Health for Peace:
Contributions from Peace Psychology

GENEVA PEACE WEEK

Geneva Peace Week 2018:
Building Peace in a Turbulent World
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World Federation for Mental Health (WFMH) is an international membership organization founded in 1948 to advance, among all peoples and nations, the prevention of mental and emotional disorders, the proper treatment and care of those with such disorders, and the promotion of mental health. Two examples of its work: World Mental Health Day (10 October, starting 1992) and conferences such as the International Summit on Trauma (November 2018). https://wfmh.global/

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Purpose

Present the case for Peace Psychology (PP) in 25 minutes:
*How is PP relevant for peace--wellbeing and your work?*

- PP Overview
- Three PP contributions: cognitive dissonance, active bystanders, intractable conflicts
- Three takeaways and resources

--Image ©/courtesy ENOD 2018—setting sun over the Pacific

--Note: This presentation is the second of a two part presentation (effort) for linking PP and GPW. Part one was done in March 2018 at the Psychology and Peace conference at the University of Notre Dame, USA, and focused on orienting PP colleagues to GPW. Now the focus in this current presentation is orienting GPW colleagues to PP. You can access the handout-summary for part one and the powerpoint for part two at our Member Care Associates website: http://membercare.org (see the the Peace and Security section.)

--Both this three part "Health for Peace" presentation and PP itself can be understood as ways to link Sustainable Development Goal 3 (physical health, mental health, wellbeing) with Sustainable Development Goal 16 (peace, inclusive societeis, anti-corruption).

Opening Thoughts
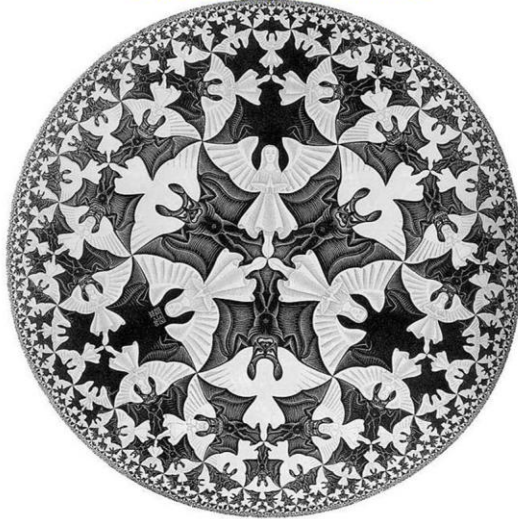
"...the line dividing good and evil cuts through the heart of every human being. And who is willing to destroy a piece of [one's] own heart?"
Aleksandr Solzhenitsyn, *The Gulag Archipelago (1973)*

--Image: Escher Circle Limit IV, 1960

"We are at a historic crossroads…**Our ambition is to achieve sustainable development for all** (2). Transformation is our watchword. At this moment in time, we are called to lead and act with courage (4). Our globalized world is marked by extraordinary progress alongside unacceptable–and unsustainable –levels of want, fear, discrimination, exploitation, injustice and environmental folly at all levels (11). **I urge Governments and people everywhere to fulfil their political and moral responsibilities.** This is my call to dignity, and we must respond with all our vision and strength (25.)" [bold font added]

"[Surprises, setbacks, failures of governance, abuses of human rights] should not deter us from responding as best we can, using our talents to improve this always mixed record of trying "to save generations from the scourge of war," to reaffirm faith in fundamental human rights," and "to promote social progress and better standards of life in larger freedom." The original Preamble in the Charter of the United Nations had it right. The question is, can we do it?"

"Can we really offer justice and freedom from want to a mid-twenty-first-century earth of perhaps nine billion people, one-third of whom may live in squalor and desperation? . . . The only answer, as I can see it, is by trying . . . and not giving up." (Kennedy 2006, pages 279. 289) The Parliament of Man: The Past, Present, and Future of the United Nations

Peace Psychology--defined

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PP is "a field of inquiry and practice dedicated to the creation, maintenance, and restoration of **harmonious** interpersonal and social relations and **inclusive human well-being** through the production and utilization of contextually-informed psychosocial knowledge."

Daniel Christie, 2018 (based on Taylor and Christie, Promoting Harmonious Relations and Equitable Wellbeing: Peace Psychology and "Intractable" Conflicts, chapter 15 in the *Social Psychology of Intractable Conflicts, 2015*)

PP is a growing, multi-disciplinary field that studies "mental processes and behavior that lead to violence, prevent violence, and facilitate nonviolence as well as promoting fairness, respect, and dignity for all, for the purpose of making violence a less likely occurrence and helping to heal its psychological effects." Rachel MacNair, 2003

Peace Psychology is diverse

- One of the main PP entities is the Society for the Study of Peace, Conflict, and Violence (**Division 48, American Psychological Association**, established 1990) with its flagship journal, *Peace and Conflict*. (http://peacepsychology.org/). PP-related organizations exist in different countries.

- PP is broad and crosses disciplines, sectors and cultures. It has strong links to social psychology, political psychology, community psychology, positive psychology, and clinical psychology. PP includes research, prevention, and practice regarding direct violence and structural violence.

See also: http://www.rachelmacnair.com/peace-psych-history

Social Psychology Research
# Relevance for Peace Psychology

Aggression, Altruism, Attribution, Bystanders Cognitive bias, Conflict escalation, Cooperation, Empathy, Group dynamics, Just world belief, Prejudice, Self-efficacy, Self-esteem, Self-fulfilling prophecy, Solidarity, Stereotyping, Trust, Violence

Source: Contribution to the Psychological Study of Peace: A Review; Vollhardt and Bilali, *Social Psychology*, 39(1), 2008).

Encyclopedia of Peace Psychology

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298 Entries
310 Contributors
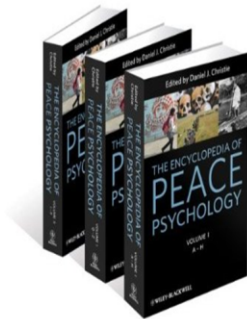
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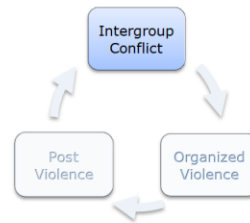
Yayah Khisbiyah (Indonesia)

Christie, D. J., (Ed.). (2012)

Slide courtesy Dr. Daniel Christie

Slide courtesy Dr. Daniel Christie

Peace Psychology Book Series (2008-2018). Series Editor: Daniel Christie

Currently 32 volumes. Here is a sample of books that address Structural Violence.

Slide courtesy Dr. Daniel Christie

"You can't just Pontius Pilate 800,000 people."

- Romeo Dallaire, the Commander of the UN Peacekeeping Force during the Rwandan genocide. He pleaded for UN intervention prior to the genocide---and invented a verb to describe how easy it is to forget about the genocide now and wash our hands of what it represents. Ken Ringle, "The Haunting: He Couldn't Stop the Slaughter in Rwanda. Now He Can't Stop the Memory." *The Washington Post,* Saturday, June 15, 2002, Page C01.

Image: Murambi Genocide Memorial. "Here, on April 21st, 1994, between 40,000-50,000 Tutsis and Hutu sympathizers were murdered. The perpetrators carried out the slaughter in over eight hours. The site is a haunting reminder of what this country has endured and what it is still overcoming." Quote from Letter from Rwanda: A Privileged Engagement (November 2018, *Global Geneva* magazine), Ashling O'Donnell http://www.global-geneva.com/letter-from-rwanda-a-privileged-engagement/

PP Contributions
1. Cognitive Dissonance *et al.*

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Mistakes Were Made (but not by *me*)

Why We Justify Foolish Beliefs, Bad Decisions, and Hurtful Acts

CAROL TAVRIS and ELLIOT ARONSON
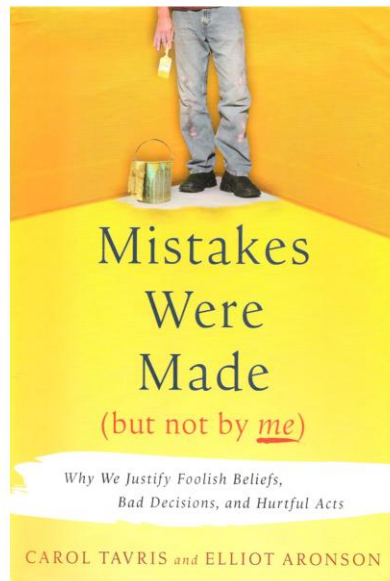
See: Integrity and Accountability for UN Staff (Part One-March 2017, Part Two-April 2017) Kelly O'Donnell, *UN Special* (pdf version for parts 1 and 2 HERE)

Cognitive Dissonance-defined

Cognitive dissonance refers to the disturbing, internal incongruence that we feel as we try to harmonize discrepant thoughts about ourselves. Another perspective is that it is the inner disharmony between our ideal self and actual self.

Tavris and Aronson in *Mistakes Were Made But Not By Me* (2007) quotes:

"When we make mistakes, we must calm the cognitive dissonance that jars our feelings of self-worth. And so we create fictions that absolve us of responsibility, restoring our belief that we are smart, moral, and right—a belief that is dumb, immoral, and wrong. "(flyleaf)

"Most people, when directly confronted by evidence that they are wrong, do not change their point of view or course of action but justify it even more tenaciously. Even irrefutable evidence is rarely enough to pierce the mental armor of self-justification….That is why self-justification is more powerful and more dangerous than the explicit lie. It allows people to convince themselves that what they did was the best thing they could have done". (pp. 2, 4)"

"Now between the conscious lie to fool others and unconscious self-justification to fool ourselves lies a fascinating gray area, patrolled by that unreliable, self-serving historian—memory. Memories are often pruned and shaped by an ego-enhancing bias that blurs the edges of past events, softens culpability, and distorts what really happened…Over time, as the self-serving distortions of memory kick in and we forget or distort past events, we may come to believe our own lies, little by little." (p. 6)

"Yet mindless self-justification, like quicksand, can draw us deeper into disaster. It blocks our ability to even see our errors, let alone correct them. It distorts reality, keeping us from getting all the information we need and assessing issues clearly. It prolongs and widens rifts between lovers, friends, and nations. It keeps us from letting go of unhealthy habits. It permits the guilty to avoid taking responsibility for their deeds." (p. 9-10)

Cognitive Dissonance—more info

- Cognitive dissonance provides a useful grid to understand what we are up against when we try to act with integrity in bringing ourselves and our organizations to account. For example, what type of mental gymnastics can go on when assessing how we are putting into practice our ethical and good practice standards? Greater self-awareness is no guarantee of better practice, but it certainly can help!

Tavris and Aronson (2007) on managing our/others' internal moral maneuvers:

- "…we can't wait around for people to have moral conversions, personality transplants, sudden changes of heart, and new insights that will cause them to sit up straight, admit error, and do the right thing. Most human beings and institutions are going to do everything in their power to reduce dissonance in ways that are favorable to them, that allows them to justify their mistakes, and maintain business as usual." (p. 223)

- "The ultimate correction…is more light…Once we understand how and when we need to reduce dissonance, we can become more vigilant about the process…By looking at our actions critically and dispassionately…we stand a chance of breaking out of the cycle….When you screw up, try saying this: "I made a mistake. I need to understand what went wrong. I don't want to make the same mistake again." (pp. 223, 225, 235)

SDG 16 can be a huge step forward—but only potentially. It will need concerted government and civil society support, measureable goals, and personal integrity and action at all levels to really impact the global plague of corruption. As we noted in our April-May 2014 entry:

"To be effective, major anti-corruption efforts need consensus on guiding principles, unity in public support, and commitment to practical applications. Practical applications can be very challenging though, where these hindering factors exist: limited experience/interest in dealing with corruption; risks of reprisals and lack of whistleblower protection; threats to livelihoods, revenue streams, status, reputations, public opinion, and power structures; and desires to maintain the belief that one's personal/organisational "world" is safe, good, and impervious to corruption. The result of these hindrances is often a substantial and deceptive gap between our good principles and our good practices—ultimately at the expense of vulnerable people, especially the poor of the world."

Believing is seeing.
"I will look at any additional evidence to confirm the opinion to which I have already come."
Lord Molson, British politician (1903-1991)
Illustration: courtesy Marc Rosenthal (http://www.marc-rosenthal.com)
In: Integrity and Accountability for UN Staff (Part One-March 2017, Part Two-April 2017) Kelly O'Donnell, *UN Special* (pdf version for parts 1 and 2 HERE)

Feigning Integrity and Avoiding Accountability
Ten Tactics

- 1. Delegate the matter to someone else. Diffuse it, distance yourself. Avoid any internal or independent review. Overlook whistleblower and grievance policies.

- 3. Focus on minor or "other" things so as to look like you are focusing on central things. Punctuate it all with the language of transparency and accountability.

- 6. Ask/assume that people should trust you without verification. Offer some general assurances that you are looking into the matter. All is OK.

- 10. So in short, don't really do anything with real integrity and accountability. Rather, maintain your self-interests, lifestyle, affiliations, and allusions of moral congruity, even if it means recalibrating your conscience. Cognitive dissonance applies to others but not to you.

Source: Integrity and Accountability for UN Staff (Part One-March 2017, Part Two-April 2017) Kelly O'Donnell, *UN Special* (pdf version for parts 1 and 2 HERE)

Ten Tactics for Feigning Integrity and Avoiding Accountability
Here are 10 tactics used to feign integrity and avoid accountability for mistakes, poor practice, dysfunction, and outright deviance. I see such tactics often in my consulting work and as part of a network confronting a major international fraud. These tactics illustrate what *not* to do when we and our organizations are asked to give an account of our work. Understanding how we can get it wrong can be a helpful way to avoid some of these proven tactical tricks—but there is no guarantee!

1. Delegate the matter to someone else. Diffuse it, distance yourself. Avoid any internal or independent review. Overlook whistleblower and grievance policies.

2. Dodge, reword, or repackage, the issues. Obfuscate the facts, muddle the main issues, or at least talk tentatively or vaguely about some "mistakes in the past" that someone could have dealt with better. Disguise any culpability.

3. Focus on minor or "other" things so as to look like you are focusing on central things. Punctuate it all with the language of transparency and accountability.

4. Appeal to your "integrity" and to acting with the "highest standards," without demonstrating either.

5. Point out your past track record. Highlight positive things that you are doing now. Remind everyone that you are doing your best.

6. Ask/assume that people should trust you without verification. Offer some general assurances that you are looking into the matter. All is OK.

7. State that you are being attacked, being treated unfairly, and that people don't understand. Be sure to remind folks that life/leadership is hard and full of tough choices and ambiguities.

8. Mention other peoples' (alleged) problems, question their motives and credibility—especially if they are noisome question-askers or whistleblowers.

9. Prop up pathology and the "old boys' club" on behalf of the "greater good." Hold out until the dust settles and the uncomfortable stuff goes away. If necessary sack staff but don't change the system.

10. So in short, don't really do anything with real integrity and accountability. Rather, maintain your self-interests, lifestyle, affiliations, and allusions of moral congruity, even if it means recalibrating your conscience. Cognitive dissonance applies to others but not to you.

Source--Part One in:
Integrity and Accountability for UN Staff (Part One-March 2017, Part Two-April 2017) Kelly O'Donnell, *UN Special* (pdf version for parts 1 and 2 HERE)

See also the section in Part Two on: **More info—see: Five Strategies: Integrity and Accountability for Yourself Colleagues, Managers, Leaders, Ethos**

Moral Disengagement

Moral Disengagement: How People do Harm and Live with Themselves
(2016) Albert Bandura.

- Based on extensive research in social psychology, Bandura identifies the many ways that people—including groups, organizations, and communities—can hurt others and still feel good about themselves.

- "They do so by sanctifying their harmful behavior as serving worthy causes; they absolve themselves of blame for the harm they cause by displacement and diffusion of responsibility; they minimize or deny the harmful effects of their actions; and they dehumanize those they maltreat and blame them for bringing the suffering on themselves."(excerpt from book cover).

- Moral disengagement helps explain why so many "good" people can actually be actively complicit in wrongdoing.

Moral Disengagement (continued)
(2016) Albert Bandura.

- "People do not usually engage in harmful conduct until they have justified to themselves the morality of their actions. Social and moral justifications sanctify harmful practices by investing them with honorable purposes. Righteous and worthy ends are used to justify harmful means." (p.49)

- "The world of work presents another type of moral predicament in which associates and supervisors are witness to institutional wrongdoings. Out of fear of retaliation and being ostracized as informers and troublemakers, they collectively turn a blind eye to what is going on. Compliant accommodation to institutional wrongdoing is self-devaluing unless morally justified." (p. 70)

- "One remains uninformed about what one does not want to know by not doing what would reveal it." (p. 76)

- "Indeed, with selective moral disengagement, the same person can be both good and bad simultaneously and even preserve a sense of moral integrity while behaving inhumanely." (p. 77)

--"People do not usually engage in harmful conduct until they have justified to themselves the morality of their actions. Social and moral justifications sanctify harmful practices by investing them with honorable purposes. Righteous and worthy ends are used to justify harmful means." (p.49)
--"Authorities do not go looking for evidence of wrongdoing. Obvious questions that would reveal incriminating information remain unasked, so officials do not find out what they do not want to know." (p.61)
--"Implicit agreements, insulating social arrangements, and authorization by indirection ensure that the higher echelons are unaccountable. When harmful practices are publicized, they are officially dismissed as only isolated incidents arising from who or what had been authorized. Or blame is shifted to subordinates, who are portrayed as misguided or overzealous. Investigeators that go looking for incriminating records of authorization display naiveté about the insidious ways that pernicious practices are usually sanctioned and carried out." (p. 61)
--"In a common scenario, top officials evade accountability by stepping forward with a ritualized public apology...The public apology typically closes with a forward-looking statement aimed at curbing further probing. It is time to put the problem behind us, the officials announce, and quickly move on to right the wrongs and restore public trust. Admissions of ultimate responsibility are usually devoid of consequences. The officials are not chastised, demoted, dismissed, docked pay, or penalized in other ways." (p. 64)
--"The world of work presents another type of moral predicament in which associates and supervisors are witness to institutional wrongdoings. Out of fear of retaliation and being ostracized as informers and troublemakers, they collectively turn a blind eye to what is going on. Compliant accommodation to institutional wrongdoing is self-devaluing unless morally justified." (p. 70)
--"The personal accounts of whistle-blowers indicate that they tied their moral integrity to taking action against institutional wrongdoing...Most pay a heavy social and emotional price for their actions....It takes a lot off moral courage and perceived self-efficacy to blow the whistle." (p.70)
--"Concealing and minimizing the crimes, displacement and diffusion of responsibility, discrediting informers, disparaging victims, and indifference to them all contributed to the self-exoneration." (p. 72)
--"One remains uninformed about what one does not want to know by not doing what would reveal it." (p. 76)
 --"Indeed, with selective moral disengagement, the same person can be both good and bad simultaneously and even preserve a sense of moral integrity while behaving inhumanely." (p. 77)

PP Contributions
2. Active Bystanders *et al.*

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Image and story of a human chain of 80 people rescuing several swimmers in Florida USA (*Telegraph*, 11 July 2017)

"There I was at fault…I was lulled by the words of Saruman the Wise; but I should have sought for the truth sooner, and our peril would now be less.... And then alas! I let the matter rest, watching and waiting only, as we have too often done."[6]
--JRR Tolkien, *The Fellowship of the Ring,* Gandalf at the Council of Elrond

Passive and Active Bystanders
Preventing harm and promoting wellbeing?

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- "A **Bystander** is a person who observes a conflict or unacceptable behavior. It might be something serious or minor, one-time or repeated, but the **Bystander** knows that the behavior is destructive or likely to make a bad situation worse. An **active bystander** takes steps that can make a difference." Active Bystanders: Definition & Philosophy - MIT

  "The **bystander effect**, or **bystander apathy**, is a social psychological phenomenon in which individuals are less likely to offer help to a victim when other people are present. The greater the number of bystanders, the less likely it is that any one of them will help. Several factors contribute to the bystander effect, including ambiguity, cohesiveness, and diffusion of responsibility that reinforces mutual denial of a situation's severity.
  https://en.wikipedia.org/wiki/Bystander_effect

- "I see a bystander as a witness who has the potential to know what is happening and the potential to take positive action. I say the potential to know, because to avoid involvement people often close their eyes to events…. Sometimes active bystandership requires moral courage, acting on one's values and beliefs in spite of potential and even likely negative consequences…. Nations can also be passive or active bystanders." Our Power as Active Bystanders—Ervin Staub, *Psychology Today* 27 January 2012

- See also characteristics of Active Bystanders chart in Staub 2013 article, Building a Peaceful Society (p. 585), Peace Psychology Special Issue, *American Psychologist* October 2013

""Courage is the most important of all the virtues, because without this virtue you can't practice any other virtue consistently. You can practice any virtue erratically, but nothing consistently without courage."
--Maya Angelou

Willfull Blindness

Willful blindness is intentionally keeping oneself unaware of facts that would make one morally/ethically responsible. It involves looking the other way in order to avoid problems and protect oneself, usually at the expense of others.

Three resources from **Margaret Heffernan**
--*Willful Blindness: Why We Ignore the Obvious at our Peril* (2012)
--The Dangers of Willfull Blindness, *TEDxDubai* (2013)
--Willful Blindness, *BBC World Service*, **Business Daily (16 December 2014)**

"Slipping into evil…"

- "So what are the seven social processes that grease the slippery slope of evil?
- Mindlessly taking the first small step.
- Dehumanization of others.
- De-individuation of Self.
- Diffusion of personal responsibility.
- Blind obedience to authority.
- Uncritical conformity to group norms.
- Passive tolerance to evil through inaction or indifference."

The Psychology of Evil: How Good People Become Evil
TedTalk, Phil Zimbardo (2008, 23 minutes)

And…there is certainly plenty of willful vice and willful evil—and justifications for them.
Excerpt from Nicolo Machiavelli, *The Prince*, chapter 16:
"But, it being my intention to write a thing which shall be useful to him who apprehends it, it appears to me more appropriate to follow up the real truth of the matter than the imagination of it; for many have pictured republics and principalities which in fact have never been known or seen, because how one lives is so far distant from how one ought to live, that he who neglects what is done for what ought to be done, sooner effects his ruin than his preservation; for a man who wishes to act entirely up to his professions of virtue soon meets with what destroys him among so much that is evil. Hence it is necessary for a prince wishing to hold his own to know how to do wrong, and to make use of it or not according to necessity. "

Heroism—defined

*Do right when others are doing wrong
—or more likely when others are doing nothing.*

"Heroism can be defined as having four key features:

- a) it must be engaged in voluntarily;
- b) it must involve a risk or potential sacrifice, such as the threat of death, an immediate threat to physical integrity, a long-term threat to health, or the potential to for serious degradation of one's quality of life;
- c) it must be conducted in service to one or more other people or the community as a whole;
- d) and it must be without secondary, extrinsic gain anticipated at the time of act."
Zimbardo, 2008, *The Lucifer Effect*, page 466

- **See also:** Ordinary Global Heroes: Moral Lives Matter, *Global Integration Update* (August 2017) and Heroic Imagination Project (HIP).

Note: quote at top is my summary of Zimbardo's main message in his 2017 joint presentation at the American Psychological Association Convention.

Zeno Franco and Philip Zimbardo, "The Banality of Heroism," *Greater Good, 2006*
https://greatergood.berkeley.edu/article/item/the_banality_of_heroism

"Over the last century, we have witnessed the subtle diminution of the word "hero." This title was once reserved only for those who did great things at great personal risk. In prior generations, words like bravery, fortitude, gallantry, and valor stirred our souls. ... But we spend little time thinking about the deep meanings these words once carried, and focus less on trying to encourage ourselves to consider how we might engage in bravery in the social sphere, where most of us will have an opportunity to be heroic at one time or another. As our society dumbs down heroism, we fail to foster heroic imagination.

There are several concrete steps we can take to foster the heroic imagination. We can start by remaining mindful, carefully and critically evaluating each situation we encounter so that we don't gloss over an emergency requiring our action. We should try to develop our "discontinuity detector"—an awareness of things that don't fit, are out of place, or don't make sense in a setting. This means asking questions to get the information we need to take responsible action.

Second, it is important not to fear interpersonal conflict, and to develop the personal hardiness necessary to stand firm for principles we cherish. In fact, we shouldn't think of difficult interactions as conflicts but rather as attempts to challenge other people to support their own principles and ideology.
.
..Fourth, we have to resist the urge to rationalize inaction and to develop justifications that recast evil deeds as acceptable means to supposedly righteous ends.
Finally, we must try to transcend anticipating negative consequence associated with some forms of heroism, such as being socially ostracized. If our course is just we must trust that others will eventually recognize the value of our heroic actions."
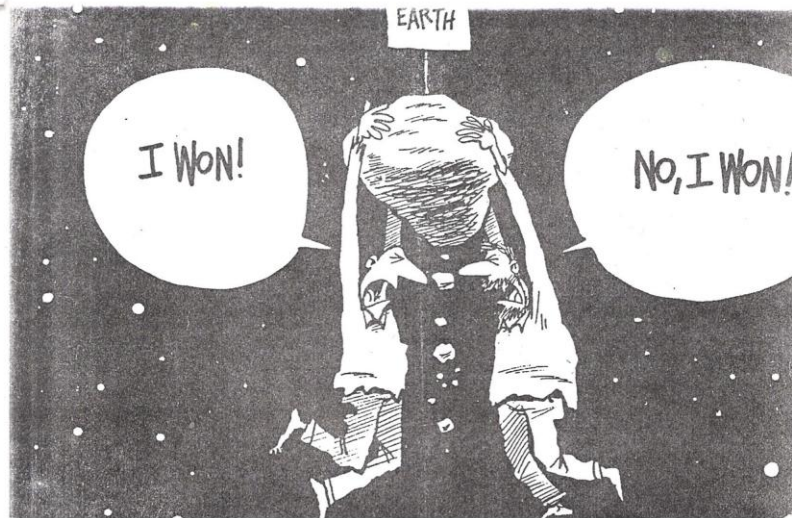
Image source: unknown

Psychological Factors
Provide insights and support interventions

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- "Although psychological factors contribute to the perpetuation of these conflicts, it should be made clear at the outset that they are neither a psychological epiphenomenon nor conflicts generated mainly by psychological factors. These are conflicts over vital tangible resources in which basic human needs such as identity and security become central to the conflicts and their resolution…These conflicts can be resolved only when both the tangible disputed resources are adequately nego-tiated and the unaddressed human needs that fuel the conflicts are satisfactorily addressed. Yet, because they have psychological bases too, social psychology can and should be able to offer insights into their intractable dynamics and contribute to designing approaches to their resolution…."

Qoute from: Psychological Dynamics of Intractable Ethnonational Conflicts: The Israeli-Palestinian Case; **Nadim N. Rouhana and Daniel Bar-Tal (*American Psychologist*, *53*, 1998, pp. 761-770)**

See also:
Promoting Harmonious Relations and Equitable Well-Being: Peace Psychology and "Intractable" Conflicts, by Laura K. Taylor and Daniel J. Christie. In E. Halperin, K. Sharvit (eds.), *The Social Psychology of Intractable Conflicts,*
Peace Psychology Book Series 27 (pp. 203-212), DOI 10.1007/978-3-319-17861-5_15

Here is a quote from page 205**.**

"Barriers to Relational Harmony and Equitable Well-Being
Intractable conflicts have been described as those in which the competing sides have mutually incompatible goals and intentions (Bar-Tal 2007). Over time, protracted conflicts, lasting at least a generation, are built and reinforced by state and legal structures (e.g., apartheid) as well as sociopsychological infrastructures (Bar-Tal 2007). From these entrenched positions, policies of deterrence, isolationism and separatism gain traction and it becomes difficult to imagine a future of peaceful coexistence and positive intergroup relations. Among the barriers to the resolution of intractable conflicts and the establishment of harmonious relations are fear and insecurity, which foster an ethos of conflict at the societal level."

Characteristics of Intractable Ethnonational Conflicts that Increase Their Resistance to Resolution

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- **"Totality.** Often concern existential and basic needs such as recognition and security, the fulfillment of which is essential for existence and sur-vival. Often. therefore, they are multifaceted, touching on wider aspects of political and cultural life. The conflicts penetrate the societal fabric of both parties and force themselves on individuals and institutions.

- **Protractedness.** Last at least a genera-tion, often many generations. Their duration means that both parties have deep-rooted animosity and prejudice, that their collective memories are affected by conflict-related events, and that the individuals and societies adapt their lives to the conflicts.

- **Centrality.** Group members' preoccupation with the conflicts. Thoughts related to the conflicts are highly accessible and are relevant to various discussions within each society…The centrality of such conflicts is further reflected in their saliency on the public agenda. The media and the political and intellectual elites are greatly preoccupied with the conflicts and their developments.

- **Violence.** Usually involve violent events, including full-scale wars, limited military engage-ments, or terrorist attacks. The continual cycle of violence afflicts civilian and military casualties and causes property destruction and, often, population displacement. The violence and its vividness and saliency in each society are another reason for the conflicts' centrality in public life; they also generate intense animosity that becomes integrated into the socialization processes.

- **Perception of Irreconcilability.** Societies….often see them as zero-sum and view their differences as irreconcilable. Each side perceives its own goals as essential for its own survival and, therefore, does not see a place for the concessions regarded by the other side as essential for conflict resolution. The minimum requirements for one party to reach an agreement are not provided by the other. Societies fail to develop integrative solutions and present them for public discourse."

More details—quoted from the article:
"Totality. Intractable ethnonational conflicts often concern existen-tial and basic needs such as recognition and security, the fulfillment of which is essential for existence and sur-vival. Often. therefore, they are multifaceted, touching on wider aspects of political and cultural life. The conflicts penetrate the societal fabric of both parties and force themselves on individuals and institutions. Leaders, pub-lics, and institutions-such as educational and cultural systems-become involved in the conflicts. At some stages of the conflicts, even intellectual life and scholarly inquiry become politicized as interest in the other society originates in the motivation to ``know your enemy'' and inquiries become guided by security needs and considerations.

Protractedness. Intractable ethnonational conflicts last at least a genera-tion, often many generations. Their duration means that both parties have deep-rooted animosity and preju-dice, that their collective memories are affected by con-flict-related events, and that the individuals and societies adapt their lives to the conflicts.

Centrality. The centrality of intractable ethnonational conflicts is reflected in the group members' preoccupation with the conflicts. Thoughts related to the conflicts are highly ac-cessible and are relevant to various discussions within each society (Bar-Tal, Raviv, & Freund, 1994). The cen-trality of such conflicts is further reflected in their sali-ency on the public agenda. The media and the political and intellectual elites are greatly preoccupied with the conflicts and their developments.

Violence. Intractable ethnonational conflicts usually involve violent events, including full-scale wars, limited military engage-ments, or terrorist attacks. The continual cycle of violence afflicts civilian and military casualties and causes prop-erty destruction and, often, population displacement. The violence and its vividness and saliency in each society are another reason for the conflicts' centrality in public life; they also generate intense animosity that becomes integrated into the socialization processes in each society and through which conflict-related emotions and cogni-tions are transmitted to new generations. Virtually every civilian can be the potential target of a random attack, and mundane daily decisions are affected by the conflicts.

Perception of Irreconcilability. Societies embroiled in intractable ethnonational conflicts often see them as zero-sum and view their differences as irreconcilable. Each side perceives its own goals as essential for its own survival and, therefore, does not see a place for the concessions regarded by the other side as essential for conflict resolution. The minimum require-ments for one party to reach an agreement are not pro-vided by the other. Societies fail to develop integrative solutions and present them for public discourse."

Psychological Dynamics of Intractable Ethnonational Conflicts: The Israeli-Palestinian Case; **Nadim N. Rouhana and Daniel Bar-Tal (*American Psychologist*, *53*, 1998, pp. 761-770)**

Three Takeaways—PP Relevance

- **Connect/contribute to PP**: Get further informed and include PP in peacebuilding work. It can help to navigate internal/external issues at individual-interpersonal-institutional-international levels. Link PP with SDG 3 (physical and mental health/wellbeing) and SDG 16 (peace, inclusive societies, anti-corruption).
- **Integrity is crucial yet vulnerable**: Political influence, policy development, social action, etc. are susceptible to self-justification/distortions via cognitive dissonance, moral disengagement, willfull blindness, etc). External norms and accountability are needed. Trust yourself but don't always trust yourself.
- **Live in truth and peace:** Cultivate altruism, active bystanders, moral courage, ordinary heroes, virtues, character strengths, responsible local-global engagement, etc. Build the future we want—be the people we need.
- **Add your take away(s) here:**

Global Integration (GI) is a framework we have developed and which overlaps with "global engagement"
GI:
Actively and responsibly integrating our lives with global realities
by connecting relationally and contributing relevantly
on behalf of human wellbeing and the issues facing humanity,
in light of our integrity and core values (e.g., ethical, humanitarian, faith-based).
More info here: http://membercareassociates.org/?page_id=726

Resources--Books

- *Five Steps to Strengthen Ethics in Organizations and Individuals: Effective Strategies Informed by Research and History* (2018) Kenneth Pope. (Click HERE for a summary)
- *Moral Disengagement: How People Do Harm and Live with Themselves* (2016) Albert Bandura
- *The Roots of Goodness and Resistance to Evil: Inclusive Caring, Moral Courage, Altruism Born of Suffering, Active Bystandership, and Heroism* (2015) Ervin Staub
- *Intractable Conflicts: Socio-Psychological Foundations and Dynamics* (2013) Daniel Bar-Tal
- *The Psychology of Peace: An Introduction*, 2nd Edition (2011) Rachel MacNair
- *Peace, Conflict, and Violence: Peace Psychology for the 21st Century* (2008) Daniel Christie, Trichrd Wagner, Deborah DuNann Winter
- *The Lucifer Effect: Understanding How Good People Turn* Evil (2008)
- *Mistakes Were Made (but not by me): How We Justify Foolish Beliefs, Bad Decisions, and Hurtful Acts* (2007) Carol Tavris and Elliot Aronson

GENEVA
PEACE
WEEK

Resources—various

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- *Peace and Conflict: Journal of Peace Psychology*
- *American Psychologist*, special issues on Peace Psychology (October 2013) and Psychology of Terrorism (April 2017)
- *World Development Report 2015: Mind, Society, and Behavior* (2015), World Bank
- Integrity and Accountability for UN Staff (Part One-March 2017, Part Two-April 2017) Kelly O'Donnell, *UN Special* (pdf version for parts 1 and 2 HERE)
- Ordinary Global Heroes: Moral Lives Matter, *Global Integration Update* (August 2017)
- *Doomsday: Next Stop, Global Dis-Integtration? Global Integration Update (June 2017)*
- Peace Psychology for a Peaceful World (September 2008) Dan Christie et al., *American Psychologist*
- Peace Psychology and Geneva Peace Week: Connecting Colleagues for Global Relevance (9-11 March 2018, presentation handouts, Kelly O'Donnell and Dana Townsend) Psychology and Peace Conference, University of Notre Dame

Resources--videos

GENEVA PEACE WEEK

- The Dangers of Willfull Blindness, *TEDxDubai* (2013) Margaret Heffernan
- Time to Wake Up, Transparency International (one minute)
- True Stories (short accounts from around the world of people confronting corruption) Transparency International
- Courage or Cowardice (2013, 14 minutes) TedxTalk, Mukesh Kapila
- The Psychology of Evil: How Good People Become Evil (2008, 23 minutes) *TedTalk*, Phil Zimbardo
- What Makes a Hero? (six minutes) Greater Good Science Center, Phil Zimbardo
- *Lies, Lies, Lies*, On The Media (podcast, 8 July 2016, 50 minutes). A brief overview of political lies (types and examples) mostly in the American context; the psychological reasons about how and why everyone lies; fact checking, blind belief, and more. It is organized into seven separate parts. The part entitled Our Lies, Ourselves is especially relevant for complicity.

Final Thoughts
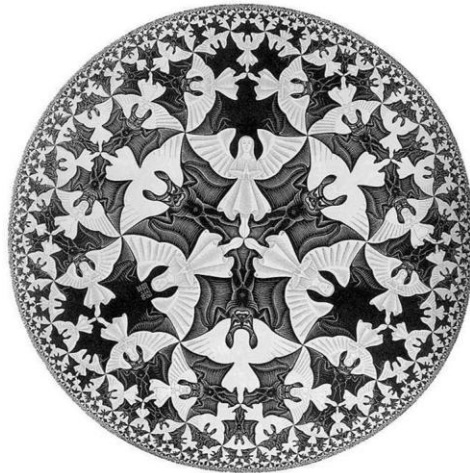
"Let the lie come into the world, and even dominate the world, but not through me."
Aleksandr Solzhenitsyn, Nobel Prize for Literature, Speech (1970)

Don't let the "lie"--mindless or intentional self-justification, moral disengagement, and wilflull blindness at all levels--hinder us from fulfilling our "political and moral responsibilities" on behalf of peace, sustainable development, and wellbeing for all.

--Image: Escher Circle Limit IV, 1960

Thank you!

Health for Peace:
Contributions from Peace Psychology

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World Federation for Mental Health (WFMH) is an international membership organization founded in 1948 to advance, among all peoples and nations, the prevention of mental and emotional disorders, the proper treatment and care of those with such disorders, and the promotion of mental health. Two examples of its work: World Mental Health Day (10 October, starting 1992) and conferences such as the International Summit on Trauma (November 2018). https://wfmh.global/

Kelly: psychologist based in Europe 30 years; focus on staff wellbeing, Global Mental Health, and integrity/anti-corruption—I bring these foci to bear on PP/peacebuilding