand that reconciliation is an aim of Conflict Resolution, which was discussed in the previous task. However, it should be emphasised that reconciliation is a different process that mainly sets on after Conflict Resolution led to an agreement.

6. Understand the role of forgiveness in reconciliation

- Reconciliation, apology and forgiveness (de La Rey, 2001, p.13-14)
 - The offended party accepts the apology of the offender and his/her sorrow (de La Rey, 2001, p.14)
 - Mutual recognition of humans as moral agents (de La Rey, 2001, p.14)
- Reconciliation, reparation, and justice
 - Reparation (financial,memorials, policies, procedures)
 - Retributive justice, compensatory justice

Note: The TRC revealed that the needs of people in terms of justice are highly different and therefore they have to be flexible depending on the individual case.

7. Explain some methods and mechanisms for reconciliation

- Storytelling and testimony (de La Rey, 2001, p.17-18)
- Dialogue (de La Rey, 2001, p.18-19)
 - Reflexive dialogue
- Traditional institutions (de La Rey, 2001, p.19)
 - Importance of cultural perspectives
- Legislation and policies (de La Rey, 2001, p.20)
 - e.g. Affirmative action

8. Explain which role identity plays in reconciliation

- Reconciliation aims at a change in each party's collective identity: the removal of the negation of the other as a central component of one's own identity (Kelman, 2008, p.24)
 - This requires the acceptance of the other party's identity (the legitimacy and validity of the other's narrative)(Kelman, 2008, p.24)
 - In the long-run this might lead to a common, transcendent identity (Kelman, 2008, p.24)
- Essential steps:
 - Revise the own identity just enough to accommodate the identity of the other party (Kelman, 2008, p.24)
 - Removal or reduction of negative elements in each group's self-identity engendered by the conflict (Kelman, 2008, p.24-25)
 - Revision of the group's identity while the core of this identity remains intact (Kelman, 2008, p.25)
- The dilemma of reconciliation
 - Negation of the other is an important part of the own identity and is therefore very difficult to change to acceptance (Kelman, 2008, p.26)

- The amount and kind of identity change A requires from B in order to be ready for reconciliation may be perceived by B as undermining the core of *its* identity (Kelman, 2008, p.26)
- Essential to this process is the growing reassurance that the other is not a threat to the own identity which can be reached through the practices of reconciliation (Kelman, 2008, p.26)
- Reconciliation requires the negotiation of identities (Kelman, 2008, p.27)
- The conditions for reconciliation constitute conditions for an identity change (Kelman, 2008, p.27-30)

Note: Students should be reminded of the processes of scapegoating and dehumanisation they learned in task 5. Further, a possible example of a method to change identities would be the contact hypothesis discussed in task 4.

V Peacebuilding: Dealing with structural violence

Task 10: How to build structures of peace?

After having discussed how to mitigate direct violence by means of peacemaking, now the question of how to transform violent social structures into peaceful structures is investigated. Accordingly, the focus is set on peacebuilding as a method to reduce structural violence. However, changing social structures is a highly complex endeavour, which makes peacebuilding a long-term process that consists of a wide range of activities. The objective of this task is to introduce students to the concept of peacebuilding on the one hand, and on the other hand to clarify the role Psychology can play in this process. Accordingly, this task provides a general explanation of the concept of peacebuilding, and introduces *structural* peacebuilding as a specific variety of peacebuilding. Further, Liberation Psychology is presented as a psychological form of *structural* peacebuilding. For this purpose three texts were chosen that deal with these three topics respectively.

The first text by Miletic (2012) provides a definition of peacebuilding and explains which levels and actors can be involved in peacebuilding efforts. Miletic's explanation of the concept is closely related to the ideas of Jean Paul Lederach, who is one of the leading scholars with regards to (grass-roots) peacebuilding and conflict transformation. Importantly, Miletic clarifies how peacebuilding can be distinguished from peacemaking and peacekeeping. This distinction is further delineated as the author reveals that the method of reconciliation can be used as a method of peacekeeping, peacemaking, and peacebuilding respectively, depending on which dimension of it is applied. This will reveal to the students that reconciliation can go beyond what they have learned in the previous task. Overall, the text constitutes an appropriate introduction to peacebuilding as it defines the relevant concepts and contextualises Peace Psychology in relation to peacebuilding.

Miletic defines peacebuilding as a way to reorganise social structures in a post-conflict setting. The other two texts however, rather define it in terms of a nonviolent form of activism, which is not bound to a post-conflict situation but can emerge at different points in time to oppose violent and oppressive social structures. This form of peacebuilding is called *structural* peacebuilding. Instead of entailing concrete methods it can be regarded as a process of social transformation created through the collective activity of determined people. Closely related to this kind of peacebuilding is Liberation Psychology, a politicised form of Psychology that emerged throughout the last decades in

Latin America and South Africa. Liberation Psychology emphasises that Psychology should be regarded as a means for social change, by challenging oppressive social structures through the application of professional knowledge and practices. Accordingly, Liberation Psychology can also be regarded as a form of activism. Both, structural peacebuilding and Liberation Psychology maintain a critical position towards (Peace) Psychology as being based on a Western ideology. This critical attitude is closely connected to the previously introduced necessity to develop sensitivity towards cultural differences in situations of peacemaking. Also, Miletic emphasises in her article, that a focus on North American or Western theories and concepts is inappropriate for the practice of peacebuilding, which was especially promoted by Jean Paul Lederach.

The concepts of structural peacebuilding and Liberation Psychology, are introduced by two texts respectively. Montiel (2001) provides an explanation of structural peacebuilding that stands well in line with the previously introduced concepts of the course. In her text, she delineates the dynamics and importantly, some underlying social psychological mechanisms of structural peacebuilding. This is well illustrated through the cases of the hunger strikes and the People's Power Movement on the Philippines. Dawes (2001) provides an excellent introduction to the field of Liberation Psychology. His explanation is clarified through the application to the apartheid regime of South Africa. Thereby, the students will get a deeper insight into the history and complexity of the problems in South Africa and how psychologist can contribute to their mitigation. This will deepen the knowledge gained through the last task on reconciliation and the TRC. Finally, Dawes provides a reasonable criticism of the field of Peace Psychology, which allows for the development of a critical attitude towards the field as well as the entire discipline of Psychology.

This task is closely related to task eight on structural violence, because it addresses how social inequality and injustice can be influenced and changed. Furthermore, this task sets the stage for the last task of this course, which is focussed upon nonviolent social change, specifically examining Gandhi's perspective on nonviolence and power. Moreover, the introduction to Liberation Psychology relates to the upcoming task, which asks for the role psychologists can play in building cultures of peace. Overall, it would be interesting to introduce a lecture on nonviolent social change in relation to Liberation Psychology during the last week of this course in order to solidify the point that psychologists have the possibility to intervene in oppressive structures.

Required readings:

- Miletic, T. (2012). A peace-building paradigm for peace psychology. In Bretherton, D., Balvin, N. (Ed.), *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. (Ed.), *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. (Ed.), *Peace, conflict, and violence: Peace psychology for the 21st century* (pp.295-306). Upper Saddle River, NJ: Prentice-Hall.

Pre-discussion

- Possible problem statement:

What is peacebuilding and which role do psychologists play in it?

- Possible learning goals:

- 1) What is peacebuilding?
- 2) What is structural peacebuilding?
- 3) What distinguishes peacebuilding from peacemaking and peacekeeping?
- 4) How can reconciliation be used as a method of peacebuilding?
- 5) On which levels should peacebuilding occur and which actors should be involved?
- 6) What is Liberation Psychology?
- 7) How does Liberation Psychology challenge the discipline of Psychology?

After this tasks students should be able to...

1. Define peacebuilding and distinguish it from other peace processes

- General definition of peacebuilding (Miletic, 2012, p. 306-307)
- Definition of peacebuilding as a form of transformative, nonviolent change (Miletic, 2012, p. 309)
- Structural dimensions of peacebuilding (Miletic, 2012, p. 306)
- Distinction of peacebuilding from peacemaking and peacekeeping (Miletic, 2012, p. 306)

- the role of peace psychologists in peacebuilding (Miletic, 2012, p. 308)

2. Explain when peacebuilding occurs

- Post-conflict reconstruction: Peacebuilding from the perspective of the United Nations (Miletic, 2012, p. 308)
- Peacebuilding as (indigenous) empowerment is not bound to a post-conflict situation (Miletic, 2012, p. 309)
 - Peacebuilding from below (Miletic, 2012, p. 309)

3. Explain reconciliation as a method of peacebuilding

- Four dimensions of reconciliation (Miletic, 2012, p. 311)
 - Ending violence: reconciliation as form of peacekeeping
 - Overcoming polarisation: reconciliation as form of peacemaking
 - Managing contradiction and celebrating differences: reconciliation as form of peacebuilding
- Reconciliation can mean different things to different people in varying contexts (Miletic, 2012, p. 311)
- Challenges of reconciliation as a method of peacebuilding (Miletic, 2012, p. 311-12)
 - The process of reconciliation requires a lot of time because it aims at profound changes of identities and a long-term commitment by the involved parties

Note: Students should understand that reconciliation can have different dimensions and stages according to the different peace processes. Further, reconciliation does not have to be an active process but can be regarded as a process or goal achieved through a large variety of peacebuilding activities over time (Miletic, 2012, p. 311).

4. Understand Lederach's approach to peacebuilding

- Lederach's triangle of peacebuilding containing three levels:
 - Local, national, international
- Actors representing the levels:
 - Top-level actors (e.g. political leaders, governments, U.N.) (Miletic, 2012, p. 311)
 - Middle-level actors (e.g. International NGOs, churches, academics) (Miletic, 2012, p. 312)
 - Grass-roots-level actors (e.g. civil society, community organisations) (Miletic, 2012, p. 312)
- Different peacebuilding methods are appropriate for different levels (Miletic, 2012, p. 312)
- A sustainable peace process must be rooted in the leadership of the grass-roots level (Miletic, 2012, p. 312)

Note: It should be emphasised that even though traditionally the middle- and top-level had been given more attention, peacebuilding practitioners increasingly emphasise indigenous forms of peacebuilding. This can be related to Liberation Psychology, as this approach also emphasises more local, non-Western approaches to Psychology.

- A 'nested paradigm' (Miletic, 2012, p. 312-13)
 - Figure 17.1. (Miletic, 2012, p. 312)

Note: Students do not have to know the details about figure 17.1. representing the 'expanded integrated framework'. The framework is highly complex and represents a variety of methods, levels, and mechanisms. Students should merely know that there can be a variety of levels at which conflict can emerge and from which it can be addressed, and many different perspectives from which it can be understood.

5. Understand the concept of structural peacebuilding

- Structural peacebuilding: Changing of structures of violence to structures of peace (Montiel, 2001, p.8)
 - Social structure (Montiel, 2001, p.4-5)
 - Structural violence (Montiel, 2001, p. 5-7)
 - Structural peace (Montiel, 2001, p. 7-8)
 - The absence of structural violence; it is a utopic system (Montiel, 2001, p. 7)

Note: In Task seven it was already discussed that social inequality is unlikely to disappear completely because it is supported by a variety of social psychological mechanisms (Cichocka, Sutton, van der Toorn, 2013, p. 121). The students should refer back to this argument and apply it to the concept of structural peace.

- Difference between structural peace and structural peacebuilding (Montiel, 2001, p.8)

Note: The concept of structural peacebuilding can be well explained according to the examples of the Philippines provided by Montiel. However, it could for instance also be applied to other movements of social transformation, such as the Arab Spring (this would be particularly interesting, as this entails movements fluctuating between violence and non-violence).

Examples provided by Montiel:

- The hunger strike of Philippine farmers (Montiel, 2001, p. 1-4)
- The People's Power Movement on the Philippines (Montiel, 2001, p. 1-4)

6. Be familiar with structural strain as a source of structural change

- Structural strain (Montiel, 2001, p.9)
 - Structural peacebuilding does not eliminate but create structural strain, conflict, disequilibrium as a necessary means to approximate structural peace
 - Critique on conflict resolution and reconciliation: might interrupt the structural change and prematurely call for methods of forgiveness and reconciliation (Montiel, 2001, p.10)
 - Untimely forgiveness and reconciliation as the "new opium for the people" (Montiel, 2001, p.10)

Note: This is a very important point to consider for the students, as they should thereby understand that the application of certain methods can also be harmful for the peace process.

7. Acknowledge some social psychological processes underlying structural transformation (structural peacebuilding)

- The basis of force of structural peacebuilding methods (Montiel, 2001, p.12-15)
 - Networking: Creating a social alternative outside the oppressive system (Montiel, 2001, p.11)
 - Mobilising: Create collective action (Montiel, 2001, p.11)
 - Political action can contribute to mobilisation
 - Conscientisation as an educational approach
- Psychological processes related to structural roles (Montiel, 2001, p.14-5)
 - People become aware of their structural role through education
 - Individuals disentangle from their structurally imposed roles
 - Individuals acquire new roles oriented towards social equilibrium

Note: This process can occur in both, exploiters and victims.

- Psychological processes underlying the creation of non-violent social strain (Montiel, 2001, p.15-21)
 - A sense of sacrifice and shared spirituality among participants (Montiel, 2001, p. 16-17)
 - Practical politico-organisational tactics while facing a militarised enemy (Montiel, 2001, p.17-18)
 - Examine the example of the suggestion on the leaflet handed out during the People's Power movement (Montiel, 2001, p.20-21)
 - Leadership: Ascetic, pragmatic, decentralised (Montiel, 2001, p.18-19)

5. Explain Liberation Psychology in relation to peacebuilding

- Purpose of Liberation Psychology as a form of Peace Psychology (Dawes, 2001, p. 7-8)
 - Application of psychological knowledge and practice to change oppressive and violent social structures
 - Overtly political form of Psychology

Note:

- Liberation Psychology can be regarded as a form of structural peacebuilding as it intends to change structures of violence into structures of peace and also entails the element of structural strain by drawing attention to a society's grievances.
- Liberation Psychology can also be regarded as a means to free an individual from the negative conception of self and community as forms of oppression. Therefore, students can also apply it to the oppression through societal norms, which was discussed in task 3 on Intimate Partner Violence.

8. Apply Liberation Psychology to the case of apartheid in South Africa

- The history of apartheid
 - Slave trade (Dawes, 2001, p.9)
 - Colonisation and the artificial creation of territorial boundaries (Dawes, 2001, p. 9)
 - Structural adjustment policies of the World Bank and the International Monetary Fund (Dawes, 2001, p. 9-10)
- Psychological consideration in relation to apartheid
 - Ethnic identity as a form of social identity in South Africa (Social Identity Theory can be applied)

- Ethnic identity as a basis for both, direct and structural violence
 - Structural violence was for instance expressed through race classification, no access to land, unequal job opportunities (Dawes, 2001, p. 10)
 - Direct violence was expressed through i.e. torture of opponents of the apartheid regime (Dawes, 2001, p. 17)
- Individual subjectivity and its liberation
 - Frantz Fanon as the first African liberation Psychologist: Individual psychological health is inseparable from political liberty
 - Splitting = Individual takes on the oppressor's subjectivity and rejects its own heritage/colour (Dawes, 2001, p. 11)
 - Liberation Psychology should challenge the oppressor internally and externally (Dawes, 2001, p. 11)
- The role of Liberation Psychology in dismantling apartheid
 - The Organisation for Appropriate Social Services in South Africa (OASSSA) (Dawes, 2001, p. 15)
 - Use of professional skills to challenge the regime (Dawes, 2001, p. 16)
 - Emphasis of national unity (Dawes, 2001, p. 16)
 - Use of Social Identity Theory (Dawes, 2001, p. 16)
- Specific cases of Liberation Psychology
 - Foster, Davis, Sandler (1987): Research on political imprisonment and torture to challenge the regime and raise public awareness (Dawes, 2001, p. 16-17)
 - Publishing of pamphlets and handbooks written in local languages informing about police harassment, torture, imprisonment (Dawes, 2001, p. 18)
 - Training of local lay therapists appointed by the community (Dawes, 2001, p. 18)

Note: Students should be aware that some features of Liberation Psychology are context dependent. Liberation Psychology also originated in South America and was there applied to a different context. Even though, the underlying principles are the same there are some obvious differences. For instance in South America cultural aspects were more important than national unity, which played a major role in the South American context.

9. Acquire a critical position towards (Peace) Psychology

- The social system is not only a cause but also an effect of human behaviour (Montiel, 2001, p.22)
- Commitment of *ideological violence*: Peace psychology is fundamentally based on Western concepts which are imposed on communities that have different ideologies of selfhood and rights (Dawes, 2001, p. 1-7)
 - Liberal humanism: the autonomous individual (Dawes, 2001, p. 1-3)
 - Political rights (Dawes, 2001, p. 3)
 - Acceptance of the modern Western image of individuality (Dawes, 2001, p. 3-4)
 - > "Change has to be co-constructed with, rather than for, communities" (Dawes, 2001, p.7)

Note: Students should refer back to Task 8 and the cultural dimension of peacemaking.

Task 11: Building cultures of peace

This last task is dedicated to the fundamental question of how cultures of violence can be transformed into cultures of peace. Throughout the course students learned a variety of methods that can serve this purpose. A core component of these methods are the nonviolent means to alleviate direct and structural violence. Accordingly, this final task is based on two major points. On the one hand, the component of nonviolent intervention and prevention of violence is emphasised by taking a closer look at Gandhi's peacebuilding strategy of nonviolent resistance and non-cooperation. On the other hand, it is investigated what psychologists can do concretely, in order to contribute to the establishment of cultures of peace. These topics constitute an appropriate conclusion for this course, as they reveal that nonviolent change is actually possible and that psychologists can play a vital part in it. Accordingly, the course ends on a light note after all the heavy topics students were dealing with throughout the tasks.

Gandhi's ideas seem to entail an element of universality and timelessness and therefore they should not be left out of a course engaging in the topic of peace. Importantly, Gandhi's idea that human beings are not able to acquire the absolute truth, specifically in conflict situations, should be present in students' minds when they finish this course. This idea entails that the intervention in, or prevention of conflict and the establishment of peace is only possible if the positions of all parties involved are carefully taken into consideration. Not only will students be able to apply this to the issues they learn about in university, but also to their daily lives. Furthermore, this task should conclude the course with the awareness that conflict should be solved through non-violent instead of violent means, even though this is unfortunately not always possible. In an age in which violence is still the primary response to violence, this should be a fundamental message of the course.

The text by Mayton (2009) provides a brief introduction to the meaning of nonviolence and pacifism. In this text the concepts of aggression and violence, which were already discussed in the second task, are presented again. Thereby, students are enabled to make clear distinctions between the concept of violence, aggression and nonviolence. Further, it is explained what the similarities and differences between pacifism and nonviolence are, as these are often used interchangeably. Importantly, Mayton connects these concepts to the four-way-model of Christie, Wagner, and Winter (2001), which facilitates the relation to the previous task. Finally, a reference to Gandhi's foundational concepts is already made, which establishes a clear link to the other two texts on Gandhi.

The following two texts introduce the philosophy of Gandhi. Mayton (2001) outlines the fundamental ideas of this philosophy and specifically provides some psychological explanations for the success of Gandhi's nonviolent resistance. Steger (2001) on the other hand, takes a closer look at the notion of power and presents how Gandhi's ideas of truth and nonviolence challenge the dominant Hobbesian approach to power. The texts complement each other in explaining Gandhi's philosophy as they examine different aspects of it. Further, both texts explain underlying psychological mechanisms that lead to the success of Gandhi's approach. They reveal that nonviolent resistance can be an effective tool to change violent structures. Based on these features these three texts provide students with a profound understanding of the psychological as well as the philosophical components of Gandhi's ideas.

Inspired by Gandhi's philosophy, students should reflect upon the role psychologists can play in the establishment of cultures of peace. For this purpose the text by Wessels, Schwebel, and Anderson (2001) constitutes an appropriate conclusion of the course as it summarises several issues that were discussed throughout the tasks. This summary mainly reveals how psychologists can and should foster peace. The text puts together the pieces of the puzzle of Peace Psychology, by revealing that psychologists have multiple opportunities to get actively engaged based on the tools and the knowledge the discipline provides. By doing so, the authors continuously emphasise the necessity to maintain a critical perspective towards research and issues of cultural imperialism within Psychology as a discipline. Accordingly, students should be released from the course with a critical mindset. Furthermore, those students who want to pursue the career of psychologists should finish this course with an impression of the options they have if they want to engage in the field of Peace Psychology. More generally, at the end of this course the students should be aware of the importance of taking psychological variables into consideration when investigating social problems.

Required readings:

- Mayton II, D. M. (2009). Meaning of pacifism and nonviolence. In Mayton II, D. M. (Ed.) Nonviolence and peace psychology. Intrapersonal, interpersonal, societal, and world peace (pp.1-10). New York: Springer.
- Mayton II, D. M. (2001). Gandhi as a peacebuilder: The social psychology of Satyagraha. In Christie, D.J., Wagner, R.V., Winter, D.D. (Ed.), Peace, conflict, and violence: Peace psychology for the 21st century (pp.307-312). Upper Saddle River, NJ: Prentice-Hall.
- Steger, M. B. (2001). Peacebuilding and nonviolence: Gandhi's perspective on power. In Christie, D.J., Wagner, R.V., Winter, D.D. (Ed.), Peace, conflict, and violence: Peace psychology for the 21st century (pp.350-362). Upper Saddle River, NJ: Prentice-Hall.
- 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. (Ed.), Peace, conflict, and violence: Peace psychology for the 21st century (pp. 350-362). Upper Saddle River, NJ: Prentice-Hall.

Pre-discussion

- Possible problem statement:

How can we use psychological knowledge to build cultures of peace and nonviolence?

- Possible learning goals:

- 1) Define nonviolence
- 2) What is the satyagraha peacebuilding strategy?
- 3) What are psychological processes that make this strategy successful?
- 4) What does a culture of peace entail?
- 5) How can peace psychologists contribute to the establishment of cultures of peace?

After this task students should be able to...

1. Define the meanings of nonviolence and pacifism in relation to each other

- Definitions of aggression (Mayton, 2009, p.2-3)

Note: Students do not have to learn any new definitions of aggression but should refer back to the definitions which they learned in Task three.

- Definitions of violence (Mayton, 2009, p.3-4)

Note: The definition of violence by the World Health Organisation is the only important definition, as it is used as a working definition in the text. However, it might be interesting to discuss the other (political and philosophical) definitions briefly.

a) Pacifism (Mayton, 2009, p.4-6)

- Pacifism of absolute principle
- Pragmatic (or situational, conditional) pacifism
- Pacifism of programmatic political alternatives
- Pacifism of nonviolent social change (Gandhi, Martin Luther King)
- Pacifism of absolute conscience
- Pacifism of categorical imperative

Note: These different approaches to pacifism should be discussed as they are not only dependent on the situation, but also on individual preferences and conviction. Therefore, students might have diverging views, which are worthwhile to be shared.

b) Nonviolence (Mayton, 2009, p.6-9)

- Nonviolence as behaviour
 - Definition by Little (1995): four basic characteristics of nonviolent behaviour (Mayton, 2009, p.7)
 - Definition by Martin Luther King Jr.: five basic characteristics of nonviolent behaviour (Mayton, 2009, p.7)
 - Nonviolence is NOT the absence of aggression or violence, but the absence of direct violence --> Nonviolence is an action, not the absence of violent behaviour (Mayton, 2009, p.7)

Note: In the last task students already learned that nonviolence is not the absence of violence through Montiel's concept of structural strain (Montiel, 2001, p.9)

Note: Students should be reminded of the last task, as structural peacebuilding and Liberation Psychology reveal that nonviolence can lead to structural violence in order to create social change.

- The nonviolent person: nonviolent attitudes with cognitive, affective, and behavioural components consistent with each other (Mayton, 2009, p.8)
 - The principled nonviolent person (5 characteristics) (Mayton, 2009, p.9)
 - The pragmatic nonviolent person (3 characteristics) (Mayton, 2009, p.9)
- Two important points to be made:
 - A nonviolent person might deviate from these principles but in general adheres to them in a consistent way (Mayton, 2009, p.9)
 - A nonviolent person might behave in ways that harm another person without using direct violence (Mayton, 2009, p.9)

c) The difference between nonviolence and pacifism

- Pacifism is rather a belief not an action and is more commonly used in relation to war (Mayton, 2009, p.8)
- Nonviolence is rather an action which can be, but does not necessarily have to be based on moral beliefs and is more likely to be used in any type of conflict (Mayton, 2009, p.8)

Note: Nonviolence and pacifism are strongly related to both, peacemaking and peacebuilding. However, nonviolence is closer related to peacebuilding.

Note: Mayton reveals that violence and aggression are significantly more present in research and academic discourse (Mayton, 2009, p.1-2). Students should be critically aware of this fact.

2. Explain Gandhi's theory of nonviolence

- Definition of nonviolence in Gandhi's sense (Steger, 2001, p.2)
- Gandhi's main goal: sarvodaya ("the well-fare of all") (Mayton, 2001, p.2)
- > Three main principles to achieve this goal:
 - (1) Satya (truth) (Mayton, 2001, p.2-3)
 - Satyagraha: process to reveal the truth of all involved parties --> there is no absolute truth
 - Satyagraha as process of civil disobedience or nonviolent resistance
 - (2) Ahimsa (nonviolence) (Mayton, 2001, p.3)
 - Refusal to harm living things; life is sacred
 - Not harming others in thought or deed
 - Love
 - Humans do not know the absolute truth and are therefore not competent to punish
 - (3) Tapasya (Selfsuffering) (Mayton, 2001, p.4)
 - Enduring violence instead of retaliating breaks the cycle of violence
 - Tapasya required extensive training

Note: The idea that truth is not absolute is closely connected to what students learned in Task nine on reconciliation. Students should remember, that truth is not only factual but also subjective.

- The steps of a typical satyagraha movement (Mayton, 2001, p.5)
 - Civil disobedience to confront unjust laws and politics
 - If ineffective action would be planned by the group (demonstrations, parades etc.)
 - Ultimatum to the opponents
 - If ineffective further, intensified action of noncooperation would be taken (boycotts, strikes etc.)
- The Salt Satyagraha (Mayton, 2001, p.6-8)
 - Reveals how Gandhi used Satyagraha as a peacebuilding strategy

3. Provide psychological explanations for the success of Satyagraha

- Attribution Theory (Mayton, 2001, p.8-9)

- Fundamental attribution error
- Self-serving bias
- Attitude change variables (Mayton, 2001, p.9-11)
 - Persuasive communication: Charismatic leadership, similarity, persuade people in serious thought (Mayton, 2001, p.10)
- Negotiation methods (Mayton, 2001, p.11-12)
 - Principled negotiation
- Nonviolent resistance can be learned: the Psychology of fear (Steger, 2001, p.11-13)
 - Fight or flight mechanisms can be reduced through different therapy techniques: fear does not have to lead to violence

4. Explain the Hobbesian idea of power and Gandhi's challenge to it

a) The Hobbesian idea of power

- The Hobbesian idea of power as a form of "natural" aggression and violence (Steger, 2001, p.2-
 - The psychological basis of Hobbes' perspective on the individual contains three aspects: (1) Individuals are fundamentally selfish and self-absorbed, (2) individuals seek power and domination of others to protect themselves and their resources, and therefore fundamentally mistrust others, (3) individuals desire glory in order to seem superior (Steger, 2001, p.3)
 - Hobbes concept entails a Psychology of fear in which the horrors of physical pain and violent death constitute essential components of human identity (Steger, 2001, p.3; p.10)
 - Competition results in a 'violent state of anarchy', a 'natural state of war' (Steger, 2001, p.4)
 - To minimise threat end the state of nature 'social contract' is established
 - natural right to exercise power through violence is transferred to a sovereign authority (Steger, 2001, p.4)

b) Gandhi's challenge to the Hobbesian idea of power

- The current discourse of power is based on a Psychology of fear (Steger, 2001, p.6)
- The nonviolent search for truth (satyagraha) is the form of political power that should be applied (Steger, 2001, p.7)
 - An 'experimental' basis of truth (Steger, 2001, p.7)
 - Reason cannot be the only means to understand and change violent structures (Steger, 2001, p.8)
- Ahimsa as the core of an alternative power model (Steger, 2001, p.8)
- Satyagraha representing power "born of truth and love or nonviolence" (Steger, 2001, p.9)
- Ahimsa challenges the dominant discourse on power as violence because humans can develop the ability to endure suffering for the greater good without using violent means (Steger, 2001, p.13)

5. Discuss some cases that reveal the effectiveness of nonviolent resistance

- Steger mentions several examples of nonviolent resistance that lead to a sustainable change of violent systems (Steger, 2001, p.13-14)
- Two case studies and mention
 - Mothers of the Plaza de Mayo (Steger, 2001, p.14-16)
 - Rosenstrasse protest (Steger, 2001, p.16-18)

6. Explain the Cultures of Peace Framework

The elements of the framework as established by the U.N. General Assembly (Wessels, Schwebel, Anderson, 2001, p.3-4)

- Social justice
- Human rights
- Nonviolence
- Inclusiveness
- Peace education
- Sustainability

7. Present suggestions of what peace psychologists can actively do to build cultures of peace

- Science and Values (Wessels, Schwebel, Anderson, 2001, p.6-7)
 - Peace psychologists should avoid cultural imperialism in research by including voices and perspectives of psychologists from different countries
- Science and Action (Wessels, Schwebel, Anderson, 2001, p.7-8)
 - Be aware that science is inevitably an extension of socially constructed political agendas (Wessels, Schwebel, Anderson, 2001, p.7)
 - Be aware that scientists are responsible for their discoveries and tools and how they use them (Wessels, Schwebel, Anderson, 2001, p.7)
 - According to these two points research is closely connected to action for social justice (Wessels, Schwebel, Anderson, 2001, p.7-8)
- Sensitisation (Wessels, Schwebel, Anderson, 2001, p.8-12)
 - Contribute to public dialogue through agenda setting, which is usually mostly done by people with a background in political science and law (Wessels, Schwebel, Anderson, 2001, p.8)
 - Disseminate psychological knowledge and tools and correct the misuse of psychological knowledge (Wessels, Schwebel, Anderson, 2001, p.9)
 - Target policy leaders to provide access to psychological information to the policy dialogue (Wessels, Schwebel, Anderson, 2001, p.9)
 - Reframe issues in the light of psychological knowledge (Wessels, Schwebel, Anderson, 2001, p.10)
 - Use networks and mass media (TV, radio, internet etc.)
 - Transformation of the public media: oppose misuse or inappropriate media representation of psychological information (Wessels, Schwebel, Anderson, 2001, p.11)
- Consultation (Wessels, Schwebel, Anderson, 2001, p.12-15)
 - Systematic work at different social levels has to be conducted by peace psychologists (family, community, schools, government etc.) (Wessels, Schwebel, Anderson, 2001, p.12)

- Work on the international level (Wessels, Schwebel, Anderson, 2001, p.12)
 - Consultation within the NGO/U.N. system (Wessels, Schwebel, Anderson, 2001, p.12)
 - Avoid cultural imperialism by embracing local cultural methods and wisdom (Wessels, Schwebel, Anderson, 2001, p.13-14)
 - Work Self-critically, collaborate, share power, engage in dialogue (Wessels, Schwebel, Anderson, 2001, p.14)
- Activism (Wessels, Schwebel, Anderson, 2001, p.15-22)
 - Use the tools of the discipline to build understanding of activism, of how to empower people, and to keep people involved (Wessels, Schwebel, Anderson, 2001, p.15)
 - Construct and support effective psychological organisations (Wessels, Schwebel, Anderson, 2001, p.16)
 - Education for peace (Wessels, Schwebel, Anderson, 2001, p.17-18)
- Influencing policy (Wessels, Schwebel, Anderson, 2001, p.18-22)
 - Conduct policy-relevant research (Wessels, Schwebel, Anderson, 2001, p.18)
 - Criticise existing policies on a psychological basis; mobilise public opposition to psychologically damaging policies (Wessels, Schwebel, Anderson, 2001, p.18)
 - Serve as monitors by reporting on social injustice and human rights abuses observed in field work, that originate from specific policies (Wessels, Schwebel, Anderson, 2001, p.18)
 - Policy advocacy (Wessels, Schwebel, Anderson, 2001, p.19)
 - Remain critical towards the conception of human rights as a Western concept (Wessels, Schwebel, Anderson, 2001, p.21)

Appendix A

The Conflict Resolution role-play

Instructions for the role-play

In this role-play students address an issue in order to resolve the conflict within it. Thereby, they should find out which forms of communication and interaction are valuable to resolve a conflict. This role-play is introduced in the pre-, and not the post-discussion in order to clarify the things that can go wrong during a negotiation among conflicting parties. The students who are engaged in the role-play do not get any instructions of how they should negotiate and what the ideal outcome of the negotiation should be. Thereby, they will have to establish these rules for themselves. In the end they will realise that some forms of communication and some expectations towards another party might either intensify the conflict in the worst case or will lead to a satisfying long-term solution for the conflict. There will be four different parties in this role-play as described in the course manual: the Dutch and German students (four people), the Arabic exchange students (three people), the mediator (one person), and the observing students (the rest of the class). Before class, the tutor should print the private information for each group so that each student receives the private information explaining their roles. The only group that receives all the information is the one of the observing students, which is explained in further detail below. In the following the main issues, the ideal outcomes, and the tasks of the different parties are described. Thereafter, the private instructions for the different roles that should be provided to the students are introduced.

The main issues in this role-play:

- A lack of trust: The Arabic exchange students do not trust the other students enough in order to tell them about Ramadan.
- A lack of communication: If the parties would communicate more and listen to each other more carefully, they would understand that the problem is based on cultural differences.

The ideal outcome of the role-play:

- A win-win solution should be established. As revealed in the private instructions there would actually be enough time to start with the assignment later and still hand it in one time. If the Arabic students explain their situation, the German and the Dutch

students can make concessions so that in the end the assignment is finished on time and the Arabic students do not have to feel pressured during the rest of Ramadan.

The tasks of the different roles:

1. The observing students

The observing students will receive the information of all the involved parties and an additional list of points, which either foster or impede a fruitful solution of the conflict. Based on this list and the information they have about the different parties, they should evaluate the role-play in order to provide some valuable feed back in the end of it.

2. The mediator¹⁰

The mediator acts as a neutral third party. He or she can fulfil several purposes, for instance including the encouragement and modelling of active listening, the reduction of tension between the parties, focusing the negotiation on the problem, and helping the parties save face when they make concessions. In the case at hand, the mediator can also act as a cultural interpreter, by explaining the cultural meaning of Ramadan to the other students. Thereby, an integrative solution should be facilitated in order to meet the interests of both parties. The mediator should use a friendly style, remain neutral, and display his or her authority.

3. The Dutch and the German students

The Dutch and the German students have the task to sensitively explore why the Arabic exchange students do not do the share of their work. They will enter the negotiation with a rather hostile attitude because they feel left alone with the assignment. Their challenge is to overcome this attitude and to find out that Ramadan is the reason for the exchange student's behaviour. Further, their reaction to this information should be empathic in order to reach an integrative solution.

4. The Arabic exchange students

The task of the exchange students is to overcome their mistrust towards the other students and to explain their situation. They will rather open up to the tutor, who subsequently can mediate between the parties. If the other students react empathically, a solution can be found that covers the interests of both parties.

¹⁰ Sanson, A., Bretherton, D. (2001). Conflict resolution: Theoretical and practical issues. In Christie, D.J., Wagner, R.V., Winter, D.D. (Ed.), Peace, conflict, and violence: Peace psychology for the 21st century (pp. 17-18). Upper Saddle River, NJ: Prentice-Hall.

Private instructions for the observing students

Below you will find a list of points that either foster or impede a fruitful solution of the conflict. Please observe the role-play carefully and note which of the points were performed, which should have been performed, and which should not have been performed.

1. Positive behaviour¹¹

- Win/Win
 - Potential opponents are treated as problem-solving partners
- Creative Response
 - Positive attitudes to addressing conflicts are displayed
- Empathy
 - Speakers acknowledge the other team's point of view and add value to it
- Appropriate Assertiveness
 - Without blaming or attacking, the team's own needs are clearly stated
- Co-operative Power
 - Where power imbalance affects decision-making, appropriate responses to the inequalities are defined
- Managing Emotions
 - The speaker's emotions are expressed and the other team's emotions are acknowledged
- Willingness to Resolve
 - Benefits of resolving - for all parties - are developed
- Mapping the Conflict
 - All key parties are identified and their needs and concerns are outlined
- Designing Options
 - A wide range of options is considered without debating or justifying at this stage
- Negotiation
 - Fair, just and common sense offers are made
- Mediation
 - The option of an impartial and objective third party mediator is presented
- Broadening Perspectives
 - Suggested solutions are presented in terms of how they affect the broader context beyond the issue itself

2. Negative behaviour¹²

- Name calling
- Stereotyping, racist, sexist remarks
- Put-downs
- Blaming - making the other person wrong
- No acknowledgement of previous speaker's key point
- Threatening verbal or body language
- Interrupting
- Introducing irrelevancies

¹¹ Conflict Resolution Network (n.d.). Conflict resolving game. Retrieved on December 21st, from <http://www.crnhq.org/pages.php?piD=59>

¹² Conflict Resolution Network (n.d.). Conflict resolving game. Retrieved on December 21st, from <http://www.crnhq.org/pages.php?piD=59>

Private instructions for the mediator (tutor):

Some students from your tutorial came to you complaining that the three exchange students are no team players and that they are only getting in the way of the group process to prepare the assignment. You are surprised because you always perceived the relationship between these exchange students and the regular students to be very well. You also taught another course in which they had to work together on a paper and they received a very good grade for their final product. Even though you heard some rumours of discontent in the common room you put them down to student gossip. However, yesterday you became aware of an argument between the students after class. You heard that the exchange students were very upset but you could not quite hear what they said. You can ask some of the regular students you know a little better what actually was going on. In general you are very satisfied with the performance of the exchange students and you gave them good grades on their midterm exams. Lately the three seemed a little less cheerful than usual, but nothing serious. The argument you witnessed among the students yesterday was not typical.

Note: After you have finished reading this text and thought about your role and how you want to perform it, you should go back to the class. Please begin the role-play by introducing yourself. Further, you should shortly explain the reason for this meeting.

Private instructions for the Dutch and German students

It looks like the three exchange students will not be very successful at UCM. As some of you had courses with them together they could see that they were working hard for a while. Also some of you had to write a paper together with Safa and Yaser, which went well. But lately - was it just after the mid-term? - they have been doing much less work and they have become very strong-tempered. You have seen Ali snap at other students in the common room, and yesterday he chewed some of you out over a trivial point, whether to meet at 10 or at 9 a.m. in UCM to continue the group work. He argued that there would be enough time if you met at 10 and that some of you would only prefer to meet at 9 because you were completely obsessed with work. What a jerk!

Above all none of them have done anything yet for their part of the assignment. It is due in two weeks and they have not even started yet. All of you have their parts already half done but as long as not everyone has presented their work to the group you cannot go on because the parts have to fit together. You told them that they are holding up the work, but they were just evasive and said there is enough time. In your first conversation with the tutor you insist that it would take a few days to fit the parts of everyone together and to finish the assignment, but if pressed on that point, one week would probably be enough. All of you seem to be the kind of people who want to have done everything ahead of time and who want to go full-steam-ahead on this assignment now even though it could probably wait a few days or a week. You complain to your tutor that you want them to be graded separately if they do not do their share of the work.

Note: Each of you should take on the role of one of the students. You can either use your own name or establish a new name for your role. After you have finished reading this text and thought about your role and how you want to perform it, you should go back to the class. Please begin the role-play by introducing yourself.

Private instructions for the exchange students

This is a tough month for you because it is Ramadan, the month of fasting for Muslims. During this month you cannot eat or drink from sunrise to sunset. Usually the three of you are always edgy during Ramadan, but this year it is worse because you are in a new country and you are studying at a new university. You have not been able to adjust your workload as you like.

The work is going quite well, the tutor gave all of you reasonably good grades for your midterms. During the last months working with the other students seemed quite smooth and the paper Safa and Yaser were writing with some of the students you are working with now also went well. However, lately the other students have been pushing you to start to work on your current project and yesterday they just went too far. Without consulting any of you, the others just met at 9 a.m. even though you agreed upon meeting at 10 a.m. It was typical of how these other students just take over sometimes and ignore others. All of you are tired to get orders from the other students in your group all the time. But maybe Ali also reacted a bit too snappish on the other's requests to meet earlier.

No one would start a big project in Ramadan. It is regarded as the time of straightening out and clarifying open questions and unattended problems. The tutor seems to be fine with you doing this now but the other students are giving you a hard time. Ramadan will be over in one week and you think that you will still have enough time to finish the assignment during the remaining week to make the deadline. The three of you cannot see any reason for why the other students are pressing you so much right now. Even if you only start in one week you can finish your parts a few days before the deadline and you will have time to put everything together with the other students.

You do not like to talk to the other students about your religion. In the beginning of your stay you increasingly got the impression that Islam is a difficult topic in the Netherlands. Especially, through some things you read and heard in the Dutch media you got the feeling that it would be better not to expose your religion to others. As you spend most of your free time with other Arabic exchange students, there was no opportunity to build a closer friendship with one of the European students and to explore how they feel about Muslims. So none of you have told anyone at UCM that it is Ramadan, and that you are fasting. You are also rather sure that the other students do not have any idea. It will not be easy for you to talk about this. You do have a good relationship with the tutor, though, and if put at ease, you might give some limited explanation.

Note: Each of you should take on the role of one of the exchange students (Safa, Ali, Yaser). After you have finished reading this text and thought about your role and how you want to perform it, you should go back to the class. Please begin the role-play by introducing yourself.