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„Perpetrators and Victims of Collective Violence“

25. Jahrestagung des Forums Friedenspsychologie an der Universität Konstanz, 1.-3. Juni 2012

„Täter und Opfer kollektiver Gewalt“

Abstracts

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1. Overview on Workshops & Panels

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2. Keynote Lectures

Daniel Bar-Tal (Tel-Aviv, Israel)

Socio-psychological barriers for peace making and overcoming them: Conceptions and empirical evidence from the Israeli-Jewish society

Intensive and violent intergroup conflicts that rage in different parts of the world are real. These conflicts center over disagreements focusing on contradictory goals and interests in different domains and must be addressed in conflict resolution. It is well known that the disagreements could potentially be resolved if not the powerful socio-psychological barriers which fuel and maintain the conflicts. These barriers inhibit and impede progress towards peaceful settlement of the conflict. They stand as major obstacles to begin the negotiation, to continue the negotiation, to achieve an agreement and later to engage in a process of reconciliation. These barriers are found among both leaders and society members that are involved in vicious, violent and protracted intergroup conflicts. They pertain to the integrated operation of cognitive, emotional and motivational processes, combined with a pre-existing repertoire of rigid supporting beliefs, world views and emotions that result in selective, biased and distorted information processing. This processing obstructs and inhibits the penetration of new information that can potentially contribute to facilitating progress in the peace-making process. The presentation will elaborate on the nature of the socio-psychological barriers and propose preliminary ideas of how to overcome them. The presented conceptual framework will be illustrated with empirical studies carried in Israel.

Dov Shinar (Netanya, Israel)

Media coverage of conflict: Dissonance, dilemmas, and the need for a new paradigm

Media preferences of violence/war and tendencies to incite rather than to appease have been recognized as an outcome from correlations of media psychology, culture, technologies, structures and interests with violence/war. Such correlations can encourage personal and institutional dissonance between patriotism/professionalism; agenda-setting/loss of control; and short term media memory/longer term establishment (military, etc.) memory. They impact ethical standards and provoke dilemmas of coverage adequacy; narratives' and contexts' selectivity; difficulty to detect fabrications/lies, manipulation/self-manipulation; and narrow ranges of discourse and focus. Efforts to curb such tendencies and correlations might succeed with the development of a new paradigm that might: (1) update the media conceptual and behavioral "DNA"; (2) recognize that the open networks of newer social media enhance "whistle-blowing", real time alarms, exposure, and mobilization, better than traditional media; (3) recognize global/local/"glocal", and democratic/totalitarian continua; (4) seek cumulative rather than immediate results; (5) employ predictive/interpretive coverage and follow-up; (6) legitimize and "routinize" violence-halting; and denounce incitement; (7) emphasize "thick" coverage and training (a-la Geertz); (8) use violence-halting discourse; (9) develop "constitutive-rhetoric" rather than political correctness; (10) compensate for the limitations of existing alternative styles (Peace Journalism, etc.).

3. Gert-Sommer-Award

Heide Glaesmer (University of Leipzig)

In the shadow of war: Epidemiological findings on long-term psychosocial and health sequels of World War II trauma in the German elderly

About 40-50% of those who were born before the end of WW II report traumatic experiences. These experiences are mostly war-related traumatic experiences including forced displacement, war effort, bombings or war captivity. The proportion of people with war-related traumatic experiences increases from 20% in those born at the end of WWII up to nearly 60% in the oldest age group. These traumatic experiences are related to worse mental and physical health outcomes even 60 years later. 3.9% of the elderly population is affected by Posttraumatic Stress Disorder (PTSD). Other mental disorders like depression or somatoform disorders are related to traumatic experiences and PTSD in the elderly too. Beside the mental health outcomes, traumatic experiences and PTSD are both related to worse physical health outcomes, e.g. cardiovascular diseases and risk factors in the elderly population of Germany. The traumatic experiences and the worse mental and physical health outcomes lead to increased health care utilization in the elderly. Although war-related traumatic experiences are quite common, they had long been neglected in research as well as in clinical practice. Fortunately, in the last years more attention has been paid to traumatic experiences of the war generation, and the body of evidence is growing. On the other hand, the findings underpin that a war might end with a peace agreement, but its consequences for the population will last for decades.

4. Workshops

Israel-Criticism, Coming to Terms with German-Jewish History, and Modern Anti-Semitism

1. Germans' attitudes towards Jews and Israel, and a historical perspective on peace in the Middle East

Wilhelm Kempf, Stephanie Thiel & Susanne Dengler (University of Konstanz, Germany)

Anti-Semitic, anti-Zionistic, anti-Israeli and anti-Palestinian attitudes in West- & East-Germany

The central aims of the research project that we present at this workshop were (1) to learn about the structure of anti-Semitic attitudes, (2) to learn about the way, how the media influence them, and (3) to find out, how anti-Semitic criticism of Israel can be differentiated from other forms of Israel-criticism.

This introductory paper delineates the history and design of the project. It outlines the results of our pre-study and its methodological consequences, and reports about the construction of the scales for anti-Semitic, anti-Zionistic, anti-Israeli and anti-Palestinian attitudes that we used in our survey and experiments. It describes the structure of the questionnaire and the sample of our survey and presents some results on the structure and the distribution of these attitudes in Germany.

Data collection for the survey took place the period between June and November 2010. The total sample included (1) a quota-sample of N = 998 subjects, who were representative of Germany with respect to their age, gender and school education (half of them from Baden-Württemberg, the other half from Thüringen), (2) N = 243 oversampled cases, and N = 464 participants of an online survey, with which we succeeded in locating more or less active critics and defenders of Israel.

Results of the survey indicate that (1) anti-Semitism and anti-Zionism are different attitude dimensions, and (2) while East-Germans are somewhat more critical of Israel, they have less anti-Semitic prejudices. Although they tend more strongly to put the blame for the Middle-East conflict solely on Israel, East Germans rather reject the belief in a Jewish conspiracy than the West-Germans, they rather disagree with the demand to close the books on the past, and they rather refuse to blame the Jews for their persecution.

Wilhelm Kempf (University of Konstanz, Germany)

Mental models, anti-Semitism, human rights orientation and the criticism of Israeli policy

In order to investigate whether and to what extent criticism of Israel is due to anti-Semitic tendencies, it is not sufficient to correlate Israel critical statements with anti-Semitic attitudes. We rather need to reconstruct the mental models according to which the participants make their own meaning of the Israeli-Palestinian conflict to which they take a stance.

Mental conflict models have both, an emotional and a cognitive component. The emotional component is constituted by participants' concernment for the conflict, and the emotional ambivalence of its prospects. The cognitive component is constituted by the frame according to which the conflict is interpreted and ranges from a peace frame to a war frame and from a neutral frame to a partial one.

In order to assess these components, we constructed three separate scales and applied a two-step procedure of Latent-Class-Analysis which relates them to the various facets of anti-Semitic, anti-Zionistic, anti-Israeli and anti-Palestinian attitudes as well as with participants' human rights orientation, moral disengagement, pacifistic attitudes and knowledge about the Israeli-Palestinian conflict.

The results of the study indicate that in summer 2010 more than 40% of all Germans interpreted the conflict in the sense of a pro-Palestinian frame. More than 1/4 of them according to a peace frame, almost 1/5 in the sense of a war frame, and more than 1/2 were on the edge of a war frame. However, anti-Israeli attitudes are not simply an Israel-related form of anti-Semitism. The supporters of the Palestinians split into two groups, one of which does not display any anti-Semitic tendencies, and also the supporters of Israel are not really free of anti-Semitism but rather seem to hide it behind their pro-Israeli bearing.

Rolf Verleger (University of Lübeck, Germany)

Reconstructing the 'peace frame' within Zionism

According to Kempf's recent project on relations between attitudes towards Jews and towards Israel, pro-Israeli participants do not share the view ("peace frame") that the Israeli-Palestinian conflict should be peacefully resolved. Based on the belief that such correlation of pro-Israeli and peace-frame attitudes would actually be helpful to solving the conflict, the present talk will retrieve ideas to memory that formed the mainstream of Zionist movement until about 1940. In detail, the place of Zionism in Jewish movements will be outlined, controversies led by Chaim Weizmann within Zionism will be described, and the analysis will be reported that was given by Weizmann's passionate supporter Josef Cohn in his book of 1931 "England und Palästina: Ein Beitrag zur britischen Empire-Politik [England and Palestine: A contribution on Britain's empire-politics]" regarding international politics, the mandate on Palestine given by the League of Nations, and the conflicts between Jews and Arabs in the mandated territory. In its view on the international parameters determining the Middle-East conflict, Cohn's book is still disturbingly relevant to the current political situation.

2. German media coverage of the Israeli-Palestinian conflict

Clemens Hagemann, Felix Gaisbauer & Markus Maurer (University of Konstanz, Germany)

Media coverage of the Second Intifada and the Gaza War: The interplay of text and photography

Analyzing aspects of escalation- vs. de-escalation oriented coverage of the Second Intifada and the Gaza War, a comparative content analysis of the German quality press (Maurer & Kempf, 2011) came to the conclusion that the coverage of both conflicts was much more complex and differentiated than assumed by critics, and during the Gaza War the German quality press also did its best to avoid shifting to the Palestinian side. If the German press stimulated anti-Israeli or even anti-Semitic attitudes, this was due more to a "boomerang" effect than to an anti-Israel bias in news coverage.

But escalation- vs. de-escalation oriented framing of conflicts is just one side of the coin, and there may be other features of the coverage which either counteract or reinforce such an effect. In this workshop session, we report on two studies that analyze the same press-material from two additional perspectives.

Recognizing the importance and power of photographs in contemporary print media, the first study analyses how the two conflict parties are depicted and how this might evoke hostile stereotypes. In a first step, major news themes were systematically grouped to compare general reportage patterns about the conflict parties. As a key result, Israel is primarily portrayed as military power and as having the conflict agency, while Palestine is depicted in photographs showing destruction and victims. In a second step, analyzing photographic composition and qualities in detail yielded that few solidarity potentials are offered in regard to Israel. In contrast, offers to solidarize and identify with Palestine appear more frequently and strongly, but ambivalently shift as photographs indicate suffering of violence as well as revenge and terrorist threat.

The second study seeks to shed light on the question whether the victimization of one conflict party by the other (and vice versa) has been framed in a partisan manner. Consistent patterns of stylistic features stressing or attenuating aspects of victimization and responsibility have been identified via Latent Class Analysis. It is then evaluated whether or not these news frames should be considered as systematic bias against one of the parties in the Israeli-Palestinian conflict.

Concluding, we discuss the interplay of text and photography in the construction of the Israeli-Palestinian conflict in the German media.

Stephanie Thiel & Wilhelm Kempf (University of Konstanz, Germany)

Interactions between media frames and individual frames of the Israeli-Palestinian conflict

In order to learn about the effects of the coverage we made an experiment which confronted six groups of participants with differently framed news articles which reported either about a Palestinian suicide attack in Tel Aviv or about an Israeli military operation in the Gaza strip. Each of these scenarios was framed either (1) according to a pro-Israeli war frame condemning Palestinian and/or justifying Israeli violence, (2) according to a pro-Palestinian war frame condemning Israeli and/or justifying Palestinian violence, or (3) according to a de-escalation-oriented peace frame focussing on the burdens of war for both parties. After reading the article, participants evaluated the articles on a 15-items text assessment scale and wrote an essay in which they gave their own account of the reported events.

The results of study indicate that media peace frames of violent events in the Israeli-Palestinian conflict are generally regarded as more comprehensible, less biased, more balanced and less partisan than media war frames of the same events. The specific ways in which recipients respond to the frames, however, depend on their prior knowledge of the conflict, on their positioning to the conflict and on their sensitivity to the ambivalence of war and peace for both Israel and the Palestinians. Information and/or frames which are incompatible with the individual frames tend to be devaluated and rejected, and the stricter their position in favour of one party is, the more do recipients perceive even the media peace frames as partisan.

Although the media frames did have an effect on the way, how the participants framed the events in their essays, their prior position to the conflict had the strongest impact. Though media war frames attracted more attention, the peace frames induced more readiness to deal with the subject, they were more often adopted by the participants, and left more room for their own interpretations. While participants tended to frame their essays on the Israeli military operation either in pro-Palestinian or in a de-escalation oriented way, finally, reports about Palestinian violence had a polarizing effect and led either to a pro-Israeli or to a pro Palestinian framing of the essays.

3. Young Germans', Israelis' and Palestinians' experiences and attitudes

Claudia König (University of Konstanz, Germany)

German volunteers' experiences with the Israeli-Palestinian conflict: Positioning, emotional ambivalence and emotional closeness

In Germany people usually shape their opinions about the Israeli-Palestinian conflict based on what they see or read in media. What happens, however, if people make on-site experiences of the conflict? This study analyses how young Germans' mental models of the Israeli-Palestinian conflict change during their voluntary service in Israel or Palestine. Using scales developed in the framework of the research project on "Critiquing Israel, coming to terms with the German-Jewish history and differentiating aspects of the modern anti-Semitism", the study applied a longitudinal research design. Thirty-three German volunteers answered a questionnaire on positioning, emotional ambivalence and emotional closeness before they left Germany. After a period of four months in Israel or Palestine they answered a second questionnaire. Although the study is not representative, it shows that nearly half of the participants changed their position on the Israeli-Palestinian conflict during their stay. Confirming the findings of prior research, the results indicate that the emotional closeness to one or the other conflict party plays an important role for taking a stance on the conflict. Especially participants who developed a stronger emotional closeness to the Palestinians shifted towards a clear pro-Palestinian position.

Johannes Kopf-Beck, Felix Gaisbauer & Susanne Dengler (University of Konstanz, Germany)

Coping with the German past: How German students deal with Holocaust-documentaries

In recent years, there has been a controversial debate in Germany whether and in what way different cinematic portrayals of the Holocaust affect the viewers' awareness of history and if and how they influence anti-Semitic attitudes.

The presented quasi-experimental study examines how different film portrayals of victims and perpetrators of the Holocaust interact with certain predispositions among the participants (n = 248). In a pretest, data on preexisting anti-Semitic attitudes, national identification, belief in a just world and media consumption habits was collected by a questionnaire. After filling out the pretest questionnaire, each experimental group consisting of students from East and West Germany watched one out six documentaries, covering a wide range of depictions of the Holocaust. In a posttest, the viewers' perceptions of victims and perpetrators, feelings of collective shame as well as the participants' justification of the persecution were measured by questionnaires and essays.

The results of the study suggest that reducing Jews to an exclusive victim role leads to higher blaming the victim effects. Additionally, the results indicate that the use of historical footage from Nazi-sources give rise to a stronger devaluation of Jews and is especially problematic among those viewers who are less familiar with the issue. Defensiveness was shown mainly by participants who identified strongly with Germany.

Samuel Peleg (Columbia University, New York, USA)

Normative dialogue in a multi-cultural community: an analytical and practical model

Communication allows for the transformation from discord to harmony, and thus, it is imperative for community building. Furthermore, the unity and potency of every human community hinges upon the quality of communication among the people who compose it: prosperity or decay is stipulated by the members' skills to interact with one another. The concept of community is manifold but in this paper two major criteria are identified for the existence of a viable human community: relationship of reciprocal influence, and commitment which rests on a set of shared values and norms.

The main thesis to be introduced here is that the future of a human community could be guaranteed only by maintaining a balance between particular volitions and collective responsibility. Such balance is established through normative dialogue and discourse based on constructive communication. The Israeli society, as a one rifted by ideological and moral conflicts, must develop a culture of dialogue in order to survive. The case-study explored is the mixed Arab-Jewish town of Ramla, in the center of Israel. A team of Columbia University researchers has set out to construct a collective identity in Ramla, boldly and creatively transcending religious, ethnic, cultural and lingual incompatibilities. The theory of coordinated management of meaning (CMM) was applied to investigate whether a normative community is possible in a place where for decades opinions, attitudes, emotions and values have been politically and psychologically contrasted and entrenched.

5. Panels

Panel 1: Traumatic Experiences and Posttraumatic Stress Disorder

Heide Rieder & Thomas Elbert, (University of Konstanz, Germany)

“They have hurt us” - Ideological beliefs, inter-group relation and trauma in children of survivors compared to children of former prisoners of the 1994 Rwandan Genocide

Objective: War and genocide leave long- lasting scars on the individual as well as the societal level, both of which often coincide. In this study, we were interested in how children of survivors differ from children of former prisoners in their attitudes toward local reconciliation and feelings toward each other, and how those might be interlinked with their own experience of trauma.

Method: A community-based, randomly selected sample of child survivors (N= 124) of the 1994 Rwandan Genocide was interviewed in the Southern Province of Rwanda. Attitudes toward local reconciliation and justice were rated on a Likert Scale. Feelings toward “the other group” were explored by means of a semi-structured interview. Trauma exposure was assessed by means of the Rwandan adjusted event scale (Schaal 2007) and PTSD symptoms were established by means of the Posttraumatic Diagnostic Scale (PDS). Interpersonal Problems were assessed using the Inventory of Interpersonal Problems (IIP-32).

Results: Children of former prisoners attributed genocidal violence less often to the individual level ($U= 1238.5$, $p < .001$). They showed more positive attitudes toward existing local reconciliation but not justice ($U= 1288.5$, $p < .001$). A higher level of PTSD symptoms ($U= 986.5$, $p < .001$) and interpersonal problems ($U= 1278.5$, $p < .05$) was found in children of survivors. And, PTSD symptoms correlated positively with negative feelings toward the other group ($r = -.25$, $p < .01$).

Discussion: The family's experience throughout genocide has an impact on how child survivors perceive local processes of reconciliation and the relationship to their peers. However, this effect might be moderated by their own experience of trauma.

Michael Odenwald, Marina Widmann, Jan Mikulica, David Ndeti & Mustafa Al'Absi (University of Konstanz, Germany)

Trauma experiences and posttraumatic stress disorder among Somali refugees are associated with khat misuse and neuro-cognitive impairments

After nearly three decades of civil war and internal conflict Somalia is considered a failed state. Large numbers of Somali refugees live in neighboring countries. We have recently reported on mental health and substance use of Somali refugees and active fighters. We report on the association of mental health and substance misuse with neuro-cognitive and biological measures among Somali refugees, many of them belonging to most recent wave. We recruited a non-random sample of 48 male refugees without severe health problems living in a Kenyan refugee settlement in 2011. They participated in a clinical interview, a neuro-psychological and a neuro-cognitive test battery as well as stress hormone measurements.

In 10 participants (21%) we diagnosed PTSD, in 8 (17%) psychotic symptoms. Thirty-three participants (69%) were khat users, of them 10 were binge users (at least 24 hours without interruption in last week); all of the latter fulfilled the criteria for dependence. Khat users more frequently had PTSD, psychotic symptoms, impaired pre-pulse inhibition and a changed cortisol profile. Binge users showed impaired executive functions.

Among this non-random sample of Somali refugees, we replicated the association between Posttraumatic Stress Disorder, khat misuse and psychotic symptoms. We detected a deleterious pattern of khat misuse, stripped of its cultural context and social control mechanisms, especially among the most traumatized. We demonstrated the association of excessive khat use with impaired neuro-cognitive functions and stress markers. Our findings highlight that appropriate trauma interventions need to consider the co-morbid substance problem and its functions (self-medication). We briefly report on first experiences from a pilot treatment intervention with Narrative Exposure Therapy (NET) for this group.

Giovanna Leone & Mauro Sarrica (Sapienza University of Rome, Italy)

Is parrhesia a need of perpetrators' descendants?

The paper focuses on the interplay between generational transitions, social amnesia and mature reconciliation processes. It explores the way different narratives of collective memories convey social representations of the ingroup history and address psycho-social needs of former enemies' descendants -- needs that are at the core of reconciliation processes. In particular it tests the idea that parrhesia could be a crucial need not only for victims, but also for perpetrators' descendants. An exploratory research was conducted to address this problem. We chose the case of Italian war crimes during the invasion of Ethiopia (1935-36). Due to a widespread social amnesia, these crimes are still hidden to the vast majority of descendants of the group of the perpetrators. Moreover, this knowledge is deeply incompatible with a widespread national myth (the so-called myth of 'Italians as good fellows' or Italiani brava gente: cfr. Del Boca, 1995), representing Italian soldiers as highly “humane” and unused to any cruelty. We hypothesised that, if compared to evasive narratives, detailed narratives (based on

reification arguments) of these war crimes will be more apt to clarify unwanted self-images of the in-group as perpetrator to the new generation and to promote more restorative behaviours. One-hundred and three young Italian participants read detailed or evasive narratives of war crimes committed during the invasion of Ethiopia by the Italian army. Results indicate that detailed narratives have more impact on participants, in terms of memory, emotions and restorative behaviours. Participants' identification with the in-group and their level of agreement with the shared myth of 'Italians as good fellows' also show significant effects. Our exploratory results suggest that, when the in-group is responsible for violence and crimes, the social sharing of an impartial truth - transmitted through detailed and reified arguments - seems to be a necessary step towards mature intergroup reconciliation. Links between these results and the more general problem of parrhesia as a basic need not only for victims but also for perpetrators' descendents will be discussed.

Panel 2: Nonviolence, Conflict Transformation and Forgiveness

V.K. Kool, Erica Piazza, Diana Dote, Tiffany Malinowski, Dinela Jukic & Denise Brodock-Nicotera (SUNY IT, Utica NY, USA)

Self-control and nonviolence: Lessons from Malana

This paper reports the peaceful culture of a Himalayan community called Malana, which is also known as mini Greece of India. Malana is a collectivist culture in which individual self interest is sacrificed over the interest of the community at large. Historically, this community is famous for practicing democracy for centuries and is considered as a model for conflict resolution. Our data, based on the administration of Kool and Sen's Nonviolence Test, show that they scored very high on self-control, anti-punitiveness and moral inclusiveness. In many ways, they practice *gelassenheit*, solve conflicts through referendum and remaining silent (*maunvrat*). This community is also very well known for gender equality. Photographs taken during our visit will be added to our power point presentation.

Klaus Harnack & Berno Dussel (University of Konstanz, Germany)

Do stereotypes influence preferences for conflict resolution procedures?

Mediation as an alternative conflict resolution technique is becoming more and more popular, but only little is known about the determinants that direct parties in conflict to their preferred conflict resolution procedure. The present research addresses this question. More specifically, it investigates whether and how stereotypes contribute to this selection process. Based on the Stereotype Content Model (Fiske, Cuddy, Glick, & Xu, 2002), which proposes warmth and competence as two universal dimensions of stereotypes, the present research inquires under which constellation of the warmth / competence dimensions parties in conflict seek alternative conflict resolution procedures. Participants were either primed with warmth or competence and subsequently read conflict situations vignettes describing the opposing party as being either warm or competent. Afterward, they were asked to indicate their preferred conflict resolution procedures. These ratings captured the preference in decision control, process control and rule control (Shrestowsky, 2004). Supplemental, personality and cognitive variables were measured as control variables. The results and its theoretical and practical implications for frameworks of conflict resolution techniques like mediation will be discussed.

Teresa Tuason & C. Dominik Güss (University of North Florida, USA)

Transformation of conflict for counselors

This qualitative study sought to understand the transformation process as counseling students became more multiculturally competent. In a graduate class project, students were asked to interview people who were meaningfully different from them, in terms of race, ethnicity, socio-economic status, sexual orientation, etc.. Thirty-four reflection essays on students' interviews were analyzed. Using constructivist theory as research paradigm and consensual qualitative research analysis as methodology, the domains analyzed were: a) the students' motivations in interviewing someone from a different culture, b) realizations of the similarities or differences they shared with their interviewee, c) their emotional reactions to their interviewee, and d) their realizations about their own vulnerabilities. Results show that students compared themselves with their interviewees in terms of family background, education, values, and economic resources. Through students' awareness of their emotional reactions of fear, nervousness, shock, sadness, and amazement during the interview, they experience a genuine transformation which mainly included working through their own vulnerabilities such as identifying their privilege and power, acknowledging the need to improve their multicultural skills, struggling with fully empathizing, and confronting their own difficulties, biases and inner conflicts. In essence, reflecting on their vulnerabilities allowed them to profoundly understand the vulnerabilities of those they interviewed.

Jairo Ordonez (St. Tomas University, Bogotá, Colombia)

Forgiveness: A Study of case in Colombia

My study is part of a larger study about the attitudes toward forgiveness in different countries (Congo, Lebanon, France, etc.), which is supported by the *Ecole Pratique des Hautes Etudes* (France) and the St. Tomas University (Colombia). My research examined the disposition of the Colombian citizens to forgive, specifically what, who and when could be possible to forgive.

In the 60's started a communist revolution in Colombia. It was a very violent revolution. Guerrillas Vs. the State.

After decades, some of the guerrillas got peace agreements with the Government, but many members of the guerrillas were killed by an alliance between Militaries and Paramilitaries (The case of the Patriotic Union is relatively well known, others had to leave the country, others were incorporated in the armies of the formers enemies, others tried to start a new life, and some are taking part in politics. Because of that, peace agreements in Colombia mean a brutal way to end a revolution.

Anyway, the FARC, the most important guerrilla in Colombia, developed peace negotiations with the Government from 1998 to 2002. Unfortunately, it was only a FARC's strategy to win time, control territory and become stronger.

However, some day Colombia will have to do peace agreements or any of the parts in conflict will win the war, probably the government with the military help of USA in a few years.

In any case, with peace agreement or with a military victory, it won't be the end of the violent revolution in Colombia. The end of this violent revolution needs an equal distribution of the wealth and the political power, a transitional justice, democracy and forgiveness in order to stop the vicious circle of revenge, overcome the pain and get the inner and intergroup peace.

Method: For my study, I use a questionnaire with 50 statements about conflict situations (killing, theft and fire) and actors (guerrillas, army, perpetrators, witnesses and soldier under orders). The persons should select from a scale (with 10 possibilities) their disposition to forgive. 180 persons were surveyed in two Colombian cities: Bogotá (the capital) and Ibagué (a city in a very violent zone).

Panel 3: Four Pathways from Collective Violence

Jancis Long (International Network of Psychologists for Social Responsibility)

Four pathways from collective violence

This presentation considers four pathways opening for survivors in the aftermath of collective violence: the victims' path (e.g. trauma, depression, vengeance, healing), the perpetrators' path (e.g. disappearance, punishment, re-education, restorative actions), the community's path (e.g. elements of community culture and structure that support or prevent restoration), the outsiders' path (e.g. what helps or hinders recovery at different levels). By illustrating each with a few contrasting examples, drawing on intensive reports from Africa, former Yugoslavia and the US, and the institutional interventions of the other three presentations in this symposium I hope to suggest the value of distinguishing these four pathways wherever collective violence has occurred, and of considering where choices made in a given pathway has affected the others. The crucial role of creative responses to the needs of all involved parties, in preventing new rounds of damage will be paramount throughout, with examples of actual positive and negative outcomes given. The question of stigmatizing attitudes to given members of a population as a form of collective violence will be raised. The presentation will be amenable to being used as a frame for a symposium of related papers, or to stand alone in a generally focused symposium. In either case hand-outs will be distributed of major ideas and further reading.

Ferdinand Garoff (International Federation of Red Cross/Red Crescent (IFRC) Psychosocial Centre, Copenhagen, Denmark)

Psychosocial support in emergencies, the Red Cross and Red Crescent experience and some lessons learned

Red Cross and Red Crescent National Societies have implemented community-based psychosocial programmes since the early 1990s providing victims of conflicts and natural disasters with psychological first aid, assistance, and relief that take into account stress and trauma and that is sensitive to the environment and local needs. As opposed to psychiatric counselling, such programmes used communication techniques and employed simple and easy to train skills that have achieved widely acknowledged results. Using the learnt skills of the past two decades and recognising the need for further assistance during the acute phase of natural disasters, the IFRC has developed a module that standardises the approaches volunteers can use for provision of psychosocial support (PSS) in emergencies, created kits and equipment that are easy to assemble and deploy, and provides PSS interventions in the first months of the emergency in coordination with the deployed hospitals and health units. The example of Haiti EQ shows the results of standardisation and use of the PSS Module for emergencies that was deployed with the Norwegian/Canadian Red Cross hospital and was able to provide PSS activities and interventions immediately and pave the ground for a wider PSS programme in the recovery phase.

J. Christopher Cohrs & Ö. Melis Uluğ (Queen's University Belfast, Northern Ireland)

Representations of the Turkish-Kurdish conflict: An exploration using Q methodology

Groups involved in protracted conflict tend to develop an “ethos of conflict”, a socially shared set of beliefs that allow the conflict parties to make sense of their social reality (Bar-Tal, 2007). So far, an ethos of conflict has only been researched in the context of the Israeli-Palestinian conflict, using a quantitative approach that defines the set of socially shared beliefs along one polarizing dimension. In the present research, we examined beliefs about the Turkish-Kurdish conflict among laypeople in Mersin, an ethnically diverse city in Turkey, using a more grounded approach (Q methodology) that allows multiple socially shared sets of beliefs to emerge. Based on conflict analysis (Coleman, 2003; Wehr, 2006), representations of the conflict were defined in terms of: (a) causes and issues of the conflict; (b) relationships, processes and dynamics; (c) conflict outcomes; and (d) possible solutions. Participants of Turkish, Kurdish, and Arab ethnicity sorted statements from these four domains, and their sorts were submitted to a Q factor analysis. The analysis distinguished five qualitatively distinct representations. We will discuss correlates of these representations, differences within each conflict party and commonalities between conflict parties, and implications of the findings for a peaceful resolution of the conflict.

Shr-Jie Sharlenna Wang (Rehabilitation and Research Centre for Torture Victims, Copenhagen, Denmark)

Raising a collective voice against perpetrators of collective violence: The role of victim association in contributing to the political and socio-economic empowerment process in community-based rehabilitation

The article examines a unique community-based rehabilitation (CBR) model and reports the experience of CBR participation for victims of torture and political violence in western Bangladesh. This model, developed by Akram H. Chowdhury, director of Bangladesh Rehabilitation Centre for Trauma Victims (BRCT), uses Victim Association (VA) as a vehicle for change. VAs were established with BRCT's support to facilitate the group dynamics and the empowerment process by promoting active involvement of victims and their families in civil domains. The main services include provision of emotional and juridical support, basic health care, referrals, liaison services, human rights education and micro-credit loans for victims. Two members of each VA were trained as community health workers and serve as the focal point of BRCT's network.

The research team interviewed and examined 47 out of 120 VA members in Meherpur district using both qualitative and quantitative methods for assessment. All have received education on human rights and constitutional law; 87% have participated in human rights rallies. 12% of members received loans if experiencing financial hardship. Majority reported that their economic situation improved significantly and showed fair results in muscle strength, standing balance, and emotional well-being. The VA provides a platform where the victims can share burden of trauma, re-construct their self-images and build up the capacity. VA facilitates a coalition-building mechanism which enable the victims speak in a collective voice against perpetrators.

Panel 4: Conflict Journalism

Solveig Steien (Oslo University College, Norway)

No-one ever doubts a hero

December 27th 2008, Israeli Defence Forces (IDF) started a three weeks attack on the Gaza strip, scarcely two weeks after the end of a ceasefire between Israel and Hamas. Israeli and foreign journalists were denied access to the war zone. Although there were several hundred local journalists present in Gaza, two Norwegian physicians, working as volunteers on the Shifa Hospital in Gaza city, became Western medias' and especially the Norwegian medias', eyes and ears as reporting on the conflict. In the coverage, they became the heroes from Norway, saving helpless victims and hence, the main characters in the news narrative and dramaturgy of the comprehensive war coverage. The medias' approach to the conflict may represent an ethnocentric fundament and represents an attitude of prejudice to the culture of “others”.

Rune Ottosen & Stig A. Nohrstedt (Oslo University College, Norway)

Underreporting the legal issues: A case study of Expressen's and VG's Libya coverage

This is a case study of the way The Norwegian newspaper Verdens Gang (VG) and the Swedish newspaper Expressen covered the War in Libya in 2011. Special emphasis will be put on the how these newspapers dealt with legal aspect of the warfare. The Norwegian Air Force took active part in the bombing and the Swedish Air Force participated with support functions. Given the importance the two Scandinavian countries have put on the role of UN in earlier conflicts, it's in our mind of great importance to see how the role of UN resolution 1973 was covered in the two countries. We have in many earlier research projects compared Swedish and Norwegian media's coverage in war and conflicts and in our findings we have found that the legal aspects of war coverage is an underestimated challenge. Our hypothesis will be that once again the legal aspects of the warfare will be underreported.

As a backdrop we will start with a summary of how this underreporting has presented itself in various wars starting with the Gulf War in 1991.

Nicole Haußecker (Friedrich Schiller Universität Jena, Deutschland)

Visuelles Framing von Terrorismus Opfern & Tätern

Der vorliegende Beitrag verbindet das Konstrukt Bild mit dem Framing-Ansatz und emotionspsychologischen Konzepten am Forschungsgegenstand visuelle Terroris-musberichterstattung in Fernsehnachrichten und emotionalen Reaktionen. Folgende Fragestellungen sind zentral: Welche visuellen Framingstrategien werden in Terrorismusnachrichten eingesetzt? Wie werden Täter und Opfer dargestellt? Welche emotionalen Reaktionen werden durch einzelne Bilder ausgelöst?

Studie 1 konzentriert sich auf eine quantitative Bildanalyse der Terrorismusberichterstattung, um visuelle Framingstrategien zu identifizieren. Da Framing vor allem kumulativ und konsonant in der Berichterstattung auftritt, wurden die Fernsehnachrichten von ARD, ZDF, RTL und Sat.1 über einen längeren Zeitraum (2007-2009) analysiert. Folgende visuelle Fra-mingstrategien ließen sich identifizieren: Terroristische Ereignisse, Anti-Terror-Kampf, Ter-rorgefahr durch religiöse Täter und Islamistische Gefahr. Dabei spielen in den visuellen Framingstrategien Terroristische Ereignisse und Islamistische Gefahr vor allem Opferdarstellungen eine Rolle, während bei Torgefahr durch religiöse Täter besonders Täterdarstellungen im Vordergrund stehen.

Studie 2 fokussiert auf die Emotionalisierungsstärke der identifizierten visuellen Framingstra-tegien. Dazu wurden – im Rahmen eines Quasiexperiments - die emotionalen Reaktionen auf Einzelbildebene getestet, mittels Angst-, Valenz-, Arousalindizes operationalisiert und mit den inhaltsanalytisch gewonnenen Daten verknüpft.

In Studie 3 wurde untersucht, welche visuellen Framingstrategien am häufigsten bei expliziter Angst-, Bedrohungsdarstellung sowie Dramatisierung auf verbaler Ebene eingesetzt werden.

Hermann Mitterhofer (Universität Innsbruck, Österreich)

Visuelle Verdichtung von Krieg und Terror im Bild

Im Mittelpunkt des Vortrags steht die Auseinandersetzung mit der visuellen Darstellung von Menschen, denen ein schweres Trauma durch Kriegs- oder Terrorerlebnisse widerfahren ist. Anhand von Beispielen – vornehmlich fotojournalistischen Arbeiten, denen aufgrund millionenfacher Rezeption ikonischer Charakter zugesprochen werden kann – wird der Problematik nachgegangen, welche gesellschaftspolitische Bedeutung dem „Betrachten des Leidens anderer“ (Sontag, 2003) zukommt: Welche Rolle nehmen diese Bilder in unserer Wahrnehmung von Kriegen und Konflikten ein? Welche Strategien der Visualisierung als Mittel politischer Kommunikation sind damit verbunden? Die zentrale These lautet, diese Bilder sind als Verdichtungen verschiedener historischer wie aktueller gesellschaftspolitischer Prozesse zu lesen. Mit anderen Worten, die Bilder zeigen „mehr“, als das unmittelbar Abgebildete – in ihnen verdichten sich Bild-Diskurse (Ikonographie) zu Aussagen, in denen beispielsweise das Andere oder das Fremde auf spezifische Weise inszeniert wird. Diese visuellen Inszenierungen spielen bei der Interpretation und Bewertung von Kriegen und Konflikten eine enorme Rolle. Diese These wird nicht zuletzt vor dem Hintergrund des so genannten iconic turns formuliert: Kritisch und auf Basis der neuen Bildwissenschaften ist die scheinbare Gewissheit des Bildlichen, im Falle der Fotografie als vermeintlich getreue Abbildung der Realität, zu hinterfragen.

Panel 5: Cultural Accommodation, Problem-Solving Skills and Social Epidemics

Wolfgang Frindte, Daniel Geschke & Katharina Schurz (Friedrich Schiller University of Jena, Germany)

Cultural accommodation and media usage of young Muslims in Germany

The paper reports the framework and selected results of an interdisciplinary research program to analyse the predictors of attitudes for integration versus radicalization. The research program includes inter alia a two-wave longitudinal study with German Non-Muslims (N = 100), German Muslims (N = 250) and Non-German Muslims (N = 100) and a content analysis of German (ARD, ZDF, RTL, Sat.1), Arabic (Al Jazeera, Al Arabiya) and Turkish (Kanal D, TRT Türk) TV-news reports. The theoretical approach is based on a heuristic model of cultural accommodation. Potential indicators of the cultural accommodation are specific generalized attitudes (authoritarianism, traditional religiosity), intercultural contacts, intercultural positioning (personal and group-related discrimination) and specific media usage. The main dependent variables are acculturation goals, religious fundamentalism, attitudes towards the „Western world“, towards Jews and Israel, negative towards democracy, emotions towards the Western World, acceptance of ideology-grounded group-violence. Selected results: Television is the most important source of information for Muslims and Non-Muslims; Muslims use different news channels to get political information; different media channels construct different realities. Cross-lagged analyses show, especially the Turkish and the Arabic TV-channels have an effect on anti-Israeli attitudes, on negative emotions towards the Western World and on the acceptance of ideological justified violence.

Leyla Esentürk-Ercan (Gazi University, Ankara, Turkey)

An analysis of adolescent aggression and problem-solving skills in a sample of Turkish students

The aim of this research is to analyse the relationship between the aggression levels of secondary school students and their problem solving skills based on the following variables: gender, school types, grade levels, income level of family as well as educational background of parents. A total of 542 students (217 female and 325 male) completed the "scale of aggression" and "problem solving inventory". In the analysis of the data, t-test and ANOVA were used. The following findings are found in the study:

Gender of participants leads to variation in their aggression levels. In other words, male students' levels of aggression are much higher than those of female students.

School types, grade levels and maternal educational background have no effect on the subjects' aggression levels.

Families' income levels are found to have significant effects on the subjects' aggression levels., families with higher income levels show higher aggression levels.

It is found that there is a negative significant relationship between the subjects' levels of aggression and their problem solving skills. In other words, if the subjects have higher levels of problem solving skills, then their aggression levels appear to be lower.

The findings obtained are discussed in reference to previous studies.

Alexander Katkov (National Centre of Medical and Social problems, Russia)

Psychological aspects of the social epidemics

For the period of 2001-2010, the National Scientific Centre on medical and social problems in Kazakhstan has conducted the research in the area of social epidemics. The content, epidemiological and preventive aspects of the social epidemics were studied. It was established:

1. the social epidemics are processes implicating population in Chemical dependency (alcoholism, drugs) up 7%; Psychological dependence (extremist, criminalization, gambling, etc.) up to 5%; Adaptation disorder with signs of demoralization syndrome up to 12% of the population.

2. Social epidemics reveal trends: Uncontrolled spreading; Direct and indirect interdependencies; Direct destructive social epidemics' impact affecting substantial part of the society (up to 40% of population), while indirect traumatic exposure affects society as a whole; Traditional countering methods (biological epidemics analog) are not effective at all.

3. The driving force of social epidemics spread: Increasing aggressiveness of the environment; Progressive reduction of the adaptive capacity of the population; The degradation of natural sanogens mechanisms; Delay in development of effective social self-realization.

4. Developed and tested the social epidemics countering model at the country level. Identified psychological characteristics that prevent engagement in the above mentioned epidemics; Developed software to diagnose the psychological risks to be involved in the social epidemics; To develop effective prevention programs in educational curriculum; These programmes are being actively implemented at the national level (by the end 2015.) Epidemiological studies to assess risks of people's engagement in to social epidemic.

5. Obtained the first results, showing the ability to manage the risks of people's involvement in to the social epidemic.

Leyla Esentürk-Ercan (Gazi University, Ankara, Turkey)

An analysis of mobbing and forgiveness among teachers

This study deals with mobbing experience and level of forgiveness among teachers. The sample of the study includes a total of 136 teachers working in the schools during the academic year of 2010-2011.

The data of the study were collected through the use of following data collection tools:

Heartland forgiveness scale: Heartland forgiveness scale developed by Thompson et. al. (2005) was employed to measure the level of forgiveness among teachers. This scale is consisted of eighteen items that are seven-Likert type.

The mobbing experience of the participants was measured through the administration of "Negative Acts Questionnaire (NAQ)" (Einarsen & Raknes, 1997). It was translated into Turkish and adapted to Turkish by Cemaloğlu (2007). It involves a total of twenty-one items dealing with the experience of various negative situations.

The effects of gender on mobbing experience and the level of forgiveness were analysed through the use of t-tests. The findings of the study indicate that the gender of teachers does not have any statistically significant effects on the teachers' experience of mobbing and their level of forgiveness as a response to these negative experiences.

Panel 6: Traumatic Consequences of Suicide Attacks

Ejaz Ahmed Khan & Jawwad Muhammad Shujjat (International Islkamic University, Islamabad, Pakistan)

A comparative study of PTSD, depression and psychological well-being among suicide bombing exposed and non-exposed students of International Islamic University Islamabad

The present study was carried out to examine the differences in PTSD, depression and psychological well-being among suicide bombing exposed and non-exposed students of International Islamic University Islamabad. The study also investigated the role of PTSD and depression in the prediction of psychological well-being among students. The Post-Traumatic Stress Diagnostic Scale, Beck Depression Inventory-II, and Psychological Well-being Scale were used to collect the information from participants. Sample of the present study consisted of 100 students including suicide bombing exposed (n = 50) and non-exposed (n = 50) students. Purposive convenient sampling technique was applied for data collection. Pearson correlation, Multiple Regression and t-test was applied to test the hypotheses. The findings indicate that suicide bombing exposed students exhibited more PTSD, depression and low psychological well-being as compared to non-exposed students. Similarly, PTSD, depression negatively predicted psychological well-being. Finally, limitations and suggestions were discussed.

C. Dominik Güss & Teresa Tuason (University of North Florida, USA)

Consequences of suicide attacks

Suicide terrorism, although not new, has increased in the recent wars in Iraq and Afghanistan. A suicide attack can be defined as a premeditated attack by someone who is willing to kill him- or herself and others to achieve a political goal. Research has shown that what language people use to report about the suicide attack can influence people's perceptions about the event and the causal attributions people make about the event (e.g., Güss, 2011). One of the main effects of suicide attacks are the strong emotional reactions such as fear, anxiety, anger, and helplessness. Such attacks elicit these intense emotions in the affected population, especially because the attacks are widely shown in media outlets and are highly publicized. The population lives under uncertainty and fear, thus feeling constantly unsafe. The current paper will describe a theoretical model connecting individuals' thoughts and emotions regarding suicide attacks and their relation to politicians' actions. The paper will also describe how politicians react to suicide terrorism in public speeches and consequent policies. Examples of policies of the Bush administration, the Karzai administration in Afghanistan, and the Nouri al-Maliki administration in Iraq will be referred to when discussing the theoretical model.

Amber Griffioen (University of Konstanz, Germany)

Survivor's guilt, self-deception, and autonomy: A philosophical analysis of survivor's guilt

While there is significant philosophical literature on shame and guilt, there has been woefully little written on the topic of survivor's guilt (except as a problem case that should be distinguished from other cases of guilt). In this paper, I would like to remedy this lack of discussion by looking at the connection between the guilt experienced by trauma survivors and self-deceptive irrationality. I will argue that survivors of violent trauma sometimes engage in a kind of self-deception that results in their experiencing feelings of guilt for situations that were largely out of their control, in an attempt to maintain a consistent image of themselves as full-blown agents. Perpetrators of violence almost inevitably impede or even annihilate the agency of their victims (either as an intended aim of the violence itself or as its necessary consequence). I will claim that survivor's guilt of the sort in question often stems from a motivation on the part of the survivor to self-deceptively attribute to herself in memory precisely the kind of autonomy that the violence perpetrated on her precluded her from exercising at the time and will examine the consequences of this view for our understanding of the "irrationality" of survivor's guilt.

Panel 7: Post-Yugoslavian Civil Wars and their Aftermath

Ulrike Gatzemeier (Ruhr-Universität Bochum, Germany)

National mobilization in Serbia: A discursive approach

In the late 1980ies the political atmosphere in Yugoslav Serbia was shaped by large demonstrations rallying around issues of defending Serbia's status within the federation and its national unity against internal and external enemies. This movement, aptly named the 'happening of the people' by one observer, surprised many as an outbreak of popular particularistic nationalism in the nationally structured, but stable federal Yugoslavia. One of the central questions in analysing the emergence of nationalism of this kind is the status accredited to the 'nation'. Avoiding 'common sense groupism', the task at hand is to study the contingent, event-like nature of 'nationness' (Rogers Brubaker), and the processes transforming 'banal nationalism' (Michael Billig) into more exclusionary ideologies.

The aim of this paper is to look into processes of change in the meaning of the signifier 'nation', which enhance its social and personal relevance and present the nation as being endangered, thereby making it 'happen'. To do so, a discourse theoretical, hermeneutic approach inspired by the political discourse theory of Ernesto Laclau will be

used, which does not limit discourse analysis to linguistic phenomena but aims specifically at analysing psycho-social dynamics (and in this makes reference to Lacan's and Freud's psychoanalysis as a political social and cultural psychology). It will be applied to narrative interviews with participants of said demonstrations. With this approach, a contribution can be made to understanding mobilization processes in Serbia by highlighting the change of meaning of 'nation' as it is being elevated to the lynchpin of a nationalist imaginary, no longer delimiting difference, but otherness, with the respective social implications.

Daniel Suber (Universität Luzern, Schweiz)

Serbien - ein Fall kultureller Traumatisierung?

Der Vortrag knüpft an das in den vergangenen Jahren von einer internationalen Gruppe von Soziologen entwickelte Konzept des »kulturellen Traumas« an. Der Theorievorschlag hat seither nicht nur vehemente theoretische Debatten veranlasst, sondern verschiedene empirische Arbeiten inspiriert. Die besondere Herausforderung der Konzeption insbesondere für psychologische Ansätze dürfte darin liegen, dass – entsprechend seiner konstruktivistischen Ausgangsbasis – der Trauma-Symptomatik kein (sic!) reales Trigger-Ereignis vorausgegangen sein muss. Am Beispiel des Falls des Verhältnisses der serbischen Gesellschaft zum Krieg soll die Haltbarkeit der theoretischen Annahmen der Konzeption getestet werden. Fokussiert werden sollen hierbei die im Hinblick auf die Erklärung des Kriegseintritts Serbiens entscheidenden Jahre 1989 bis 1992. Gemeinhin wird in der Literatur zum Balkankriegs praktisch unisono davon ausgegangen, dass die serbische Bevölkerung einträchtig Milošević's Kriegspolitik unterstützt hätte. Gegenüber dieser Wahrnehmung möchte ich – auf der Basis empirischer Befunde aus der Vorkriegsphase – zeigen, dass Nationalismus und Fremdenhass kein verbreitetes Alltagsphänomen in Serbien darstellten und die entsprechenden Werte unter der serbischen Bevölkerung im Vgl. zu den Nachbarrepubliken gering ausgeprägt waren. Dagegen gilt es zu verstehen, dass die vermeintliche Kriegsbereitschaft der Serben das Resultat einer bestimmten politischen Strategie und sozialen Dynamik darstellt, die sich alltagssoziologisch aufschließen lässt. Belegt werden soll die These, dass sich die Theorie des kulturellen Traumas sowohl dazu eignet, die kulturellen Voraussetzungen moderner Kriege zu begreifen als deren Folgen.

Mina Rauschenbach (University of Geneva, Switzerland)

War crimes: perceived role and the social context

Collective violence which occurred in the Former Yugoslavia, in addition to the extent of victimization it involved, differs from ordinary crimes because of the normative framework which normalized and even legitimized the crimes committed. Threatening and often untrue portrayals of the enemy were brandished by esteem figures of authority and mass media. This context of "reversed morality" persuaded many that harmful actions were morally necessary and just in the interest of their community's security and the defense of its core values. Such collective violence was enacted by collectives of individuals united by the need to defend the common interest of their group against another group which they were persuaded was threatening their livelihood and existence. This intergroup conflict thus occurred within a specific social setting whereby individuals had to choose which side they wanted to be affiliated to (e.g. identify to one group) and conform to the normative principles guiding the dynamics of this group. In this context, using a qualitative approach, we examined how individuals accused by the International Criminal Tribunal for the former Yugoslavia (ICTY) present their role with regard to the crimes they were indicted for and evaluated these perceptions against the backdrop of their experiences of the impact of group processes. Preliminary findings, based on six interviews, highlight their various perceptions of the social realities surrounding their actions, as well as of the impact of those dynamic factors on their understanding of the nature of their involvement and the motives underlying it.

Miriam Schroer-Hippel (Freie Universität Berlin, Germany)

Victims' organizations and gendered justifications of violence in post-1995 Croatia - opportunities for peace building?

Well before the violent break-up of Yugoslavia, gendered and sexualized discourses about the „ethnic other“ led to the construction of ethnicity/religion/nation as the main dividing line of conflict. The creation and demonization of the „other“ were part of discourses of self-victimization. They were used to justify the heavy militarization processes followed by armed conflict. Also in post-war, notions of self-victimization remain very relevant. In the case of Croatia, veterans' as well as victims' organizations play an important role in maintaining a victimized, feminized ethnic self. These discourses supersede the painful reflection of the own nations' share of responsibility for the outbreak of violent conflict and for war atrocities. This paper introduces a dialogue initiative in post-1995-Croatia between veterans' and victims' organizations on one side and local peace and human rights organizations on the other. It will show the role of victim's and veteran's representatives in maintaining justifications of violence as well as their possible contribution to peace building starting from a standpoint of victimization.

Panel 8: Violence and Community Values

Tim Wegenast, Matthias Basedau, Johannes Vüllers (University of Konstanz, Germany)

Clashes of denominations: exploring the conditions for inter-religious violence in Sub-Saharan Africa

Although the religion-conflict nexus enjoys all-round media presence and has been addressed by various case studies, little quantitative evidence has been gathered so far. The determinants of religious violence remain largely unexplored by macro-comparative work. Drawing on a unique data inventory of all sub-Saharan countries for the period 1990–2008, this paper analyzes whether certain religious constellations provide a mobilization-prone environment for the incidence of interreligious clashes. Based on logistic regressions, we find that specific religious structures (e.g. parallel ethnic-religious identities, horizontal inequalities, religious polarization or demographic change) as well as religious factors indicating politicization of religion (e.g. religious discrimination or incitement by religious leaders) increase the risk for religious violence considerably. Moreover, structural and politicization variables seem to interact. As expected by the "mobilization hypothesis" specific structural variables such as parallel ethno-religious identities or religious fractionalization increase the conflict potential only in combination with actual politicization.

Ayo Marie Degett (University of Copenhagen, Denmark)

Gender positioning among young men from the conflict-affected area of Northern Uganda

Several scholars and agencies that work in the field of conflict and post-conflict settings, argue that men often generate hyper-masculine and hyper-sexual behaviour patterns during emergencies, conflicts and post-conflict settings. According to gender scholars working with CSM (Critical Studies on Men), there exist an urgent need to re-evaluate these perceptions of masculinities. In 2010 I did a six months ethnographic fieldwork in the conflict-affected area of Northern Uganda, in order to address this debate. The aim of my article is therefore to help nuance the existing view on men in post-conflict Africa by employing a different lens.

My research targeted 34 male high school students who grew up in local IDP camps. Most of them lost both parents during the conflict, some were recruited as child soldiers and others had been forced to live on the streets.

What I came to realise is that establishing a successful gendered positioning among the other students in the school was essential for the social acceptance and sense of life quality for the young men. A strong vehicle for establishing this was to gain, what they called "famousness". One could gain famousness by taking certain initiatives, which I will describe in details in the article. All of these initiatives, however, are defined by being the opposite of what one might describe as typical hyper-dominant or hyper-masculine behaviour; e.g. by wearing female underwear, writing love letters or go for HIV testing. Among the group of young men who participated in my research, it seemed crucial to position oneself in specifically non-dominating and non-hyper-sexual gender roles. Instead they searched for alternatives, which is worth paying attention to when researching men and masculinities in settings of conflict and collective violence.

Alexander Shapiro (Russian Academy of Education, Russia)

Violence, community and stuttering

The purpose of this presentation is to analyze the psychological role of community values and behaviours for people who stutter. Drawing on surveys, interviews with stutterers, their families, and the members of local communities (schools, working places etc.), analyses of on-line materials and scientific literature as well as my own personal experience, I suggest that negative community behaviours toward people who stutter can be experienced as collective violence. I have studied local communities in Russia with measures of their valuation of such attitudes as inclusiveness, tolerance and requirements for members to conform, taken independently of their measured positive or negative view of stutterers. Among these were professional communities of psychologists and speech therapists communities of people who stutter (in the context of the level of their creative and socio-political activities), as well as psychological aspects of mutual interaction in those communities. Everyone has something to say and a person must be heard, including the stutterer. But in order to be heard it is necessary to have a supportive community, tolerant of the extra time this may take. This tolerance is also necessary for all non ordinary physical variations in people, both to underscore their full membership of society, their valued contributions to community, and to maximize their chances to reduce their "difference". The presentation includes references to the relevance of positive psychology, humanistic psychology and Vygotsky's cultural psychology to promoting reforms in community attitudes and stutterers' abilities to manage their condition.

Panel 9: Media Effects and Media Criticism

Monika Spohrs (University of Konstanz, Germany)

The impact of conflict presentation on cognitive representation, attitude and behavior

Investigating whether and how the escalation orientation of news coverage can influence recipients' mental concepts, their attitudes and behavioral disposition, this PhD project links existing findings of conflict, social and media impact research with each other. This experimental study is conducted within the Peace Research and Methodology working group of the Department of Psychology at the University of Konstanz. One of its central research foci is the representation of conflicts in the media and its contribution to the development of conflicts. In this context, the working group has developed criteria for the realization of de-escalation oriented coverage which have been tested for their acceptance and evaluation by the reader. Quantitative content analysis of renarrations, also employed by the research group, shows that the escalation orientation of a news article is reflected in the recipients' readers' mental models of the presented conflict (Annabring et al., 2005). Examinations of the acceptance and evaluation of de-escalation oriented print media by the readers justify their news value and hence their publication (Möckel, 2007, Schäfer, 2005, Spohrs, 2006).

This PhD project aims to combine existing insights of print media-based impact research with TV-based news material. In addition, behavioral disposition and attitude change are assessed. To this end, experiments with compilations of television news sequences framed either de-escalation or escalation oriented have been conducted with N=300 subjects.

The research revealed significant evidence for an impact of escalation-oriented TV- sequences on behavioral disposition. It also demonstrated that the direction of the framing is reflected in participants' cognitive representation. A further finding is the impact of the framing on preexisting attitudes in the emotional sphere. The acceptance and evaluation of the de-escalation oriented TV sequences differed from escalation oriented representations only in so far as the audience agreed more on the de-escalation oriented views.

Tilda Roth, Sebastian Wagner, Katharina Schurz, Wolfgang Frindte (Friedrich Schiller University Jena, Germany)

Media hypes effecting prejudice – the example “Sarrazin”

Key events can lead to an increased news coverage about interrelated topics, they can cause media hypes and possibly affect the attitudes of potential recipients. Against this background, this paper shows the results of a content analysis which examined if and to what extend the news coverage about the release of Thilo Sarrazin's book “Deutschland schafft sich ab” (“Germany Abolishes Itself”) demonstrates modes of a media hype. The main news casts of the German television channels ARD, ZDF, RTL and Sat.1 were analyzed (i.e. 1.438 news casts in the period between 16.08. and 19.09.2010 – one week before and four weeks after the preview of the Sarrazin-Book).

A second research step presents the results of a standardized survey of young German Non-Muslims and young Muslims (N = 435). The questionnaire took place during the period of time the Sarrazin-Book was published. The research investigated how and to what effect the debate about Sarrazin could have affected the mutual attitudes of Muslims and Non-Muslims.

Solveig Steien (Oslo University College, Norway)

Before and after July 22nd in Norway: How narcissism dominates the media. Some reflections on the terrorist's acts and the media coverage and discourse

How do the media reproduce the myth of Narcissus? Briefly, this paper and presentation will look into some of the new tendencies represented by the media and a growing part of journalism; infotainment and staging of the intimate sphere, as if they reproduce Ovid's 2000 years old myth about Narcissus – and Echo. Norway, a country of quite “innocence” since WW2, on July 22nd last year experienced two terror attacks, both executed by the same man, a so called loner. 77 people were killed, many injured for life. The terrorist, Anders Behring Breivik, managed to murder 8 people by his blast in the Government area in Oslo. Later he assassinated 69 young people on Utøya, an island owned by the Norwegian Labour Party's youth organization, AUF, who arranged their yearly summer camp. Of course, the media coverage has been huge ever since. The medias' and the journalists' reflections on their own role as mediators of exposing individuality, self-orientation versus their ethical and core values before the attacks, has been shallow. The importance of scrutinize and investigate the medias' transferring of values to the perception of their recipients have an actuality as never before in Norway. The discussion on the topic of journalistic core values is more or less absent.

Krisztián Pósch & Leila Preisz (Eötvös Loránd University, Budapest, Hungary)

Politically (in)correct media and peace – Call for cross-cultural research

Political Correctness (PC) as a concept is widely respected and practiced in many countries all over the world, particularly emphasized in the USA. However, PC is also under constant criticism, and challenged especially by the political right. There is little and sometimes controversial empirical data available regarding the issue. This study applies a social-cognitive psychological perspective, focusing on politically correct and incorrect language

use in the current Hungarian context by highlighting Gypsy/Roma labels. We use the Implicit Association Test (IAT), measure empathy and test the evaluation of PC/non-PC labels in different media-contexts (newspaper articles vs. television news). We also present the methodological difficulties of tracing down the effects of language use. In conclusion of our research consisting of four studies, we confirm the need of using PC language, while we point out the negative and somewhat unexpected effects of non-PC labels. We also introduce a cross-culturally applicable method in hope of more extensive future study and deeper understanding of the possible influence of PC. The understanding of the potential malevolent effects of language use in the media is essential in order to mitigate social tensions and maintain peace.

Panel 10: Anti-Semitism and Right-Wing Extremism

Teresa Voigt, Wolfgang Frindte & Peter Noack (Universität Augsburg, Deutschland)
Islamistischer Antisemitismus in Deutschland?

Antisemitische Einstellungen sind laut zahlreicher Studien in Deutschland in erheblichem Umfang verbreitet. Diese zeigen sich in unterschiedlichen Facetten, wie z.B. manifester sowie sekundärer Antisemitismus als auch Antisraelismus und Antizionismus. In diesen Repräsentativitätsstudien sind jedoch Menschen mit Migrationshintergrund bisher kaum berücksichtigt. Aufgrund unterschiedlicher historischer Wurzeln, die sich in der individuellen Identität widerspiegeln, ist eine andere Struktur antisemitischer Facetten bei Menschen mit Migrationshintergrund in Deutschland denkbar. Weiterhin ist bekannt, dass Alter, Geschlecht und Bildungsunterschiede die Ausprägung antisemitischer Vorurteile beeinflussen. Basierend auf der Social Identity Theory und vor dem Hintergrund des Nahostkonflikts sollte zudem muslimische Religionszugehörigkeit antisemitische Vorurteile begünstigen, worauf erste überwiegend qualitative Studien bereits hinweisen. Ziel des Beitrags ist zu klären, inwieweit die genannten Antisemitismusfacetten sich auch bei Menschen mit Migrationshintergrund finden lassen, ob Muslime in Deutschland verstärkt zu antisemitischen Einstellungen tendieren und ob ein Einfluss der beschriebenen demographischen Variablen vorliegt. An einer Onlinebefragung nahmen $n = 64$ Muslime ($M = 26.8$ Jahre, $SD = 7.52$ Jahre, 60.9% männlich) und $n = 77$ Nichtmuslime mit Migrationshintergrund ($M = 27.0$ Jahre, $SD = 7.24$ Jahre, 54.5% männlich) teil. Mittels faktorenanalytischer Auswertung wurden bei Menschen mit Migrationshintergrund die oben genannten Antisemitismusfacetten identifiziert. Die muslimische Stichprobe wies dabei auf allen Facetten signifikant höhere Werte auf. Multivariate Analysen erbrachten neben Bildung und Geschlecht einen signifikanten Einfluss von Religiosität auf antisemitische Einstellungen. Die Übertragbarkeit der Befunde ist aufgrund der kleinen sowie selektiven Stichprobe jedoch eingeschränkt, weitere Forschung auf diesem Gebiet ist daher dringend notwendig.

Olga Michel (Philipps-Universität Marburg, Deutschland)
Drei Artikulationsarten des Antijudaismus im Feld

Der Beitrag präsentiert drei unterschiedliche Artikulationsformen des religiösen Antijudaismus, die mit drei unterschiedlichen Modi der Weltablehnung in fundamentalistischen religiösen Organisationen einhergehen. Die Ausgangsbasis dieser qualitativen Untersuchung bilden Webers (1963[1920]) und Almonds et al. (2003) Studien zur religiösen Weltablehnung und ihrer Rolle in den Prozessen der sozialen Differenzierung, der Selbst- und Fremd-Kategorisierung sowie in den intergruppalen Beziehungen. Im Rahmen einer zweieinhalbjährigen Feldforschung in drei Organisationen „religiöser Virtuosen“ wurde untersucht, inwiefern der Modus der religiösen Weltablehnung (Welteroberung, Weltumwandlung und Weltrückzug) die mitgliedschaftsbasierte Relationsbildung bzw. die Positionierung zum „abweichenden Anderen“ mitgestalten kann. Den metatheoretischen Rahmen der Analyse bilden die Forschungsprogramme der Positionierungsanalyse (Davies und Harré 2003), der wissenssoziologischen Diskursanalyse (Keller 2005) und der Grounded Theory (Strauss 1988). Mit diesem Forschungsinstrumentarium wird die diskursive Produktion der in den „Heiligen Schriften“ verankerten und in die Gegenwart übertragenen Kategorie „die Juden“ in den ausgewählten Organisationen analysiert. Es lassen sich drei Arten der Ablehnung „der Juden“ unterscheiden, die semantisch mit drei unterschiedlichen Modi der Weltablehnung in Verbindung stehen. Indem die Weltablehnungssemantiken die Spezifität der Gruppenmitgliedschaft bestimmen, werden sie unter anderem auch auf die Kategorie „die Juden“ bezogen und äußern sich in der kämpferischen, politisch-kreativen und sich distanzierenden Identitätspolitik zu den Letzteren. Wenn im ersten Fall der Weltumwandlung, eine temporäre Akzeptanz des „abweichenden Anderen“ (unter anderem auch „der Juden“) mit einer Erwartung ihrer Konversion ideologisch festgelegt ist, zeichnen sich die weiteren zwei Fälle (Welteroberung und Weltrückzug) durch ein stärkeres Misstrauen und moralisches Verurteilen des „abweichenden Anderen“ aus.

Michael Müller & Andreas Zick (Universität Bielefeld, Deutschland)
Konforme Gesellschaft, nicht-konforme Juden?

Sind Konformisten antisemitisch? Kann der weit geteilte sekundäre Antisemitismus durch die Aktivierung sozialer Normen reduziert werden? Der Vortrag diskutiert die Beziehungen zwischen Konformität, Normen und Antisemitismus. Diskutiert und analysiert werden soll unter anderem die Frage, ob Personen mit einer konformistischen Einstellung Juden und das Judentum als eine Bedrohung ihrer Vorstellung von einer „guten

Gesellschaft“ sehen und daher antisemitischen Meinungen zustimmen. Der Antisemitismus in Deutschland hat eine lange Tradition. Eine Basis dieser antisemitischen Ideologie kann in der Zeit des 'Deutschen Idealismus' ausgemacht werden. So war es z.B. Johann Gottlieb Fichte, der der jüdischen Religion einen Staat im Staate vorwarf und forderte, assimilationsunwillige Juden zu vertreiben oder zu versklaven. Moderne Konformitätsorientierungen können dieses Denkschema abgeschwächt integrieren, indem Juden weiterhin als 'nicht-konforme Personen' wahrgenommen werden und dadurch antisemitischen Stereotypen und Vorurteilen zugestimmt wird. Diesen Grundgedanken haben wir empirisch in Surveyuntersuchungen untersucht. Es werden zwei Studien mit n = 404 repräsentativ befragten Deutschen (Studie 1) und n = 273 Studierenden (Studie 2) vorgestellt. In beiden Studien wurde der traditionelle und der sekundäre Antisemitismus sowie die soziale Konformitätsorientierung und soziale Normen zum Antisemitismus und zur freien Meinungsäußerung erhoben. Die Analysen zeigen, dass die soziale Konformität, gemessen mit einer Kurzska (basiert auf Feldmann 2003), signifikant positiv mit dem traditionellen und sekundären Antisemitismus korreliert. In der Studierendenstichprobe wird dieser Effekt repliziert und zusätzlich mit einem Strukturgleichungsmodell personale und soziale Konformität getrennt. Die Ergebnisse der Studie 2 zeigen, dass soziale Konformität separat und in Interaktion mit personaler Konformität den traditionellen Antisemitismus erklären. Darüber hinaus zeigt sich, dass Studierende, die den Eindruck haben, ihre Meinung nicht frei äußern zu können, höhere Werte beim sekundären Antisemitismus aufweisen. Soziale Normen werden in allen Modellen als Mediatoren zwischen Konformitätsorientierungen und Antisemitismus gesetzt. Auf Basis dieser Ergebnisse diskutieren wir das Verhältnis von Konformitätsorientierungen und der Bedeutung sozialer Normen im Zusammenhang zu den traditionellen und sekundären Facetten des Antisemitismus.

Irina Wolf (Institut für Sozialarbeit und Sozialpädagogik, Frankfurt/Main, Germany)

Prevention of right-wing extremism, hostility towards foreigners and anti-Semitism in Germany: Searching for the strategy?

In 2011 the German Federal Ministry for Family, Senior People, Women and Youth has launched the third federal program for tolerance and democracy and against right-wing extremism, hostility towards foreigners and anti-Semitism called "TOLERANZ FÖRDERN – KOMPETENZ STÄRKEN." Institute for Social Work and Social Education Frankfurt/M. (ISS) together with Camino GmbH have been commissioned to provide scientific evaluation of 84 existing local action plans focusing on their sustainable development and 90 newly financed local action plans focusing on their implementation. Since the scientific evaluation of the previous federal programs has never covered an aspect of *effectiveness* of such programs, ISS/Camino took the decisive step in this direction facing a number of theoretical and methodological challenges. Combining quantitative and qualitative methods of research, the institutes operationalize expected effects of the program and survey the representatives of 90 local action plans to systemize and quantify their assumptions/strategies on how to prevent right-wing extremism, hostility towards foreigners and anti-Semitism within communities with different local situations. This presentation will focus on the methodological challenges and the preliminary findings of this part of the evaluation.

Panel 11: Trauma as a Consequence of Collective Violence

Pia Andreatta (University of Innsbruck, Austria)

Psychological trauma work with victims of collective violence

In my presentation I want to focus on psychological trauma work with victims of collective violence in complex postwar context. Psychosocial work in this context is dependent on the political and human right situation, as well as trauma patterns. Decades of war leads to Sequential Trauma coming from forced displacement, life threatening events, loss and often ambiguous loss after disappearance, as well as Collective Trauma as loss of communality and therefore tearing of the 'social fabric'. After having been on a mission in a postwar conflict area I would like to reflect critically on significant determinants of our understanding of trauma. Based on own experience I want to show some conceptual inadequateness in research and practice, as long as we detach trauma from its context and convey the concept of PTSD and its cure worldwide. From this perspective I want to exemplify armed conflict as specific context of trauma-work and let the reality of war emerge through narrated stories. I would like to introduce the terms space-presence-body and basic virtues of trauma-work. Furthermore I want to illustrate group intervention with relatives who are missing family members after armed conflict.

Shari Gschaidner-Kassahun & Sahar Baidoun (Madaa Creative Center, Palestine)

The impact of child arrest: An exploratory research

Approximately 55.000 Palestinians call Silwan in East Jerusalem their home. Since 1991, approximately 380 ideological Israeli Jewish settlers, under dubious circumstances, moved into this predominantly Palestinian Arab neighborhood. Since then, confrontations between Israeli Security Forces, Settler Guards and the Palestinian community are part of daily life. The consequences of these confrontations have led to numerous arrests, detention and even death of Palestinians. Lately the number of children being detained has increased, the age gets younger, and the methods used and reasons provided by the Israeli authorities are in some cases questionable. During the conference we will present analyzed qualitative data, based on in-depth interviews with

30 parents and their children who have been exposed to confrontations. These interviews were conducted during routine psycho social home visits. We realized during these interviews that the arrests and detentions have an immense impact (physical, psychological and livelihood) on the children, parents and the community as a whole. The community also suspects that the tactics being employed are part of a bigger strategy to expedite the dislodgement and discourage the Palestinians living in Silwan.

Ulf Baumgärtner (Köln, Deutschland)

Auf der Suche nach den verschwundenen Kindern aus El Salvador

Während des Krieges in El Salvador von 1980-1992 wurden Kinder von Streit- und Sicherheitskräften entführt und verschwanden anschließend. Diese Form des Staatsterrorismus ist ein Verbrechen gegen die Menschlichkeit. Nach dem Krieg fingen Familienangehörige an, die Kinder zu suchen und wurden dabei von dem Jesuitenpater Jon Cortina unterstützt. Bereits 1993 wurden in dem SOS Kinderdorf in San Salvador drei solche Kinder, inzwischen Jugendliche, zufällig entdeckt. Jon Cortina und seine Helfer organisierten Wiederbegegnungen, die ein breites Medienecho fanden. Daraufhin baten Dutzende von Familien, auch nach ihren Kindern zu suchen, so dass 1994 ein Verein mit einer eigenen Infrastruktur geschaffen werden musste: die Asociación Pro Búsqueda de Niñas y Niños Desaparecidos. In den seither vergangenen 18 Jahren hat Pro Búsqueda 892 Fälle angenommen; 372 Fälle wurden gelöst, die betreffenden Personen in El Salvador selbst, in den USA oder in Europa wieder gefunden. 51 Personen wurden tot wiedergefunden, 228 sind ihren Verwandten nach 20 und mehr Jahren wieder begegnet; 93 Wiedergefundene haben ihre Verwandten noch nicht wiedergesehen. Das hat vor allem psychische Gründe. Die Nachricht, dass es noch lebende Verwandte gibt, die nach einem suchen, schockiert viele junge Leute, heut zwischen 20 und 30 Jahren. Erlebte Traumata werden wieder aktiviert. Viele Wiedergefundene haben Angst vor einer Reise in die Vergangenheit. Bis zu einer Wiederbegegnung und auch noch danach begleitet die psychosoziale Abteilung von Pro Búsqueda die Familienangehörigen und die Wiedergefundenen.

Monika Lauer Perez (Arbeitsgemeinschaft für Entwicklungshilfe, Deutschland)

Trauma als Konsequenz kollektiver Gewalt

Im Umfeld von Transitional Justice wird der Begriff des "kollektiven Traumas" gegenwärtig als eine Konzeption verwendet, die äußerst ambivalent zum Einen die Massivität machtpolitischer Exzesse in gesellschaftlichen Konflikten aufzuzeigen versucht und zum Anderen amoralisierend die Grenze zwischen Opfern und Tätern zu verwischen trachtet. Es ist jedoch an der Zeit, diesen Spagat einzugrenzen und das Phänomen des Traumas in einer kollektiven Form weitaus differenzierter zu betrachten. Statt auf die Definition der Posttraumatischen Belastungsstörung (PTBS) der American Psychiatric Association von 1980 aufzusetzen, die die traumatische Erfahrung als ein Ereignis mit Folgen definiert und auf eine Liste von bestimmten Symptomen reduziert, müssen die intrapsychischen Dynamiken und der Kontext einbezogen werden. Das Verhältnis zwischen Innen und Außen ist als ein komplexes dialektisches Spannungsfeld zu begreifen, welches nach beiden Dimensionen in ihrer Wechselbeziehung fragt. Zudem verleitet der Begriff „Trauma“ dazu, sich an den psychischen Folgen eingegrenzter Ereignisse abzuarbeiten, statt den Fokus auf den sequentiellen prozesshaften Charakter, den Keilson beschrieben und David Becker erweitert hat, zu verlegen. Eine Traumatisierung ist danach nicht mehr die Definition einer Psychopathologie, sondern eine Rahmenkonzeption, die individuelle und soziale Dimensionen miteinander in Beziehung setzt ohne qualitative Differenzen zu verleugnen.

Die moralische Neutralität, die durch die Verwendung der Diagnose PTBS zum Ausdruck kommt, ist zu einem nützlichen Politikum geworden, das in unterschiedlichsten Konfliktszenarien Verwendung findet und als „kollektives Trauma“ dennoch politisch - moralische Wertsetzungen beinhaltet, die Opfer und Täter festlegen.

Panel 12: Post-Conflict Processes in Rwanda and Afghanistan

Felix Gaisbauer (University of Konstanz, Germany)

You can leave the army, but does the army leave you?

The conflicts of the African Great Lakes region have brought forth thousands of soldiers and militiamen. This phenomenon is especially tangible in Rwanda, a country centered in these conflicts both by history and by geography. Trying to foster the return of former combatants into civil society, the international community has embarked on Disarmament, Demobilization, and Reintegration programs (DDR) as a tool for peacebuilding. Despite high expectancies and expenses on the practitioners' side, scientists have only recently shifted their attention to micro-level influencing factors of reintegration in the framework of DDR.

Contrasting findings from two different data sets of Rwandan ex-combatants, I will address the question of whether and to what extent reintegration can possibly be "programmed" externally. First, drawing on a profiling approach via Latent Class Analysis, I describe the socio-economic starting conditions of former Rwandan combatants when entering the formal DDR process. Secondly, I will present results from semi-structured interviews with Rwandan ex-combatants of different armed factions gathered about 9 years after their demobilization.

The data lend support to the conclusion that socio-economic discrepancies between ex-combatants in Rwanda decline over time. Yet, assistance designed to raise the prospects for income-generating activities does not necessarily – as often assumed – translate into spill-over effects on other dimensions of reintegration.

Monika Zaba & Marie Josee Kayitesi (Dresden University of Technology, Germany)

Community psychosocial workers in Rwanda: Their role in the process of reconciliation

Between April and June 1994 Genocide took place in Rwanda. Since then, each year Rwandan people celebrate commemoration period to honor the memory of victims. It has been observed that trauma sufferers are most symptomatic during commemoration period due to the confrontation with the past. Many of them experience trauma crises: moments of re-experiencing the traumatic event accompanied by loss of consciousness. This talk aims at presenting the work of Community Psychosocial Workers (CPWs) who are in charge of intervening in such cases. CPWs are volunteers selected by local authorities who are trained on help in trauma crises and on basic trauma counseling. This initiative depicts one of the existing grass-root level activities aiming reconciliation. During commemoration period CPWs are in charge of first aid on ceremonies and transferring trauma sufferers to health centers. Beside commemoration period they serve their communities as para-counselors by offering basic counseling to those in need. As most of the CPWs have experienced Genocide and are not professional trauma counselors they belong to a risk group for secondary traumatization. During the talk findings of a preliminary study on secondary traumatization conducted in this sample will be presented.

Jan R. Böhnke, Jan Koehler & Christoph Zürcher (University of Trier, Germany)

Perceptions of security and threats from actors: General trends from repeated cross-sectional surveys in North Eastern Afghanistan

Although called “post-conflict” zones such regions are often far from being free of violent conflict. The North East Afghanistan Longitudinal Study (NEA:LTS) gathers since 2007 data on the peace building, reconstruction processes and on the context in which these efforts take place. Based on survey data from 2007, 2009, and 2011 in 80 (2011: 120) villages this first presentation will focus on general trends in security perceptions over the past four years. Respondents generally indicated that the security levels have improved again after a sharp drop in 2009 and that they do not feel particularly insecure in their immediate environments. Analyzing configurations of actors of whom the respondents are afraid shows that in 2007 a vast majority did not feel threatened at all. But perceived threat levels increased, first from criminal groups and Taleban as a source (2009), and then to a situation where they feel threatened by all armed groups, including Afghan security forces and foreign forces. These trends will be contextualized first with regard to correlations with other indicators of governance and modernization and in the second talk with qualitative field data. The overall discussion will provide room to connect general trends and field data.

Jan Koehler, Jan R. Böhnke & Christoph Zürcher (Free University of Berlin, Germany)

Contextualizing perceptions of violence and levels of security in North Eastern Afghanistan: Results from qualitative data gathered between 2007 and 2011

The focus of the first presentation was on the fact that perceptions of (in-)security and the fear of actors do not necessarily correlate. They also interact in different ways with other indicators. This discrepancy may relate to semantics, i.e. to culturally coined concepts of security and fear. It also may relate to the specific social and (micro-)political reality at place. Hence, this second presentation will contextualize the general trends presented in the first talk. The talk will follow two main lines to achieve this goal. The first is the discussion of different aspects and problems when measuring “security”. What are relevant dimensions of “security” in the context of Afghanistan and how can these dimensions be used to explain differences in perceptions of actors in their ability to inflict violence? The second line of contextualization will make use of extensive field data to illustrate what these general trends mean in current case examples. How can the perspectives of an overall feeling of security and perceived threats from specific actors be reconciled? The discussion of both talks will extend to the question whether specific lessons can be learned from the situation in North east Afghanistan.

Panel 13: Collective Action Frames

Jan Sändig (University of Tübingen, Germany)

Social movements, framing, and insurgency

The outbreak of civil wars - the deadliest type of collective political violence - is still not well understood. It remains puzzling why under similar circumstances some identity groups fight violent insurgencies, whereas others do not. Analyzing violent and non-violent protests against the state by different identity groups in Nigeria, this paper shows that the main theories explaining the onset of civil war (opportunity theory and grievances theory) fail to account for the variance in behavior. The cases under analysis are the Oodua People's Congress (OPC), Movement for the Actualisation of Biafra (MASSOB), and Boko Haram. In spite of similar political context

(opportunity) and grievances, these organizations pursue different strategies: While MASSOB adheres to peaceful means, the OPC is divided into a violent and a non-violent faction, and Boko Haram fights an armed insurgency against the government. Drawing on the framing approach widely applied in social movement studies, this paper shows how and why particular frames have become dominant among the respective organizations. These differences in the framing processes, it is argued, explain the puzzling variance in behavior.

Tanja Granzow, Jan Sändig & Anne Theobald (University of Tübingen, Germany)

Collective action frames and the mobilization of violence

Rebellion and peaceful protest are two levels of conflict escalation, separated only by the use of violence involved. At which point and how peaceful protest escalates and violence erupts cannot be explained by current models of peace and conflict studies. Mobilization patterns certainly is one of the critical variables that needs to be analyzed in more detail. This paper suggests to look at the sociological model of collective action frames in order to answer the question of mobilization. Frames are collective schemata of interpretation which cannot only develop spontaneously but can also be purposefully constructed by certain interest groups in order to gear the perception of specific circumstances. The model has been widely used in social movement theory but not yet systematically transferred to the field of peace and conflict studies. Social elites as frame-developers are looked at as well as their respective target population as recipients of frames, thus creating an interactive, communication-based model of the micro-mechanisms of conflict escalation.

Anne Theobald (University of Tübingen, Germany)

Choosing violence: How framing can help to elucidate collective violence

The emergence of rebellions and civil wars is mainly explained by theories on civil war, which are largely based on statistical models. They focus on grievances within societies and opportunities enabling violent struggle. However, perpetrators of collective violence are not 'victims' of their environment, but they choose violence or are persuaded by elites to resort to it. These internal dynamics of insurgent movements are not taken into account by civil war studies that therefore cannot explain the mechanisms leading to the outbreak of violence. These shortfalls can be filled by reference to the so-called 'framing approach'. Framing allows for focusing on internal dynamics of violent movements and includes an actor-orientated perspective. Hence, it captures interactions between leadership and (potential) supporters; it traces how movements interpret their environment as well as how grievances and identities are constructed. By doing so, a framing perspective sheds light on how these factors are processed by violent movements and translate into specific strategies of mobilization and violent action.

Altogether, a framing approach can at the same time provide for a better understanding of the mechanisms causing collective violence or insurgencies as well as yield insights into the functioning of violent movements.

Martin Bruder & Roland Imhoff (University of Konstanz, Germany)

Between paranoia and social activism: Individual differences in conspiracy mentality

Conspiracy theories explain complex world events with reference to secret plots hatched by powerful groups. We argue that belief in such theories is largely determined by a general propensity toward conspiratorial thinking, a conspiracy mentality. Study 1 (N = 9,392) provides evidence for such a general factor underlying a wide range of conspiracy beliefs across three different languages. Focusing on the discriminant validity of the new construct, Studies 2 and 3 (combined N = 574) demonstrate that conspiracy mentality is related to prejudice against high-power groups that are perceived as less likeable and more threatening than low-power groups. In contrast, individual differences in social dominance orientation and right-wing authoritarianism solely predict prejudice against lower-power groups that are perceived as relatively less likeable and more threatening than higher-power groups. Study 4 (N = 1,852) shows that conspiracy mentality can motivate actions aimed at altering the status quo, thereby revealing a hitherto neglected role of conspiracy mentality in social change. In discussing these results, we argue that conspiracy mentality forms a coherent and distinct generalized political attitude related to prejudice against those in power. Despite their questionable content, conspiracy theories may be socially consequential in inspiring action to change the status quo.

Panel 14: German-Jewish Relations and Collective Victimhood

Simone Heil (Jacobs University Bremen, Germany)

Germans as facilitators in the Middle East conflict? Findings from a qualitative study

Since German policy towards the Middle East conflict has become more active in recent years, the question whether Germans can really be 'neutral' facilitators in the Arab-Israeli conflict has sparked off many heated discussions. Within the PhD dissertation 'Youth exchange and the special relationship between Germany and the State of Israel: Interdependency of structure and agency' politicians, organizers and participants of tri-lateral youth

exchanges between Germans, Israelis and Palestinians were asked about their opinions to what extent German youngsters can act as mediators in the Middle East conflict.

Overall 50 semi-structured interviews were carried out in Germany and Israel. Afterwards these qualitative interviews were transcribed fully and evaluated by conducting a content analysis. An inductive-deductive coding frame was generated for this purpose.

The results of this qualitative study show that the role of German mediation in the Arab-Israeli conflict remains a highly disputed subject between the different stakeholder groups. While on the political macro level Germans have increasingly become regarded as accepted actors in the Middle East conflict resolution efforts, on the micro youth exchange level this is less the case. The political will of using German youngsters as facilitators in the conflict is criticized by organizers of youth exchanges.

Silja Kotte & Heidi Möller (University of Kassel, Germany)

Group development over the course of a German-Israeli leadership program

German-Jewish and Israeli-Palestinian relations have been among the foci of group encounter formats in search for reconciliation and/or conflict resolution. The present study examines a particular setting, in which these relations constitute only one aspect of an overarching program aimed at developing leadership competence. The interconnection between these past and present relations as well as the participants' primary task as leaders in their respective organizations from both the profit and non-profit sectors is deliberately crafted into the program. It aims at both "developing leadership and "connecting societies". To this end, beyond genuine leadership training elements, the program also encompasses expert talks, excursions and discussions on past, current and future challenges in both societies, including the Holocaust as well as the Israeli-Palestinian conflict. Given the criticism that research on group encounters has tended to focus more strongly on products or outcomes of such encounters than on the process aspects themselves (Bar-On, 2000), the development of the German-Israeli participant group over the course of the year-long leadership program is examined in a naturalistic, longitudinal design. It is embedded in a comprehensive formative and summative program evaluation. Results regarding the group development of the first program cohort (n=20) are presented. Critical incidents in group development are identified. Selected group discussion protocols are analyzed in a qualitative way and are put into context with quantitative questionnaire results and preliminary analysis of semi-structured interviews. Specific dynamics and challenges are discussed.

Masi Noor, Nurit Shnabel, Samer Halabi, & Arie Nadler (Canterbury Christ Church University, UK)

When suffering begets suffering: The psychology of competitive victimhood between adversarial groups in violent conflicts

Inter-group Competitive Victimhood (CV) describes the efforts of members of groups involved in violent conflicts to establish that their group has suffered more than their adversarial group. Such efforts contribute to conflicts' escalation and impede their peaceful resolution. CV stems from groups' general tendency to compete with each other, along with the deep sense of victimization resulting from conflicts. We point to biases that contribute to groups' engagement in CV, describe five dimensions of victimhood over which groups may compete, and contend that such competition serves various functions that contribute to the maintenance of conflicts. Drawing on the Needs-Based Model, we suggest that CV may reflect groups' motivations to restore power or moral acceptance. We then review evidence of the negative consequences of CV for inter-group forgiveness and suggest potential strategies to reduce CV. Finally, we discuss potential moderators and directions for future research.

Jonas Rees & Philipp Süssenbach (Bielefeld University, Germany)

When victims turn into perpetrators: Emotional remembrance of collective violence and its impact on wider intergroup relations depend on perceived outgroup victim status

The paper presents evidence for the links between individuals' feelings of group-based shame regarding one specific event of historical ingroup wrongdoing and their attitudes toward unrelated current minority outgroups. Using confirmatory factor analyses, Germans' (N = 226) feelings of moral shame and image shame regarding the Holocaust are distinguished. Moral shame results from acknowledging a moral failure of the ingroup. Image shame reflects a concern about how the ingroup is viewed by others. The two forms of shame affected attitudes toward an unrelated outgroup, Turks living in Germany today, whose status as a victim group was experimentally manipulated: Participants reported their attitudes either before or after reading about mass-killings of Armenians committed by Turkish soldiers in 1915. In the after group, prejudice was higher and perceived outgroup victim status lower than in the before group. Crucially, when predicting prejudice toward Turks, shame for the Holocaust differentially interacted with perceived victim status only in the after but not in the before group: Moral shame attenuated, whereas image shame amplified negative attitudes resulting from the perception of the outgroup as perpetrators. Implications regarding perpetrator groups' emotional remembrance of collective violence and their potential for affecting contemporary intergroup relations are discussed.

6. Farewell Lecture

Wilhelm Kempf (University of Konstanz, Germany)

Anti-Semitism and criticism of Israel: a methodological challenge for peace research

One of the merits of anti-Semitism research is its sensibility for the various way, how anti-Semitism may manifest itself beyond traditional prejudice hostile to Jews. This has led to the distinction of various facets of modern Anti-Semitism that range from traditional prejudice (manifest anti-Semitism) via secondary anti-Semitism and latent anti-Semitism to anti-Semitic criticism of Israel and anti-Zionism.

One of the shortcomings of anti-Semitism research, however, is its neglect of alternative motivations that may lead to utterances that are suspected of having an anti-Semitic content. This is particularly problematic in the investigation of the relation between anti-Semitism and the criticism of Israel.

Mere correlation studies – and even experimental studies that demonstrate an increase of attitudes critical of Israel when anti-Semitism is stimulated – cannot give a satisfying answer to this problem. Participants who unconditionally support Israeli policy will certainly not harbor long-held anti-Semitic attitudes, and dyed-in-the-wool anti-Semites will not sympathize with Israeli policy. Factor analysis which as is often applied in order to study the relation between the various facets of anti-Semitism cannot give a satisfying answer either.

The farewell lecture reflects on the methodological deficits of these approaches and introduces Latent-Class-Analysis as an alternative methodology. An application to data from a recent survey in Germany indicates that manifest, secondary and latent anti-Semitism are different expressions of one and the same anti-Semitic attitude plain and simple. Criticism of Israel and anti-Zionism, on the other hand, may be motivated by other factors like pacifism and/or human rights considerations as well. Unlike correlation studies, Latent-Class-Analysis does not only demonstrate this fact but distinguishes between different groups of participants and thus allows to discriminate between those who criticise Israel out of anti-Semitic attitudes and those who do not.