17th Symposium on the Contributions of Psychology to Peace:
Peace Psychology and Global Challenges

International Network for Peace Psychology
Online from 17-19 November 2022 (18-20 November in Australia/New Zealand)

ABSTRACTS

DAY 1: Thursday, 17 November 2022 (Friday, 18 Nov in Australia/New Zealand)

Opening keynote
Peace psychology in academe: Engagement, Teaching, Research, and Defeating Bureaucracies
Winnifred Louis, University of Queensland, Australia

This talk describes how I am approaching the exciting challenge of working for peace (and the environment, and social justice, and democracy), seeking to engage students, colleagues, policy-makers, and practitioners while attempting to avoid being crushed by the workload of academia, the extraordinary and exasperating systems of bureaucratic and disciplinary silos, the oppressiveness of the climate apocalypse and the political context, and the intrusive reality of repression. I describe the logic of systems thinking that is guiding my present career experiments, and how I am attempting to create freedom of movement while navigating the perverse incentives of my research-focused university. Four initiatives are presented to invite your feedback and collaboration: 1. developing an archive of teaching materials in peace psychology to support a world open online course; 2. developing an interdisciplinary, dialogical seminar series, supporting a rapid research translation exercise I am calling Leapfrog; 3. attempting a near real-time interdisciplinary synthesis of scholarly research for particular keywords (e.g., 'peace activism'), which I am calling Forward; and 4. attempting a rolling series of field experiments testing activist campaigns in the field called WhatWorks. Should time permit I will discuss more broadly the question of 'impact' for peace psychology scholars.

Stream 1: Social movements and political and social transformation
Chair: Winnifred Louis, University of Queensland, Australia

1.1 Collective action and intersectionality

1.1.1 Intra-minority solidarity: preferred alliances type from LGBTIQA+ and feminist perspectives
Danna Galvan Hernandez, PhD candidate, Spain

The historical allyship between feminist and LGBTIQA+ movements is at risk, making crucial the stress of the intergroup similarities as well as the form the allyships take. Two groups can be recategorized as one, or work together as a coalition while maintaining their separate identities. Previous studies showed that recategorization increases solidarity and perceived similarities in advantaged groups. However, it affects differently the disadvantaged, because they lose their distinctiveness in the process (a coalition might be more effective for them).

Even if both LBTIQA+ and cisheterosexual women are disadvantaged group members,

cisheterosexual women hold a less disadvantaged position. Being women jeopardizes both groups, but LBTIQA+ women are discriminated also for having a non-normative identity/orientation. We hypothesized that they prefer different allyships, and that these preferences influence their participation in actions for LGBTIQA+ rights differently.

In a set of three correlational studies (1 (general population): N=146; 2a (LBTQA+ women): N=415; 2b (cisheterosexual women): N=318) we found that perceiving intergroup similarities was key in the cooperation indistinctively, and that both groups prefered to collaborate in a coalition rather than a one-group recategorization. However, whereas only a coalition would lead to more joint collective actions for LBTIQA+ women, cisheterosexual women were also mobilized by recategorization as one group.

These results suggest that even intergroup slight power differences due to intersectionality might play a role in the way groups choose to collaborate, and that the more disadvantaged ones get more motivated to engage in actions with others when their subgroup identities are acknowledged.

1.1.2 Conceptualizing Gender in the Global South: A Call for Intersectional Gender Analyses Across Borders

Presenting authors: Daniela Fernandez, University of Exeter, UK; C.Y. (Edwina) Wong, University of Groningen, The Netherlands

While much research and theory have been developed to tackle and inform potential solutions for gendered issues, gender inequality is still severe and largely prevalent. We consider that one of the reasons for this is because the research, theory, and solutions made to address these gendered issues are primarily based on the Global North. In this paper, we review how gender is typically conceptualized in the Global North and how it differs from how gendered issues and research are approached in the Global South. Specifically, we look at how psychological research in the Global North implicitly racializes gender as White and studies gender from a binary perspective. Moreover, we look at how internationally focusing on women's economic empowerment to wholly solve gendered issues in the Global South is insufficient and likely counterproductive. From this, we discuss the implications that can arise from this discrepancy of conceptualizing gender on actually achieving gender justice globally. We put forward suggestions for ways to expand this conceptualization of gender, including but not limited to, challenging the implicit gender binary and racialization when analyzing gender, and de-centering neoliberal and entrepreneurial standards of gender equality often used in developmental projects. By encouraging an intersectional perspective in the study of gender and gender (in)equality across borders, we hope to further conversation on how psychological research can be more inclusive of the nuances and complexities that currently remain marginalized within gender research.

1.1.3 Perceptions of Polyculturalism, Multiculturalism, and Identity in Modern Australia

Ariane Virgona, La Trobe University, Australia

With almost 50% of its current population born overseas or with at least one parent who was, the rhetoric in modern-day Australia centres around the preservation of cultural groups' traditions and values through a multicultural ideology (Dandy & Pe-Pua, 2010). However, quantitative evidence from pluralistic societies suggests that the novel ideology, polyculturalism, can better foster positive and meaningful intercultural experiences. Its focus on mutual influences across groups has been shown to increase willingness for intercultural contact and to reduce prejudicial attitudes (Rosenthal et al., 2015, 2019;

Rosenthal & Levy, 2012, 2016). Building on quantitative research highlighting the positive implications of polyculturalism (e.g., Pedersen et al., 2015; Virgona & Kashima, 2021), a contextual exploration of this ideology is required to understand its utility for social transformation in a hyper-diverse space like Australia. Thus, I conducted 44 semi-structured interviews with Australians from a wide range of ages and socio-cultural backgrounds. I asked questions to elicit people's perceptions about cultural diversity ideologies and identity and applied reflexive thematic analysis to the transcripts through several rounds of coding and theme generation (Braun & Clarke, 2021). Findings show that multiculturalism no longer captures the current Australian zeitgeist, but polyculturalism does, with its focus on inter-cultural mixing and authentic connection. Participants generally perceived that polyculturalism centres around acceptance over tolerance, scaffolded by self-exploration, inter-cultural skills, and the development of new social norms. I will discuss perceptions of these ideologies, alongside identity, and highlight how polyculturalism could contribute to creating a more inclusive and cohesive Australia.

1.2 Fear and repression

1.2.1 Power of Fear: The Sway of Large-Scale Threats on Voter Preferences
Violet Cheung, University of San Francisco, USA

Large-scale crises can impact voter's decisions in a variety of ways but the general expectation that fearful sentiments alone can make voters more politically conservative no longer stands on solid empirical ground. Considering the recent difficulties in replicating the large effect sizes associated with the terror management theory, the present paper hypothesized that the migrant crisis, the COVID-19 pandemic, and the uncertainties around COVID-19 vaccination might make Canadian voters fearful but the fear would not be enough to make them more conservative. In two studies, participants read and summarized threatening messages on a particular topic in the format of tweets, and then reported their endorsement of conservative candidates and policies. Study 1 randomly exposed 619 Canadians to neutral tweets or tweets on the migrant crisis; a pre-registered Study 2 randomly exposed 577 Canadians to the topic of COVID-19 or COVID-19 vaccination. The null hypotheses were supported although the results also included a near significant group difference and a small partial mediation. Further analyses using structural equation models revealed the flaws in the overestimation of the power of fear. Pre-existing political ideologies drove both fearful sentiments and voters' political decisions.

1.2.2 How Does the Geography of Surveillance Affect Collective Action?
Sandra Penić, University of Geneva, Switzerland

How does residing in the proximity of surveillance infrastructure – i.e., checkpoints, the separation barrier, and military installations – affect support for cooperative and confrontational forms of collective action? Cooperative actions involve engagement with outgroups to advance the ingroup cause (e.g., negotiations, joint and peaceful actions), whereas confrontational actions involve unilateral tactics to weaken the outgroup (e.g., boycott, armed resistance). Combining geo-coded data on surveillance infrastructure across the entire West Bank and Jerusalem with a representative survey of the adult population from 49 communities (N=1000), multilevel analyses show that surveillance does not affect support for confrontational actions, but instead decreases support for cooperative actions. Our analysis identifies a new, community-level mechanism whereby surveillance undermines cooperative actions: through limiting the shareability of (alternative) conflict narratives that challenge dominant 'us vs. them' perspectives. These effects are empirically robust to various individual- and community-level controls, and to potential issues of reverse

causality and residential self-selection. These findings document how, in effect, cooperative voices and the fabric of social communities become the first casualties of surveillance. They also speak to the importance of considering contextual factors and thus have broader implications for the socio-psychological study of collective action.

1.2.3 From Helpless Victims to Empowered Agents: Representing Martial Law Victims across Evolving Democratic Conditions in the Philippines
Erwine S. Dela Paz, Ateneo de Manila University, Philippines

Remembering authoritarian rule violence entails the production of narratives about its victims. Rich scholarship tackles such processes, but often ignores their changing structural contexts by viewing them within a single time frame. Drawing on social representations theory, we posit that especially for younger democracies in the Global South, shifting democratic conditions transform societal constructions of victims. We examine these dynamics in the context of martial law atrocities in the Philippines, using a corpus of broadsheets (N=506) spanning six Philippine presidencies after the fall of the Marcos dictatorship. Using a mixed methods approach, we extract social representations of martial law victims and compare their salience over time with V-Dem indices of Philippine liberal democracy. During presidencies with lower-than-average democratic indices, martial law victims were more saliently represented as repairing broken lives while reliving pain and suffering against the backdrop of paralyzing government systems more focused on reinforcing counterinsurgency measures. In contrast, during presidencies with higher-than-average democratic indices, social representations of enacting laws to support and recognize victims were more salient. But these also coincided with social representations of the government competing with victims for resources and absolving oppressors from past atrocities. Our findings suggest that democratization may reframe targets of political violence from helpless victims to empowered agents of change. However, improved democratic conditions may also invite forgetting of collective violence as the nation prioritizes social development. Implications are discussed for theorizing political victimhood against changing structural contexts and supporting reparative practices of collective memory in Global South democracies.

1.3 Collective action and allyship
1.3.1   Developing a typology for allyship action in conflict settings
Özden Melis Uluğ, University of Sussex, UK

Allyship in collective action has recently received much social-psychological attention, yet, far too little attention has been paid to allyship in conflict settings. In the current contribution, we provide a multi-dimensional typology of allyship action in such settings. First, we briefly review the literature on allyship in conflict settings. Second, we introduce the typology by differentiating allyship based on the a) actors of those actions (i.e., individuals, collectives, and societies), b) targets of those actions (i.e., victim- vs. perpetrator-focused), and c) types of those actions (i.e., low- vs. high-cost action). Third, we illustrate the typology with real-life examples from the Ukraine-Russia conflict as well as global conflict contexts. This typology has both theoretical (e.g., plurality of peace and allyship actions) and practical (e.g., specifying and measuring allyship more clearly and precisely) implications for researchers, policymakers, and activists. We discuss how future studies can benefit from this typology and provide novel ideas to test different types of allyship action in conflict settings.

1.3.2 Developing a Typology of Public Support for Social Movements: A Systematic Review of the Psychological Literature

Sam Vo, University of Edinburgh, Scotland

Purpose: In the current review, we set out to document and assess how public support for social movements has been measured in the psychological literature. We aim to demonstrate that existing measures of public support are insufficient, and address this by providing a systematic typology of support.

Background: Despite being a key indicator of success for social movements, no formal conceptualisation of public support for social movements exists in the literature. Studies of public support often employed measures that combines different types of public support into a single index. This approach to measuring public support does not reflect the complex and multidimensional nature of the construct.

Methods: We conducted a systematic review of the psychological literature on public support (k = 109, n = 644), where the population of interest was members of the public who do not have any previous activism experience. Data were harvested from two databases: Web of Science and PsycInfo, and synthesised using narrative review.

Results: From this data, we developed a typology of public support for social movements where support is separated into three sub-types: attitude, behaviour, and behavioural intention. Furthermore, we demonstrated that public support varies in terms of forms, cost, target, perceived normativity, and use of violence. These dimensions drastically change the nature of public support and thus warrant further methodological considerations in future research.

Conclusions: Findings from the current review highlight key components of public support. Additionally, the proposed typology serves as a theoretical foundation for a formal conceptualisation of public support for social movements in future research endeavours.

1.3.3 Integration and urban citizenship: Re-approaching refugee integration through active constructions of place-attachment to the city.

Anastasia Zisakou & Dr. Lia Figgou, Aristotle University of Thessaloniki, Greece

The current research aims at exploring refugee integration and belonging through active constructions of place-attachment to their cities of residence in Greece. For the purposes of the current study, 25 walking interviews with refugees from Afghanistan, Egypt, Iraq, Iran, Pakistan, Palestine, Somalia, and Syria were conducted in the cities of Athens and Thessaloniki. Thematic analysis indicated three main themes: The first constructed the city as a transnational node and as hybrid spatial communities; the second as a site of everyday activities, while the third as a protective human network. These constructions constituted the ground for approaching integration in Greece as a matter of local experiences and multilevel connections with urban networks. Moreover, refugees were positioned as active and skilful urban actors through identifications with places, integration into existing networks, and the creation of new ones. Discussion juxtaposes these constructions to Greek state policies and public discourse representations of refugees as "passers-by" and of Greece as a transit country and proposes to rethink integration through urban citizenship and the process of "becoming local". The latter can be considered an important and necessary step in the struggle for peaceful co-existence and expansion of social and political rights.

Stream 2: War, conflict and peacebuilding
Chair: Siew Fang Law, University of Melbourne, Australia

2.1 Theory Driven Research in Peace Psychology

2.1.1 Individual Differences Explaining Support for Peace: The Role of Personality Traits, Worldviews and Prejudicial Ideologies
Stylianos Syropoulos, University of Massachusetts Amherst, Psychology of Peace and Violence Program, USA

The current investigation examined how social worldviews influence attitudes towards intergroup conflict. Across 3 studies (N = 1792) we found that believing that the world can be a harmonious place related to increased support for conflict resolution and decreased support for conflict perpetuation, with an opposite pattern of results observed for belief in a dangerous world. These associations remained significant two months later (Study 3), after accounting for the BIG-5 personality traits (Study 1), and dispositional optimism and aggression (Study 2). Two key prejudicial ideologies, right-wing authoritarianism and social dominance orientation, as well as collective angst mediated the association between worldviews and conflict attitudes. Other worldviews such as belief in a competitive world (Study 1) and belief in a just world (Study 2) were accounted for with no changes in our results. Harmonious and dangerous worldviews are thus considered key antecedents of intergroup conflict attitudes, prejudicial ideologies, and existential concerns about the continuity of one's ingroup.

2.1.2 Soft cyber terrorism and support for violence, the case of Israeli- Palestinian conflict
Snehashree Mukherjee, University of Haifa, Israel

Does exposure to soft cyber-terrorism prompt support for violence against domestic political actors? Which psychological mechanism is responsible for this change in political attitude? Even though there is extensive research available on the increasing exploitation of cyberspace by terrorist organisation, there is a considerable gap in the literature in connecting the psychological and political consequences with the exposure. To make soft cyber-terrorism less effective, we need to identify and isolate contents capable of causing psychological distress, which may lead to an increased preference for violence. Through a controlled, randomized online experiment, we exposed respondents (n=603) to videos released by militant organizations consisting of elements of conventional terror and characteristics of cyber-terrorism. Findings indicate that exposure to soft cyber- terrorism give rise to significant anger and threat perception. Furthermore it is demonstrated that anger serves as the key mediator between exposure and individual support for violence.

2.1.3 Anticipations of Outgroup Hostility Moderate the Relationship between Self-Sacrificing Prosociality and Outgroup Harm
Dashalini Katna, Nanyang Technological University, Singapore

Naturally, most group members would willingly undertake risks to harm an outgroup that exhibits explicit threats to the ingroup. Yet, in more ambiguous situations with a clear absence of outgroup threat, highly self-sacrificing members with a tendency to over-interpret threats may perceive the outgroup as a danger. This anticipation for outgroup hostility may consequently stimulate costly actions to pre-emptively harm the outgroup. This study hypothesized that anticipations of outgroup hostility will moderate the relationship between self-sacrificing prosociality toward the ingroup and outgroup

aggression, when there is no clear outgroup threat. Participants played an intragroup decision-making task that measured self-sacrificing prosociality, followed by an intergroup decision-making task which measured personally-costly pursuit of outgroup harm. In the intragroup game, participants chose between refraining or volunteering to hear a specific duration of aversive noise for their group. Volunteering indicated high self-sacrificing prosociality. In the intergroup game, participants allocated aversive noise toward the ingroup, the outgroup, and/or keep for themselves to hear. Self-sacrificing prosociality predicted heightened outgroup harm, only in the absence of outgroup threat and among members who strongly anticipated outgroup hostility. Even in the absence of salient and direct threats from an outgroup, highly self-sacrificing members who strongly anticipate outgroup hostility may prioritize the preference to aggress against outgroups over altruistically undertaking the harm for themselves. Desiring to protect their ingroup, highly self-sacrificing members with strong sensitivity in detecting potential dangers may over-construe threats toward non-provocative outgroups and engage in preventive attacks, thus posing as greatest risks for initiating intergroup conflicts.

3. Invited Panel

Presentation of the book: 'Human Rights Violations in Latin America. Reparation and Rehabilitation'
Elizabeth Lira, Ruth Vargas Forman, Sebastian Smart, Wilson Lopez Lopez

This book was published by Springer in 2022 in the Peace Psychology Series. It is divided into six sections and 19 chapters, giving an account of the reality of 10 countries. The authors come from Guatemala, Mexico, El Salvador, Colombia, Venezuela, Brazil, Uruguay, Argentina, Peru, and Chile. Their publication contributes to the knowledge and understanding of psychological practices in Latin America with victims of political violence and human rights violations in recent decades.

The book will be presented by two authors, Ruth Vargas Forman, and Elizabeth Lira. Sebastian Smart, regional head in Valdivia (Chile) of the National Institute of Human Rights, will analyze the perspectives of this contribution. The session will close with a final commentary by Wilson Lopez of the Javeriana University of Colombia.

DAY 2: Friday, 18 November 2022 (Saturday, 19 Nov in Australia/New Zealand)

Stream 3: Psychosocial wellbeing and peace
Chair: Mike Wessells, Columbia University, USA

3.1.1 Biopsychosocial (mental) health and peace. The challenges of psychology in transitional contexts of violent conflict
Wilson López López, Pontificia Universidad Javeriana, Bogotá, Colombia

3.1.2 Beyond victim participation and consultation: Transitional justice and psychosocial issues
Brandon Hamber, Ulster University, Northern Ireland

3.1.3 MHPSS in peacebuilding: Laying a foundation for integration
Friederike Bubenzer, Senior Peacebuilding Consultant, South Africa

Stream 4: Culture, religion and peacebuilding
Chair: Reeshma Haji, Laurentian University, Canada

4.1.1 Inclusive-Exclusive Attitudes among Indonesian College Students: Lessons from Pancasila Civic Education Classrooms
Yayah Khisbiyah, Universitas Muhammadiyah Surakarta, Indonesia

Socioreligious diversity enrich social capital when managed justly, but identity politics twist it as a burden and a threat. Previous research found that extremism and intolerant attitudes linger in pluralistic Indonesia. This research probes more by looking closer into college students who took Pancasila civic education, a compulsory course that aimed at cultivating inclusive and egalitarian attitudes towards diversity and upholding social justice. Respondents are 190 students from 11 universities in Java, 25.8% males and 74% females, all already took Pancasila course. Exploratory analyses of online questionnaires show that, even within Pancasila classrooms, 29.5% students experience gender segregation. Pancasila lecturers divided male and female students sit separately, with females at the back or at one side of the room to not distract males with their femininity. 30.5% students did not get course materials on topics of women's struggles and contributions to the nation building and development programs. In terms of socioreligious diversity, 27.4% students consider the act of criticizing followers of other religions as natural, 30.5% avoided in varying degree collaboration with different ethnic and religious groups, and 42.1% believe in varying degree that minorities must follow the majority and do not need protection. These results show that a significant number of students do not respect diversity by holding exclusivism and intolerant attitudes in social relations. Results point to the direction for the need to revitalize, contextualize, and institutionalize Pancasila's values in higher educational setting to advance peace in Indonesia.

4.1.2 Museums as Peacemakers – Case Study Aga Khan Museum
Ulrike Al-Khamis, Aga Khan Museum

This talk will provide an introduction to the Aga Khan Museum in Toronto, opened in September 2014 with the mandate to foster pluralism and bridge cultures through the arts. The talk will provide an introduction to the potential of a Museum like the Aga Khan Museum to use its objects, exhibitions, and public programs to engender intercultural

dialogue and understanding, before focusing on a particular masterpiece in the collection as a catalyst for contemporary conversation around peacemaking beyond differences.

4.1.3 Are you Northern Irish? An investigation of superordinate identity in direct relation to a contact situation, including potential mediation from subordinate identity
Dean Polly, Queen's University Belfast

Despite the relative peace that has followed the Good Friday Agreement, Northern Ireland continues to typify a contentious society with conflict centred on the principle of opposing identities. Catholic nationalists believe the north should be united with Ireland, while Protestant unionists believe Northern Ireland should remain under the jurisdiction of the United Kingdom. This conflict permeates the daily functioning of Northern Ireland perpetuating notions of bias, prejudice and resentment between both groups. The current study used a sample of post primary schools in Northern Ireland (n= 2005) obtained from a secondary data source. Investigation sought to discover if intergroup contact between opposing Catholic and Protestant community backgrounds influenced identification with a superordinate Northern Irish identity. Further consideration was given to the potential mediation of this relationship via subordinate community background identity. Results showed significant relationships between all three variables including the mediation model itself, meaning subordinate identity strength mediated the relationship between contact and superordinate identity. Findings of all relationships within the model including the model itself contribute to ongoing identity psychology literature surrounding Northern Ireland, including implications for understanding community relations and superordinate identity use.

4.1.4 Distinct religious primes and evaluations towards religious and non-religious others: The moderating roles of religious quest and fundamentalism
Erika Galati, Laurentian University

Research has shown that priming religious cognitions can have differential effects on attitudes towards religious outgroups. However, recent work has suggested that these differential effects may depend on aspects of religiosity that are made salient during the priming task. The present research applied construal level theory to evaluate the effects of abstract and concrete religious priming on evaluations towards religious and non-religious others. The moderating roles of religious quest and fundamentalism were evaluated in a sample of Canadian Christian university students (N = 125). Multiple moderated regression showed that individual differences in religious quest and fundamentalism significantly interacted with the priming manipulation to predict evaluations towards Christians and religious others. Abstract religious primes predicted significantly less favourable evaluations towards Christians and religious others for those high in quest; for those low in quest, abstract religious primes predicted more favourable evaluations towards Christians and religious others. Concrete religious primes predicted significantly less favourable evaluations towards religious others among those high in religious fundamentalism. The implications of the present research suggest that the effects of abstract and concrete religious priming on attitudes towards religious others may depend on individual differences in religiosity.

Stream 5: Young people and peace
Chair: Laura Taylor, University College Dublin, Ireland

5.1 Recovering from war and peace education

5.1.1 Resilience of youth during the war as a factor in their emotional well-being
Svitlana Derevyanko, T. H. Shevchenko National University, Chernihiv Colehium, Ukraine

Modern scientists define resilience as a set of adaptive abilities that help a person survive in extreme life conditions. The content of resilience consists of: values, positive thinking, self-efficacy, mutual support, emotional intelligence. In our psychological study, a connection between the psychological stability of young people and their emotional intelligence was established (the ability to quickly switch from negative experiences to positive emotions, the ability to make a positive emotional adjustment for later life). We have proposed methodical developments aimed at young people who have experienced the psychological impact of war, by strengthening the potential of one of the resources of resilience, as well as a means of social support.

5.1.2 Rebuilding Hope – sequential trauma approach for a healing intervention with children effected by the so-called Islamic insurgency in northern Mozambique
Boia Efraime, Jr., Rebuilding Hope (ARES), Mozambique

After the first multiparty elections in 1994, resulting from the peace agreement between the Mozambican government and the Mozambican National Resistance (RENAMO), a psychosocial and psychotherapeutic project was developed mainly in southern Mozambique to assist the children impacted by war, particularly the former child-soldiers.
In nowadays the northern province of Cabo Delgado lives an armed conflict with very frequent terrorist attacks since 2017, which lead to over 1 million internally displaced people (IDP). Around 50% of IDP are children. So, how can the past experience of this project, designed by the Mozambican NGO "Rebuilding Hope", (ARES), be used now in the current intervention with children displaced by the so-called Islamic insurgency?

This paper will explore similarities in the impact of military violence on children and highlight differences, particularly related to the need of designing a psychosocial and mental health intervention in an ongoing conflict that takes in consideration the sequential nature of the traumatization, namely, the atrocities that children experienced while in the war affected region, their current traumatic experiences as refugee or children in movement and the need to prepare them for their return to their home villages, when the war subsidies, and consequentially the confrontation with the loss of the family members, friends, propriety that occurred there.

5.1.3 Challenges for generational relief in a rural peace process
Claudia Tovar-Guerra, Pontificia Universidad Javeriana, Bogotá, Colombia

The presentation will show the results of a participatory Action Research that aimed to support the training of rural youth for community leadership and, in turn, to know the configurations of their political subjectivities from that training. The proposal, designed with young people and other members of the community such as leaders and teachers, seeks to guarantee the generational renewal of the process of civil resistance and peacebuilding in Micoahumado (south of the department of Bolívar in Colombia), a town historically affected by the prolonged armed conflict in Colombia.
The young participants displayed five tensions that reveal the great challenges of their role as leaders: 1) between progress and peasant way of life; 2) between personal and collective projects;3) between legitimacy and legality; 4) between the desire for peace and the fear of being without guerrilla authority; 5) between agriculture and environmental protection.

Additionally, these show the continuities and ruptures with the positions of their elders. A brief historical and social context will be given; the methodology used (constructed with the young people) will be described and the results of the work carried out will be discussed in more detail. Finally, it will be shown that the subjectivation of the participants is an expression of "political subjectivity for life", a concept built with this community in previous works.

5.1.4 Partnerships for Peace and Restoration: A Peace Education Collaboration Across University, Communities, and Schools
Gabriel Velez, Marquette University, USA

Over the last several years, Marquette University's Center for Peacemaking (CfP) has employed a restorative and community- and student-engaged framework to develop its peace education programming, Peace Works (PW). The work has centered on developing a curriculum that fosters young people's development as leaders of peacemaking and peace building, while being responsive to the needs and perspectives of educators, families, and these students themselves. Building on this work, PW has also become a central pillar of two innovative local initiatives to address the growing concerns about youth well-being and mental health: the Success Center - a restorative focused behavioral intervention program for Milwaukee Schools - and the 4 Schools Mental Health Initiative - a multi-tiered mental health program for Black students and their families. These programs focus on promoting resilience, teaching strategies for personal peace and for nonviolent intervention in conflict, and building health relationships. In the proposed panel, we will bring together researchers, peace education specialists, and students to discuss these various initiatives. We will start by introducing PW and describe how a collaboration led by administrators, educators, families and students helped develop it into an online toolkit of resources. Then, we will describe our two initiatives with a focus on the partnership building in each, as well as how PW serves as a central pillar in each effort. Finally, we will facilitate an open discussion with the audience about peace education with a restorative lens, multi-partner collaborations rooted in peace building, and using restorative lenses to support student well-being.

5.1.5 Peace education in the mainstream: Building communities of practice.
Hans Svennevig, IOE, UCL's Faculty of Education and Society, UK

Peace education has never been more important than it is today. Despite its long history, peace education has never found a place in curricula that it deserves. Now, in the face of war in Europe, educators are demanding resources, knowledge and strategies to develop students' understandings of this conflict, and human conflict more generally. At UCL we have launched the Peace education Special Interest group to bring together practitioners including teachers and charity workers with academics to share practice and ideas to mainstream peace education – building on UN sustainable development goal 4.7. In this symposium we would share our experiences in building this community of peace educators, what has worked and what we need further support with, how academics can put into practice their research and work with teachers and charity workers on the ground. We would share insights of those that have contributed to the group including academics at Vassar College, USF and UCL such as Professors Monisha Bajaj, Maria Hantzopolous, Douglas Bourn and Hugh Starkey, or CEOs such as Giles Duley from Legacy of War Foundation, as well as charity workers in peace education and teachers and student teachers who have taught peace in their curriculums. We are working to mainstream Peace education in all levels of education, school, further and higher education by raising its profile to reveal its

relevance for social justice. Establishing its crucial role in the health of society, from critical thinking, media literacy, to environmental responsibility and democratic agency.

5.2 Diversity and intergroup contact in a post-accord setting

5.2.1 Age-group differences and predictors of prejudicial attitudes among adolescents towards Irish Travellers and asylum seekers/refugees in Northern Ireland.
Dearbhail Lynch, South Eastern Health and Social Care Trust & Queen's University, Belfast, Northern Ireland

As a consequence of its post-conflict status, in the past two decades Northern Ireland (NI) has seen an increase in immigration and the number of people who report being from an ethnic minority background. Alongside this however is a worrying trend of rising levels of racist hate crime, increasing by 47% between 2004 and 2021 (Police Service of NI, 2021). Despite prejudice presenting as an intractable social problem within NI, research into the development of prejudice towards specific minority groups in the region remains limited. This secondary analysis utilised data from a NI peacebuilding programme (n=2484), examining young people's (age 14-24) attitudes towards Irish Travellers and asylum seekers & refugees. Blending insights from social learning (Bandura, 1977), contact (Allport, 1954) and cultural marginality (Hayes & Dowds, 2006) theories, this study explored age-group differences and predictors of prejudicial attitudes towards each minority group. Regression results indicated that late adolescents (18-24 years old) had more positive attitudes towards both Irish Travellers and asylum seekers & refugees than middle adolescents (14-17 years old). Contact quality was the most influential positive predictor among all adolescents. Beyond contact quality, there were differences in the predictive value of social context variables for prejudicial attitudes between age-groups. Further findings indicated that among middle adolescents, males and individuals from a Protestant background were more likely to report higher levels of prejudice. These data reinforce the need to apply interventions to groups at higher risk of developing prejudicial attitudes and the necessity for youth peacebuilding programmes within NI.

5.2.2 That's What Friends Are For! Cross-Group Friendship and Extended Friendship as Moderators of the Relationship Between Negative Intergroup Contact and Empathy Among Adolescents in Northern Ireland
Anna Bourke, Queen's University, Belfast, Ireland

Northern Ireland is a society characterised by historical conflict and persistent division, despite its transition to relative peace in recent years. Within this context, negative contact experiences between nationalist and unionist communities may have adverse effects on intergroup relations. This study used secondary data analysis to investigate the moderating effects of cross-group friendship, a form of high-quality positive contact, and extended friendship, a form of indirect positive contact, on the relationship between negative intergroup contact and intergroup empathy among adolescents. Results showed a strong negative relationship between negative intergroup contact and empathy. Both cross-group friendship and extended friendship were found to be significant moderators of this relationship, such that they buffered against the negative contact effects. The moderation effects of extended friendship were only marginally weaker than those of cross-group friendship. These findings are suggestive of the potential for direct and indirect contact interventions to protect against adverse effects of negative intergroup contact experiences via the promotion of cross-group friendship development.

5.2.3 Scale validation: Testing comfort levels of students discussing contentious topics in the Northern Ireland classroom

Laura Jones, Queen's University Belfast (Belfast) - School of Psychology, Ireland

Discussing contentious topics in post-conflict societies assists in peacebuilding. In Northern Ireland, tensions between communities (Catholic & Protestant) remain high particularly within its complex education system. No scale exists to measure student comfort levels discussing contentious topics with members of the 'other' community, thus this study sought to test validity of a scale that does just that within Shared Education and integrated schools in Northern Ireland. Secondary data was utilized from a five-wave longitudinal quasi-experimental study on improving intergroup relations in Northern Ireland. From this, 2712 participants were utilized, consisting of a cross-section of students in Year 12. An Exploratory Factor Analysis was conducted on 10-items relating to contentious topics within the questionnaire administered to test construct validity. Analyses showed one factor loaded accounting for 63.5% of the scale's variance, evidencing the scale's validity. To further test the validity, an independent t-test was conducted on Shared Education and integrated schools, revealing a statistically significant difference ($p<.003$) showing higher comfort levels discussing contentious topics in integrated schools. Similarly, a one-way between-subject ANOVA on school sectors (maintained, controlled, integrated) indicated a significant difference ($p<.009$) between maintained and integrated schools and a marginally significant difference ($p<.086$) between controlled and integrated schools such that students attending integrated schools were more comfortable engaging with CTs. Implications for this study include utilizing this valid scale to measure student comfort levels discussing contentious topics in post-conflict societies to highlight existing issues, and introducing interventions that may ultimately result in peace between outgroups.

DAY 3: Saturday, 19 November 2022 (Sunday, 20 Nov in Australia/New Zealand)

Stream 6: Climate change and peace
Chair: Ann Sanson, University of Melbourne, Australia

6.1.1 Climate change, peace and conflict: Intersecting issues
Ann Sanson, University of Melbourne, Australia

The reality of the devastating impacts of climate change is becoming more blatant with almost every news report – unprecedented heatwaves, floods, wildfires and droughts are occurring worldwide, and we know that worse is to come. These events are causing widespread suffering and deprivation, and creating and exacerbating the likelihood of conflict and injustice (from interpersonal to international). Examples include violence arising from competition over increasingly scarce resources like food, water, shelter, and habitable land; and the forced migration of millions of people whose attempts to find a safe haven can contribute to the rise of racism and populism in receiving countries.

Principal drivers of climate change are fossil-fuel-based industrialisation and the highly consumerist lifestyles of people in the Global North, but its impacts are worse in the Global South. Impeding efforts to achieve the Sustainable Development Goals, it acts to increase inequities and inequalities within and across societies, exacerbating structural injustice. Further, climate change impacts on children and young people more than adults, creating intergenerational injustice. Surveys show that most people today, especially young people, are fearful of the impacts of climate change on their future lives. All these issues make it clear that climate change is a critical issue for peace psychology today. The following talks illustrate some of the ways in which we as peace psychologists can respond to this existential threat.

6.1.2 Peace psychology, the nuclear threat and the climate crisis: Parallels and lessons
Judith Van Hoorn, University of the Pacific, USA

Peace psychology is a broad field and engages numerous psychologists worldwide. Historically, peace psychology emerged during the Cold War as psychologists joined with others seeking to change the "business as usual" Cold War policies based on nuclear deterrence that threatened all life on earth. Like other "elders" in peace psychology, in the 1980s my work focused on the threat of nuclear war – specifically, the psychological effect of the nuclear threat on children.

I will discuss some typical examples of articles published in the 1980s, such as these:
Exploring Youth's Reaction to the Threat of Nuclear War
Facing the Nuclear Threat: Comparisons of Adolescents and Adults
Community Mental Health and the Nuclear Threat
Nuclear Knowledge and Nuclear Anxiety: A Cross-Cultural Investigation
Everybody's Scared – But Life Goes On – Coping, Defence, and Action in the Face of Nuclear Threat
Children, Adolescents, and the Threat of Nuclear War: An International Perspective
Youth Activism and Empowerment: Affecting Public Policy

In this present moment, all of us are facing a different threat to all life on earth: climate change. Now, my focus is on the psychological effects of climate change on young people. As I reread these articles from 40 years ago, it became obvious how relevant they are today

– note that many current articles have similar titles with only two key words changed ('nuclear threat' is now 'climate crisis'). In this presentation, I reflect on parallels in the activities of psychologists at that time and now, the lessons we can learn, and most of all, the importance of work to connect our practice and research to action.

6.1.3 Understanding the links between climate change and conflict: Learnings from the Global South.
Karina Padilla, University of Edinburgh, UK

Low and Middle Income (LCM) countries in the global south have a history of structural violence and direct violence, including poverty, dictatorships, armed conflicts, forced migration and conflicts over the use of natural resources. These dangerous scenarios increase the vulnerability of many people who are socially, politically, or economically oppressed. Over the years, many psychologists have offered theoretical and practical discussions, which have contributed to understanding the causes and consequences of violence, promoting peace and reconciliation processes, and mitigating the impact of conflicts.

An increasing number of studies show that the impacts of climate change have devastating effects, particularly in LCM countries, increasing historical inequalities and inequities. There is a growing interest by psychologists in understanding the psychosocial impacts of climate change and its connection to conflicts in LCM countries. In this talk, under the lens of peace psychology, I will present a rapid review of literature on climate change and peace in countries in global south, to understand how psychology is contributing to exploring further and mitigating the impacts of climate change. First, I will identify the main areas of research. Then I will discuss the main conclusions arising from studies to date, providing a brief overview of the links between the psychosocial impacts of extreme weather events and conflicts in LCM countries. The presentation will highlight the challenges faced and lessons learned for future researchers and practitioners. The presentation will also emphasise the roles of Indigenous people, women and children.

Stream 2: War, conflict and peacebuilding (cont.)
Chair: Siew Fang Law, University of Melbourne, Australia and Daniel Christie, Ohio State University, USA

2.2 Applications of Peace Psychology: First Person Narratives in Conflict Settings

2.2.1 Peace-building vs. Peace-forcing. On the Psychology of the War Termination
Mariana Velykodna, Kryvyi Rih Pedagogical University, Ukraine

Building peace does not mean only the absence of wars as armed attacks or conflicts. Real peace building also includes pacifying the participants in the relationship, where each party feels the justice of their current participation. For example, war victims of assault feel that their status is recognized and the perpetrators are sufficiently punished; attackers acknowledge their contributions and take responsibility (such as condemnation or financial reparations) which they identify as fair. Similarly, two societies that live in peace may maintain it successfully until they experience and interpret their relationships as mutually kind and respectful. Achieving such a position does not happen only by the great desire of one or even a third party. There are important psychological processes behind this advancement which differ when we talk about peace-keeping and peace-building. Among

the processes that contribute to peace-building during the war are grieving and mourning caused by multiple losses (physical and psychological), recognition of one's own trauma, identification of the offender, coping strategies for mitigating acute and long-term traumatic stress, formulation of the individual's and group meaning of war and the meaning of peace, and many others. Forcing peace, on the other hand, ignores the psychological processes that lie beyond the peace building and offers to put an artificial implant to the unprepared traumatized body. The presentation reveals several examples of forcing peace after the Russian invasion of Ukraine and their psychological analysis.

2.2.2 'Tell Me What You Know': Does Memory Influence Our Readiness to Reconcile
Alma Jeftic, Peace Research Institute, International Christian University, Japan

The main objective of this research is to examine the memory bias for four events that happened during the 1992-1995 war in Bosnia-Herzegovina with respect to the position of an individual and his/her group during those events (victim or perpetrator) and to determine whether there is a link between memory bias and readiness to reconcile. The events (Markale Massacre, Massacre in Miskinova street, Killings of Serbs at Kazani/Trebevic Mountain, NATO bombing) were chosen based on the manifestation and characteristics of the important historical event (Nets-Zehngut, 2015).

The sample included a total of 240 respondents, with an equal number of Bosniaks from Sarajevo, Serbs from Sarajevo, and Serbs from East Sarajevo divided into two groups: the younger generation (15-19) and the older generation (respondents who were 18 and older in 1992). The structured interview and the Readiness for Reconciliation Scale (Petrović, 2004) were applied. Interview data were coded according to the seven indicators of bias (Schacter's memory errors and Bar-Tal's themes on the formation of narratives of conflict). It is hypothesized that (1) both Bosniaks and Serbs will show more bias per each indicator when their group was victim, regardless of age; (2) responses of Serbs from Sarajevo will be more similar to the responses of Bosniaks; (3) the higher level of memory bias will lead to a lower readiness for reconciliation.

The results partially confirmed three hypotheses. It is concluded that the combination of ethnicity and residence significantly determines memory bias.

2.2.3 Preventing Radicalization and Promoting Deradicalization in Mozambique: From Prisons to the Community
Ana Isabel Ferreira Soares da Mota Teles, Faculty of Medicine of University of Porto, Portugal

Since October 2017 Mozambique's northern province of Cabo Delgado has been living an armed conflict with frequent terrorist attacks. There are two reported forms of adherence to al-Shabaab Mozambique: voluntary, carried out by recruiters (with individual economic, psychological, religious and/or socio-economic motivations); and involuntary (resulting from kidnapping during attacks, by marriage or for basic field services in the case of girls, and by conditioning through paramilitary training in the case of boys, according to testimonies collected).

Also, the Mozambican Law for the Prevention, Repression and Fight Against Terrorism specifies the strengthening of measures to prevent radicalisation and de-radicalisation in the community and in prisons. Therefore, a holistic program of prevention of radicalization and promotion of deradicalization in prisons, with links to the community for an efficient

reintegration into the community, dedicated to people vulnerable to radicalization, those arrested for terrorism and children and young people who have been rescued from this terrorist movement in Cabo Delgado Province, urges.

This paper presents a proposal for such program that will be interdisciplinary (e.g. psychology, sociology, traditional African medicine, criminology) and comprehensive, with vocational, psychological, cultural, religious, socio-cultural and educational components. In a first phase, it will be applied in Nampula and Cabo Delgado provinces, as there is an attempt to enlarge the territory of influence and armed violence to other provinces. The inclusion of Niassa province is foreseen. Considerations will be made on the evolution of deradicalization programmes between 1990 and 2020 in Africa, and between 1940 and 2020 in Europe, establishing the link between the theoretical framework most favourable to the process of deradicalization and prevention of radicalization in chains and in the community, the intended results and the needs previously identified in the population of these provinces.

2.2.4 Peace-psychology Practice in Kashmir, South Asia: Frontline Perspective
Ufra Mir, The International Center for Peace Psychology, Kashmir

Kashmir is one of the most militarized armed conflict regions in the world. The ongoing conflict has led to increased atmosphere of fear, anxiety, hopelessness, mental health crisis and socioeconomic instability for decades. Building on her own experience of living in a conflict-zone, the presentation will focus on the practitioner's frontline pioneering and volunteer peace-psychology work in an ongoing armed conflict setting of Kashmir in South Asia. Through a holistic decolonized peace-psychology approach and practice in its innovative ways – keeping the context, culture, community, spirituality and arts at the heart of it all – the practitioner will share ways in which they have been able to build some psychological support system, community safe spaces, resources and awareness to help and serve the community on the ground, highlighting some of their ongoing work with the International Center for Peace Psychology. The practitioner will also elaborate on the ongoing challenges and needs for more reflection, especially working with youth and women. Considering how mental is political, the practitioner will additionally shed light on the unhealthy policies around mental health and peacebuilding globally, and the need for healthier approach to peacebuilding in general. Furthermore, the presentation will also briefly talk about the importance and need for more 'care and empathy culture' for peacebuilders working at the frontlines, often with less or no resources or support systems. The presentation will conclude with some important questions for further consideration and research in the mentioned context.

2.3 Applications of Peace Psychology Research in Various Geopolitical Contexts

2.3.1 Psychological Foundations of Territorial Rights
Cristina Montiel, Ateneo de Manila University, Philippines

Territorial rights pertain to entitlements to jurisdiction, resource utilization, and border control possessed by groups of people that have material and symbolic attachment to a shared place.

Although peace and psychology studies attend to the issue of rights, such discussions are dominated by human rights rather than territorial entitlements. For example, a cursory survey of peer reviewed academic papers from 2000 - 2021 on the EBSCO data base produced 557,238 papers on psychology and human rights, and 1, 970 articles on psychology

and territorial rights. The attention psychology gives to territorial rights stands at less than 1% in comparison to human rights concerns.

This first part of this paper unpacks the conceptual and pragmatic differences between human rights and territorial rights. The second half of the presentation expounds on a psychology of territorial rights, addressing two questions, namely: What psychological phenomena are associated with contested territoriality?; and, What social psychological processes are involved in claiming territorial rights?

To further contextualize the argumentative points, a review of two territorial conflicts will be discussed. One intrastate territorial conflict involves the Philippine Government and the Moro Islamic Liberation Front. A second territorial conflict covers a clash between two nation states: Russia and Ukraine.

The paper ends with a discussion of the question: Can peace psychologists engage in applied work, craft research questions, and develop appropriate methodologies that can illuminate the subjective landscape of territorial rights?

2.3.2 Peace agreements' main representations in Colombian newspapers
Presenting Author: Angelica Caicedo-Moreno, University of the Basque Country,
Co-authors: Wilson López-López, Pontificia Universidad Javeriana, Colombia; Lorena Gil de Montes, University of the Basque Country, Spain; Pablo Castro-Abril, University of the Basque Country, Spain

Purpose. This study explored media representations of the peace agreement in two Colombian newspapers from 2016 to 2021. We expected the sociopolitical context to influence media representations per year: a) 2016: peace referendum, b) 2018: right-wing candidate's victory, c) 2019: upsurge of violence, and d) 2020-2021: the Truth Commission final years and the COVID-19 pandemic effects. Background. The peace agreement referendum in 2016 had controversial results, with 51% of voters rejecting it. Usually, the transition from a violent context to peaceful coexistence involves disagreements on conflict resolution. Previous studies in Colombia have seen inconsistencies between beliefs and attitudes regarding the agreement, with citizens reporting support for peace but not for the peace agreement. Method. We analyzed 1800 headlines of news articles from two principal newspapers from 2016 to 2021, the keywords that led the search were peace, victims, and truth commission. Results and Conclusions. The descending hierarchical analysis found three lexical classes, one per keyword. We found differences per year according to our hypothesis. 2016 and Santos government is significantly associated to the lexical class "Peace", while 2019 to the "Victims" class, finally 2020, 2021 and Duque government are associated to the lexical class "Truth Commission". Results showed three media representations of the peace agreement that differed in salience between 2016 and 2021. First, media represented the peace agreement as a historical event regarding its signature, with a heavy focus on political leaders and the international sphere. Second, as a victims reparation mechanism with accounts of the suffered violence and highlighting the most known city during the conflict. And lastly, as an institution where social and armed leaders are main actors due to their testimonies and willingness to tell the truth.

2.3.3 Failed national identity? The case of Bosnia and Herzegovina
Tijana Karić, Philipps University in Marburg, Germany

Identifying with a superordinate identity has been shown, under certain conditions, to be an efficient strategy for improving intergroup relations and reducing intergroup conflict. After a 4-year war, three ethno-religious groups in Bosnia and Herzegovina (BiH) remained within the borders of a single country, while still suffering from (non-armed) conflicts. The superordinate national identity (NI) could have had the potential to reduce these conflicts; however, only one group consider themselves to be Bosnian-Herzegovinian. In our study, we explored the conceptualizations of NI in BiH by applying the Q methodology. Fifty participants (Mage 33 years, 58% females) sorted 48 items representing different aspects of NI. Three factors were isolated representing different conceptualizations of NI. For the first, "idealized national identity", salient mostly for Bosniak participants, only positive descriptions were sorted as characteristic of the Bosnian-Herzegovinian identity, while only negative descriptions were on the non-characteristic end. The second factor, salient primarily in Serb participants, reveals descriptions of BiH as a "fake state", influenced by the Western powers, NI as imposed etc. as characteristic for the NI. The third factor, mostly salient in participants self-identified as Bosnian-Herzegovinian, could be interpreted as "realistic". On the characteristic end, items include formal determinants of NI but also both positive and negative descriptions, while the uncharacteristic items are related to "disillusioned" intergroup relations. The results will be discussed in the light of the self-categorization theory and ingroup projection model.

2.3.4 A Preference for Negotiations: Social Dominance Orientation in Conflict and Post-Conflict Situations
JulianaTappe Ortiz, Hamburg University, Germany

In many conflicts the public has had the final saying over the implementation of a peace agreement. However, few studies have explored the characteristics of group members who opt for peace in different cost settings. I argue that preferences for group-based hierarchy (social dominance orientation) should be considered as an antecedent to preference for negotiations. The current multi-study (N= 703) uses a survey experiment with an armed conflict scenario that reflects the costs, subjects might consider and explores the effect of social dominance orientation on support for peace deals. In samples with students from a post-conflict society (Germany) and a society in conflict (Colombia), there is support that German subjects with no direct conflict experience are more sensitive to cost descriptions than Colombian subjects. Further, both samples indicate that subjects with lower levels of social dominance orientation support negotiations because they do not feel threatened to lose their position of power independent from exposure to violence and from living in a post-conflict or a continuous conflict setting.

2.3.5 Conflating Peace and Martial Law: Lay Theories of Peace and Order in the Peace and Order Councils of Mindanao, Philippines
Aniceta Patricia T. Alingasa, University of the Philippines Visayas, Philippines

In May 2017, former President Rodrigo Duterte declared Martial Law in Mindanao after the Maute group, also known as the Islamic State of Lanao, attacked the City of Marawi. Despite the defeat of the Maute group in 2017, Martial Law remained in effect in Mindanao until 2019. Within this highly militarized sociohistorical milieu, we unpack lay theories of peace and order as cognized by the Peace and Order Councils of selected areas in Mindanao. We applied Social Representations Theory as a framework to investigate the communicative mechanisms of Peace and Order Councils that produce systems of social knowledge on peace and order. Results show that Peace and Order Councils socially understand peace and order as 1.) spatiotemporal security, 2.) an outcome of Peace and Order Council

performance, 3.) a community responsibility, and 4.) as conflated with Martial Law. Findings are further discussed in relation to the cultural embeddedness of social representations along with implications for introducing peace as social justice in the Peace and Order Councils of Mindanao.

2.3.6 "We have always been Europe's freedom fighters": The effects of beliefs about historical victimization on attitudes toward the European Union
Zsolt Péter Szabó, Budapest University of Technology and Economics, Hungary

Ivan Kraster argues that "While Eastern Europeans are among the most pro-EU publics on the continent, yet they vote for some of the most Eurosceptical governments. These governments, in turn, use Brussels as a rhetorical punching bag while benefiting from its financial largess." Results from nationally representative surveys indicate that Hungarians view the European Union positively, and they are convinced that Hungary benefits from being a member of the EU. However positive attitudes to Western European countries decline among Hungarians. Similarities between Western Europe (EU, Brussels) and former oppressors of Hungary (particularly the Soviet Union) are often highlighted in public and political discourse. Comparisons between a present situation and a past one (i.e., a historical analogy) can be used to define the roles of current actors, make decisions, and persuade others of a message. We argue that these historical analogies portray the European Union as oppressors ("empire-style European Union", as Viktor Orbán, Hungary's PM puts it), and Hungarians as victims. We argue that perceptions of the in-group's victimization (i.e., collective victim beliefs) and its personal relevance are linked to attitudes and behaviors towards the European Union. In three survey studies (N total = 834), we find support for the hypothesis that exclusive victim beliefs predict negative attitudes toward the European Union, while inclusive victim beliefs predict positive attitudes toward the European Union. The personal relevance of the in-group's historical victimization moderated these effects. Victim beliefs predicted EU attitudes above and beyond established social psychological predictors of these attitudes.

Closing keynote
Psychology and Peace: Good Intentions, Mixed Results
Daniel Christie, Ohio State University, USA

As members of a helping profession, psychologists are committed to theory and practice that advances human well-being. Yet when peace and social justice issues arise, experts from political science, sociology, security studies, history, anthropology, and other disciplines are usually called upon instead of psychologists, even though psychological principles are in play at every level of analysis, from the individual to the international. Psychologists have expertise in matters of peace and social justice and have made numerous contributions, though they are seldom identified and highlighted. Accordingly, I will identify some of those contributions but also note our embeddedness in historical contexts, which invites humility when making judgments about whether we are helping or harming.