

PEACE SCIENCE DIGEST

A PROJECT BY THE WAR PREVENTION INITIATIVE



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Mediation Techniques for Intergroup Conflicts

Military Draft, Inequality, and War Support

Examining Religious Peacebuilding in Sierra Leone

Peace Journalism and Media Ethics

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A man wearing a helmet with a peace sign burns his draft card outside the Selective Service System headquarters at 1724 F Street NW, Washington, DC March 19, 1970.

Disclaimer

Research featured in the *Peace Science Digest* is selected based on its contribution to the field of Peace Science, and authenticated by the scientific integrity derived from the peer-review process. Peer-reviewed journals evaluate the quality and validity of a scientific study, giving us the freedom to focus on the articles' relevance and potential contribution to the field and beyond. The editors of the *Peace Science Digest* do not claim their analysis is, or should be, the only way to approach any given issue. Our aim is to provide a responsible and ethical analysis of the research conducted by Peace and Conflict Studies academics through the operational lens of the War Prevention Initiative.

Our vision is a world beyond war by 2030 and humanity united by a global system of peace with justice.

Our mission is to advance the Global Peace System by supporting, developing and collaborating with peacebuilding efforts in all sectors of society.

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Amy Goodman from Democracy Now!. NATO Meets in Chicago in 2012.

NEED OF THE DIGEST

Peace and Conflict Studies (henceforth: Peace Science) has emerged as an academic discipline with its own graduate programs, handbooks, research tools, theories, associations, journals and conferences. As with most scientific communities, the slow migration of academic knowledge into practical application becomes a limiting factor of a field's growth, impact and overall effectiveness of its practitioners.

The expanding academic field of Peace Science continues to produce high volumes of significant research that often goes unnoticed by practitioners, the media, activists, public policy-makers, and other possible beneficiaries. This is unfortunate, because Peace Science ultimately should inform the practice on how to bring about peace.

The research and theory needed to guide peace workers to produce more enduring and positive peace, not only more peace studies, have come to stay. Bridging the gap between the peace movement moralism and foreign policy pragmatism is a major challenge facing everyone who seeks to achieve peace on Earth. (Johan Galtung and Charles Webel)

To address this issue, the War Prevention Initiative has created the Peace Science Digest as a way to disseminate top selections of research and findings from the field's academic community to the many beneficiaries.

The Peace Science Digest is formulated to enhance awareness of literature addressing the key issues of our time by making available an organized, condensed and comprehensible summary of this important research as a resource for the practical application of the field's current academic knowledge.

A NOTE FROM THE EDITORS

Dear Readers,

It is our pleasure to introduce Volume 2, Issue 1 of the Peace Science Digest.

After a first exploratory year, we are excited to continue providing contemporary relevant and useful Peace Science analysis to our audience. Several of our readers have opted into the print subscription. Thank you for your confidence and support. If you have not yet signed up, there's always time! (go to: www.communication.warpreventioninitiative.org)

We are experiencing challenging times. There is no way around saying that the new U.S. administration under President Trump is promoting an agenda that is harmful to people and the planet. Business-as-usual is not an option. As peace advocates, we cannot remain silent and watch things unfold. The recent immigration ban – the “Muslim Ban” – was just one example of an inhumane, misguided and counter-productive national security measure. At the War Prevention Initiative, we are part of a community of experts who rely on best practices and scientific insights into providing numerous viable nonviolent and productive measures that lead to common security – no one is safe until all are safe.

While not all our analyses in the Peace Science Digest will directly address the challenges of the current administration, we will emphasize some of the current key challenges by providing contemporary relevant research with practical guidance. This issue, for example, contains analysis on mediation techniques for intergroup conflicts with specific implications on the tensions surrounding the refugee/immigrant populations. By looking at a study re-visiting military draft and inequality, we offer contemporary perspectives on war support. The examination of religious peacebuilding in Sierra Leone offers insights into how religious actors can leverage their role in societies to constructively transform conflict. In a further study, we look at peace journalism and media ethics. In a time when the term “fake news” is used for almost anything that challenges the administration, peace journalism can play a radical role in speaking up against the status quo. Finally, we look at alliances and their role in multiparty wars. This is of relevance, given the controversial role NATO plays in the current tensions between the U.S. and Russia.

Some of the connections to the contemporary challenges are clear, while others are subtler. We believe it is important to resist the destructive agenda of the current administration through many forms. Peace Science has a role to play in that it can inform peace advocates in their respective contexts of resistance. As an organization, we are committed to play our role in ensuring that harmful promises and policies that affect humans and the planet are resisted nonviolently.

Your Peace Science Digest Editorial Team



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A handwritten signature in black ink that reads "P. Hiller".

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Mediation Techniques for Intergroup Conflicts

Source | Gutenbrunner, L., & Wagner, U. (2016). Perspective-taking techniques in the mediation of intergroup conflict. *Peace and Conflict: Journal of Peace Psychology*, 22(4), 298-305.

Key words

mediation techniques
intergroup conflict
perspective-taking
'out-groups'
refugees



Continued Reading:

How to Encourage Perspective-Taking.

By Caryn Cridland. 2014.

<http://www.mediate.com/articles/CridlandC6.cfm>.

Neighbors Together: Promising Practices to Strengthen Relations with Refugees and Muslims.

By Welcoming America. 2016.

<http://www.welcomingrefugees.org/sites/default/files/documents/resources/Neighbors%20Together%20Toolkit.pdf>

How effective are particular mediation techniques in the context of intergroup conflict? To what extent do **perspective-taking** techniques improve relations between conflict parties, at both the interpersonal and intergroup levels? Although attention is usually given to the improvement of relations between the individuals actually engaged in the mediation process (who serve as representatives of their respective groups), this research considers the effects of these techniques not only on these interpersonal relations, but also on the extent to which these improved *interpersonal* relations translate into more positive feelings towards the broader groups to which these participants belong.

The authors propose two hypotheses related to the use of these mediation techniques in the context of intergroup conflict:

1. "Perspective-taking techniques...increase the interpersonal liking of the opposing group members via increased interpersonal empathy and the feeling to be heard."
2. "Perspective-taking techniques...increase positive intergroup attitudes toward the opposing group via increased intergroup empathy."

In the case of interpersonal relations (Hypothesis 1), there are two ways perspective-taking techniques might foster positive feelings towards the other party. The first is empathy: by restating the other person's statements or actually putting oneself in her/his shoes and seeing the conflict from her/his perspective for a while, one might develop greater empathy for that party, which might then result in more positive feelings towards her/him. The second, feeling heard, is the mirror of the first. When one party hears the other party express an accurate understanding of her/his own perspective—through perspective-giving as opposed to perspective-taking—s/he might develop more positive feelings towards that other party. In the case of intergroup—as opposed to interpersonal—relations (Hypothesis 2), the authors suggest only one pathway from these perspective-taking techniques to more positive feelings towards the other group: empathy.

The authors tested their hypotheses in the context of intergroup conflict between some segments of German society (those with anti-immigrant

views) and refugees in Germany. 103 German university students were selected who met the study's criteria (students who supported more stringent immigration measures, whose parents and grandparents were born in Germany). Each one participated in a mediation session with an actor posing as a university student named Mahmoud, whose family immigrated to Germany from Libya. The participant and actor were mediated by a professional mediator who either did or did not use perspective-taking techniques, including **Controlled Dialogue** and **Role Reversal**. Before and after the mediation, researchers assessed participants' attitudes toward and levels of empathy for refugees as a group. After the mediation, researchers also assessed how much participants liked and felt empathy towards Mahmoud, in particular, and the extent to which they felt heard by Mahmoud in the mediation.

The authors found evidence in support of a strong relationship between the use of perspective-taking techniques and the development of more positive feelings towards the other individual in the mediation. Both empathy and the feeling of being heard were found to link the perspective-taking techniques to these more positive feelings. They did not, however, find evidence that the use of perspective-taking techniques in the mediation related to more positive attitudes towards refugees as a whole, even if their use did seem to lead to more positive feelings towards Mahmoud in particular. There was also no significant relationship between the use of these techniques and the development of empathy for refugees. The authors reflect that perhaps this discrepancy had to do with the way in which Mahmoud may not have been seen by study participants as a 'typical' refugee, given his apparently successful integration into German society as a university student. All the same, these findings draw attention to the way in which more positive feelings developed towards an 'out-group' individual due to perspective-taking (and perspective-giving) techniques in a mediation may not necessarily translate into more positive feelings towards the group that s/he represents (in the context of a broader intergroup conflict).

Perspective-taking:

a set of mediation techniques that enable each conflict party to perceive the conflict from the other side's perspective.

Controlled Dialogue:

a mediation technique where the mediator "ask[s] participants to repeat the opponent's statement before responding."

Role Reversal:

a mediation technique where the mediator "asks participants to switch to the opponent's chair and to (literally) put themselves in the other's place."

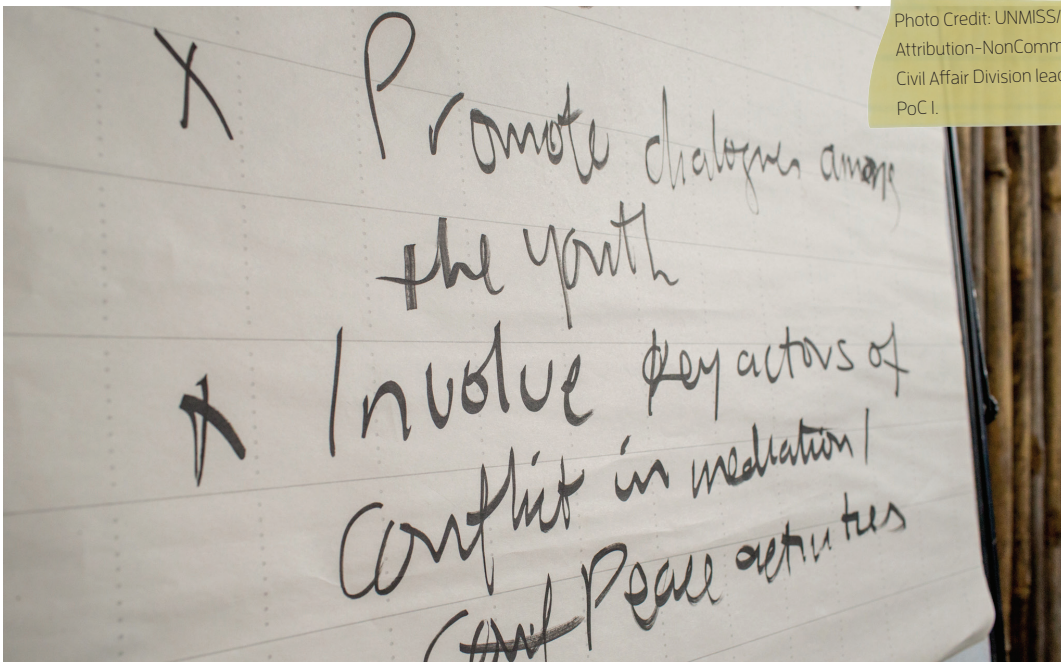


Photo Credit: UNMISS/JC McIlwaine

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Civil Affair Division leads workshop on mediation and conflict resolution with women leaders in PoCI.

CONTEMPORARY RELEVANCE

There is perhaps no more urgent focus for peacebuilding today in the U.S. and Europe, where right-wing/anti-immigrant governments are coming to power, than the nurturing of empathy, cohesion, and understanding between immigrant and non-immigrant communities. Though the authors wish to generalize their findings to intergroup conflict more broadly, their particular test case is notably salient in the context of U.S. President Trump's anti-immigrant and anti-refugee agenda and specifically the recent order to ban all refugees, as well as immigrants from particular (Muslim) countries, from entering the U.S. Intergroup dialogue and perspective-taking techniques can be an antidote—at the local level, at least—to the greater polarization, isolation, tension, and even violence between immigrant and non-immigrant communities that this order—or others like it—could set into motion.

PRACTICAL IMPLICATIONS

Conflict resolution practitioners working in the context of intergroup conflict—mediators as well as dialogue facilitators—should be encouraged to employ perspective-taking (and -giving) techniques in their mediations and dialogues between/among groups. For these techniques to be most effective in improving intergroup—as opposed to only interpersonal—relations, however, mediators/facilitators should also urge participants to discuss similarities between themselves and other, diverse members of their own 'in-groups' (who are not present), helping their counterparts to see them as sharing characteristics and concerns with the broader group of which they are a part. Doing so could help participants to generalize the positive feelings they develop towards members of the 'out-group' with whom they are interacting onto the broader 'out-group', positively influencing intergroup relations more generally. Broader changes in intergroup attitudes, then, can positively influence conflict dynamics away from violence—both participation in it and, more indirectly, support of it—against the other group.

Photo Credit: UN Photo/JC Mdlwaine. Attribution-NonCommercial-NoDerivs 2.0 Generic (CC BY-NC-ND 2.0)
United Nations Mission in South Sudan Civil Affairs Division holds a Conflict Management Forum with Internally Displaced Persons sheltering at Mahad Primary School, held under the theme "The Role of Women in Community Dialogue and Mediation".

TALKING POINTS

- During mediation, perspective-taking techniques may lead to more positive feelings towards the other party present, due to both increased empathy and the feeling of being heard.
- During mediation, perspective-taking techniques do not necessarily lead to more positive attitudes towards the broader 'out-group'.
- People may be unlikely to generalize improved attitudes towards one individual to the broader group to which s/he belongs. Instead, it might be easy to pass off an interpersonal connection that defies one's broader stereotypes of a particular 'out-group' as due to the distinction or difference of this particular 'other'—precluding the need to dismantle these negative stereotypes.



Military Draft, Inequality, and War Support

Source | Kriner, D. L., & Shen, F. X. (2016). Conscription, inequality, and partisan support for war. *Journal of Conflict Resolution*, 60(8), 1419-1445.

Key words

conscription
draft
war support
U.S. military
AVF
inequality
political partisanship



Continued Reading:

Morality vs. Material Interests.

By Paul Craig Roberts. 2009.

<https://www.transcend.org/tms/2009/11/morality-vs-material-interests/>

The Negative Effects of an All-Volunteer Force on Individualistic Societies.

By Olivia Lanaras. 2016.

<https://5c1pp.com/2016/01/29/the-negative-effects-of-an-all-volunteer-force-on-individualistic-societies/>

Women's Draft? Sign Me Up to Abolish War.

By Riviera Sun. 2016.

<http://www.peacevoice.info/2016/06/17/womens-draft-sign-me-up-to-abolish-war/>

With the United States military's all-volunteer force (AVF) more than forty years old, large segments of the U.S. public have, arguably, become insulated from the wars the country is fighting. The authors wish to investigate how returning to the draft might influence Americans' support for war. In addition, they are curious about

- A) whether conscription's effects on inequality in military sacrifice further influence public support for war, and
- B) whether political party affiliation influences one's sensitivity to conscription or its effects on inequality in military sacrifice.

Prior research suggests that reinstating the draft would lower public support for war, as individuals previously insulated from war might feel that they would have to bear the costs of war directly. If people are told, however, that the draft would distribute the costs of war more equally across U.S. society, that lower support for war might partially bounce back, due to alleviated concerns about fairness. If, however, they are told that the draft would not distribute these costs more equally—leaving intact the socioeconomic inequality in military sacrifice currently seen with the AVF—then support for war could be expected to remain low or go even lower. In addition, the authors think political partisanship must be considered, as research shows that there are real partisan divides in levels of support for war, with Republicans generally more hawkish than Democrats. The Democratic Party has also historically been more concerned with addressing socioeconomic equality. Therefore, people likely employ partisan lenses to interpret information about the presence or absence of a draft, as well as the impact it may or may not have on inequality in military sacrifice, leading to the following hypotheses:

- 1) "Democrats will be more sensitive to the presence or absence of conscription than Republicans" when assessing their support for war.
- 2) "Democrats will also be more responsive than Republicans to information about the inequality ramifications" of either conscription or the AVF.

To test these hypotheses, the authors conducted two experimental surveys. The first, in February 2011, presented individuals with a hypothetical scenario involving North Korea's threatened invasion of South Korea and the call to send a sizeable number of U.S. troops to defend South Korea. In a follow-up survey in July 2014, respondents were presented with a different hypothetical scenario involving a terrorist attack on a U.S. military installation abroad that killed dozens of service members and a call for military action to overthrow the regime believed to have sponsored the attack. In both surveys, respondents were told different things about whether or not the military mission would require reinstatement of the draft and what effects, if any, this draft (or the continuation of the AVF) would have on inequality in military sacrifice. Respondents were then asked to indicate their level of support for the military action proposed. For both surveys, the authors then assessed the differences in support for military action depending on what respondents were told about the draft and its implications for inequality.

In the first survey, the authors found support for war to vary in the expected directions: knowledge of a required draft brought down support for war from the baseline condition of no draft needed; from there, mention of the equalizing effects of the draft brought support back up somewhat, whereas acknowledgement that it would not have those equalizing effects left war support just below where it was. Finally, knowledge that no draft was needed but that the AVF perpetuated unequal military sacrifice left war support just below where it was in the baseline condition. When the responses were separated by political party affiliation, the differences became significant and more pronounced among Democrats but not among Republicans, supporting the hypotheses that Democrats are more sensitive than Republicans to the presence of the draft and to the effects of the draft (or the AVF) on inequality in military sacrifice when considering their support for war.

In the second survey, the partisan divide was less apparent in differences in war support between the AVF and the draft, but emerged in differences in war support once inequality effects were introduced. While the presence of the draft brought down war support significantly among both parties, the mention that the draft would equalize military sacrifice brought Democrats' war support back up, but did not significantly influence Republican war support.

In short, this study finds that public support for war generally decreases when the draft is instituted but that this effect is moderated in important ways by political party affiliation and by the effects the draft (or the AVF) is known to have on equality/inequality of military sacrifice.



Photo Credit: Library of Congress
A CORE sign displayed as Robert F. Kennedy speaks to a crowd outside the Department of Justice Building in June 1963



CONTEMPORARY RELEVANCE

With the advent of the U.S.-led 'Global War on Terror' in 2001, and the age of seemingly unending military engagements it brought with it, fought by members of an all-volunteer military, there is concern that much of the U.S. public has the luxury of insulating itself from the warfare it is supporting (or at least enabling) abroad. This study investigates the important question of whether decisions to go to war would change if those called on to fight came more equitably from families across the socioeconomic and geographic spectrum.

TALKING POINTS

- Instituting a draft would decrease support for war, as it would leave fewer people insulated from the costs of war.
- Democrats are more sensitive than Republicans to a change to the draft, as well as to information about whether the draft (and/or the AVF) makes military sacrifice more or less equal.
- Partisan lenses matter to the public's interpretation of questions of war and peace, specifically whether they will support a war in light of the institution (or non-institution) of the draft and concerns about inequality.

PRACTICAL IMPLICATIONS

The practical implications of this research for war prevention are ambiguous and potentially troubling: 1) According to this research, the policy that would most diminish public support for war—and therefore potentially make war less likely—would be bringing back the draft and making it unequal in its requirements for military sacrifice across socioeconomic classes, which is not a policy many people would want to entertain. 2) Instead, however, activists can engage in public education efforts to highlight current inequalities in military sacrifice under the AVF, as this might decrease public support for war, even in the absence of the draft. 3) More broadly, this research brings to light the central fact that in order for war to be fought, there must be soldiers to fight it. Countries have certain “manpower” requirements to carry out their military actions, therefore those troops actually wield an enormous—if under-recognized and under-utilized—amount of power to resist war-making. As the old saying from the 1960s goes, “suppose they gave a war and no one came?”

Photo Credit: Patrick T. Hiller
 Marching for peace in Washington. Impressions from the remarkable conference “Vietnam: The Power of Protest!”. Marching here are Tom Hayden, Danny Glover, Barbara Lee, David Cortright and many more.

Examining Religious Peacebuilding in Sierra Leone

Source | Hurd, H. A. (2016). The Inter-Religious Council of Sierra Leone as peace facilitator in post-1991 Sierra Leone. *Peace & Change*, 41(4), 425-451.

Key words

religious peacebuilding
Sierra Leone
Inter-Religious
Council of
Sierra Leone
civil war



Continued Reading:

Peacemakers in Action: Profiles in Religious Peacebuilding, vol. II.

By Joyce Dubensky, ed. New York: Cambridge University Press, 2016.

Religion and Peacebuilding.

By Heather Dubois. *Journal of Religion, Conflict, and Peace* 1, no. 2 (2008).

<http://www.religionconflictpeace.org/volume-1-issue-2-spring-2008/religion-and-peacebuilding>

While recent research has highlighted the special value of 'religious peacebuilding' to broader peacebuilding processes, the author identifies a need for further case studies examining the role of religious peacebuilding in particular contexts. Therefore, in her article on Sierra Leone, the author asks how religious actors—particularly the Inter-Religious Council of Sierra Leone (IRCSL), founded in 1997 as an umbrella organization of Muslim and Christian groups around the country—contributed to conflict transformation during and after the country's civil war (1991-2002). To what extent did religion provide distinctive resources for this conflict transformation work?

Drawing on interviews with members of the IRCSL, ex-combatants, and other relevant actors in Sierra Leone, as well as key statements, reports, and other documents, the author argues that the IRCSL had a "significant," if "uneven," effect on conflict transformation in Sierra Leone. Dividing her analysis of the IRCSL's work into three phases—1) conflict management (violence prevention/containment), 2) conflict resolution, and 3) structural reform and reconciliation—she finds that its influence during Phase One was mixed: Through their perceived neutrality and "prominent stature as religious leaders," IRCSL members were able to establish contact with and partially influence key conflict parties but failed to persuade junta leader Koroma to step down and comply with the most recent peace agreement. Following a military intervention and President Kabbah's resumption of power, the IRCSL maintained contact with rebels and government officials, gaining a reputation for neutrality in the conflict—condemning violence but not endorsing any particular political party or outcome. Although the wisdom of the IRCSL's neutrality was sometimes questioned—in light of rebel atrocities—its concern for all parties was instrumental to its ability to gain the trust of those on all sides of the conflict.

While this trust and respect did not translate into success during Phase One, the IRCSL played a significant role in facilitating the peacemaking process during Phase Two—namely, the negotiation of the Lomé Peace Accord—mostly by convincing the parties to come to and then stay at the negotiating table. Reportedly, it was after direct discussions with members of the IRCSL that Sankoh (the rebel leader) agreed first to a ceasefire and then

to negotiations. During this time, the ICRSL also engaged—successfully—with rebels to protect civilians, entreating them to stop highway attacks and to release a group of abducted children. Its influence stemmed from a combination of incentive (the offer of humanitarian assistance) and moral suasion, due to the respect that Sierra Leoneans generally had for religious leaders. Once the Lomé talks began, the ICRSL's presence was critical to their success, not least of which because Sankoh himself would refuse to negotiate unless ICRSL members were present. During particularly difficult moments, ICRSL members would urge parties to stay with the negotiation process, sometimes even “preaching and praying” to do so. Once the Accord was signed, ICRSL members publicized its contents, built support for it, and called for reconciliation, often employing religious language to do so, as in one statement where it asked Sierra Leoneans “of goodwill to open their hearts to the possibilities of authentic repentance, forgiveness, and reconciliation based on the mercy of God.” The ICRSL's founder was also named head commissioner of Sierra Leone's newly formed **Truth and Reconciliation Commission (TRC)**. In short, the ICRSL's role as a respected, neutral third party—closely connected to the legitimacy accorded to religious leaders in Sierra Leone—enabled it to gain access to and successfully influence parties before, during, and after the negotiation process.

The ICRSL's role during Phase Three, however, was decidedly less impressive. Although the ICRSL took an active role in the TRC—on both national and district levels—the TRC ended up not being as successful as was hoped; fewer perpetrators participated than anticipated, and the government seemed uninterested in implementing its recommendations. Furthermore, the ICRSL simply was not as active or visible in peacebuilding efforts during this phase, due, allegedly, to both its politicization and its meager finances. In addition, the ICRSL was largely eclipsed by another organization—Fambul Tok—that tried to make reconciliation efforts more sensitive to local cultural contexts. Despite Fambul Tok's comparative success in engaging the population, many ICRSL members could not fathom supporting its work due to its use of local (pre-Christian/Muslim) traditions antithetical to their religious beliefs.

The author concludes, therefore, that the ICRSL “made a significant contribution to ending the war in Sierra Leone,” even if this contribution was uneven over the three phases. ICRSL members were able to do this both by drawing on their respected positions in society as religious leaders and by mobilizing tools/resources particular to their religious traditions—prayer, sacred texts, religious values, etc.—to persuade conflict parties and the broader public to abstain from violence and/or participate in peacemaking and reconciliation efforts.

Conflict transformation:

“a complex process of constructively changing relationships, attitudes, behaviors, interests and discourses in violence-prone conflict settings... [and] address[ing] underlying structures, cultures and institutions that encourage and condition violent political and social conflict.”
(Berghof Foundation, 2012)

Religious peacebuilding:

“peacebuilding 1) motivated and strengthened by religious and spiritual resources, and 2) with access to religious communities and institutions.” (Dubois, 2008)

Truth (and reconciliation) commissions:

“official, nonjudicial bodies of a limited duration established to determine the facts, causes, and consequences of past human rights violations. By giving special attention to testimonies, they provide victims with recognition...”
(González & Varney, ICTJ, 2013)

Berghof Foundation, ed. (2012). *Conflict Transformation—Theory, Principles, Actors*. Berghof Glossary on Conflict Transformation. Berlin: Berghof Foundation. http://www.berghoffoundation.org/fileadmin/redaktion/Publications/Books/Book_Glossary_Chapters_en/berghof_glossary_2012_03_conflict_transformation.pdf.

Dubois, H. (2008). Religion and Peacebuilding. *Journal of Religion, Conflict, and Peace*, 1(2). <http://www.religionconflictpeace.org/volume-1-issue-2-spring-2008/religion-and-peacebuilding>.

González, E., & Varney, H. eds. (2013). *Truth Seeking: Elements of Creating an Effective Truth Commission*. New York: International Center for Transitional Justice.

CONTEMPORARY RELEVANCE

While the most common depiction of religion and conflict in the news today has to do with the violence enacted by extremists in the name of religion, it is especially pertinent to recall the resources present in religious symbolism and experience for instead bringing out the best in humanity and for forging connections between different groups. Although one important aspect of religious peacebuilding is the willingness to identify common values between disparate belief systems, and hence build bridges between faith traditions and communities, this is not the only way in which religious leaders can contribute to peace. As in the Sierra Leonean case examined here, although the IRC SL incorporated both Muslim and Christian leaders, peacebuilding success came not so much from nurturing interfaith understanding but by leveraging the respected position of religious leaders, as well as religious vocabulary, symbolism, and practice, to put moral pressure on conflict parties to act in ways that aligned with their professed religious ideals.

PRACTICAL IMPLICATIONS

Although the findings of this research are specific to the Sierra Leonean context, its insights can still inform thinking on how to approach peacebuilding in other contexts. One insight that is implicit in the research findings, and relevant to a range of actors, is that treating combatants as full, complex human beings with spiritual lives, who come from particular religious traditions and are capable of moral reflection, can be strategically useful in establishing relationships with them and influencing them away from violence and towards peacemaking and peacebuilding efforts. Rather than assuming that combatants—and the communities in which they are embedded—operate only via reason and/or rational cost/benefit analysis, peacebuilders would do well to reflect further on the more textured ways in which relevant actors/communities understand the world and are motivated to act, particularly with reference to intensely felt religious conviction and ritual; engaging with them on this level can beckon actors to fulfill the promises of their better selves. Furthermore, religious peacebuilders, in particular, should not shy away from using their special position in society to influence actors in a way that moves the conflict onto a more constructive course. In doing so, however, religious peacebuilders should be mindful of the boundaries they might inadvertently set around their interfaith work and whether placing limits on it (as the IRC SL did with reference to Fambul Tok's engagement with traditional beliefs and rituals) might circumscribe the reach of their peacebuilding work.

Photo Credit: World Humanitarian Summit
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TALKING POINTS

- Religious actors can draw on their respected positions in society and assert their neutrality in order to build personal relationships with and influence multiple conflict parties during war and during peace negotiations.
- Religious actors can also mobilize tools/resources particular to their religious traditions—prayer, sacred texts, religious values, etc.—to persuade conflict parties and the broader public to abstain from violence and/or to participate in peacemaking and reconciliation efforts.

Peace Journalism and Media Ethics

Source | Lukacovic, M. N. (2016). Peace journalism and radical media ethics. *Conflict & Communication*, 15(2), 1-9.

Key words

Peace Journalism media media ethics



Continued Reading:

Peace Journalism: What is it? How to do it?

By Annabel McGoldrick and Jake Lynch. 2000.
www.transcend.org/tri/downloads/McGoldrick_Lynch_Peace-Journalism.pdf

Ethical Journalism Network. 2017.
Ethics in the News. EJN Report on Challenges for Journalism in the Post-truth Era. <http://ethicaljournalismnetwork.org/wp-content/uploads/2017/01/ejn-ethics-in-the-news.pdf>

War Polls Obstruct Democracy and Peace. By Erin Niemela. 2014.
www.peacevoice.info/2014/09/29/war-polls-obstruct-democracy-and-peace/

The Peace Journalist – A free, semi-annual publication of the Center for Global Peace Journalism at Park University.
<http://www.park.edu/center-for-peace-journalism/peace-journalist.html>

Peace Journalism: What Johan Galtung Asked the Taliban. By Liam McLoughlin.
<https://www.transcend.org/tms/2016/08/peace-journalism-what-johan-galtung-asked-the-taliban/>

Peace Journalism is an alternative to Western mass media and its prejudiced foreign affairs coverage, or what the authors call War Journalism. Peace Journalism advocates have pushed for alternative media methods and ethics to encourage greater conflict sensitivity in reporting.

Past studies have shown that much of the mass media coverage of conflict possesses four main characteristics of War Journalism: (1) the use of **propaganda**, (2) a bias towards political and economic **elites**, (3) a focus on **violence**, and (4) an emphasis on **victory** or the winner/loser mindset. This type of media coverage tends to create a biased picture of each conflict under consideration, oversimplifying what is happening to those involved.

Alternatively, Peace Journalism seeks to present a more sensitive style of conflict reporting with an orientation towards (1) **truth**—outlining the various parties involved in the conflict and exposing the suffering and cover-ups of all parties; (2) **people**—reporting the narratives of people from all levels of society, not just the ‘decision makers’; (3) **conflict**—focusing on the roots of the conflict to better understand the grievances of involved parties, not just the symptoms of conflict; and (4) **solution**—identifying nonviolent alternatives for dealing with the conflict.

Drawing on media theory (see table), the authors suggest that Peace Journalism is most compatible with the radical role that media can play in challenging oppressive social and political power structures, as well as supporting the new wave of mass communication seen through the surge of independent news networks, social media outlets, etc. According to the author, the core principles of Peace Journalism provide a foundation to build a universal code of ‘radical’ media ethics. Radical media ethics expand beyond traditional media ethics to better fit the globalized media landscape, making way for both professional and citizen communicators, expanding digital media technologies, and encouraging content that challenges the status quo. Due to Peace Journalism’s ability to challenge media norms and operate outside of mainstream thinking, the author argues that the ‘radical’ aspect of Peace Journalism is what makes it uniquely qualified to shape a new role for mass media, one that is better suited for an increasingly globalized world.

One challenge of incorporating Peace Journalism into mainstream media is the emergence of nonprofessional and online news sources. Nonprofessional and digital media are easy to produce and operate outside of any legal jurisdiction or traditional media codes of ethics. This can lead to the creation of false and/or culturally insensitive content, propelling the media into an active role contributing to propaganda, hateful rhetoric, and violence. Thus, prescribing a universal code of media ethics based in Peace Journalism becomes as challenging as it is important.

Peace Journalism:

A method of responsible and conscientious media coverage of conflict that aims at contributing to peacemaking, peacekeeping, and changing the attitudes of media owners, advertisers, and audiences towards war and peace. (Shinar, 2007)

Normative Roles of Mass Media

Roles of Mass Media in Society	Interpretation of Media's Obligations	Media's Relationship with the Sociopolitical System
Collaborative Role	Media maintain social order Support stability of the system	Media are willing and highly integral part of the system
Monitorial Role	Media inform the public about all relevant events	Media operate within the system
Facilitative Role	Media actively support development and thriving of civil society	Media still operate within the system, however, contribute to reforms by helping different groups to gain voice
Radical Role	Media speak up against problematic aspects of the system Empower various echelons of society	Media challenge the system and attempt to change or reform the sociopolitical order

(Christians, C. G. (2009). Normative theories of the media: journalism in democratic societies (Vol. II7). University of Illinois Press).



Photo Credit: Jake Lynch; [Public domain], via Wikimedia Commons.

Organizations:

Institute for Public Accuracy

(<http://www.accuracy.org/>) - IPA increases the reach and capacity of progressive and grassroots organizations (at no cost to them) to address public policy by getting them and their ideas into the mainstream media. IPA gains media access for those whose voices are commonly excluded or drowned out by government or corporate-backed institutions.

PeaceVoice (www.peacevoice.info) - PV is a peace and justice public intellectual US op-ed free distribution service devoted to changing U.S. national conversation about the possibilities of peace and the inadvisability of war.

Transcend Media Service

(<https://www.transcend.org/#tms>) - TMS is an online editorial updated weekly. It fulfills the three functions of action, education/training, and dissemination and is a medium for its members to practice peace journalism and deliver solution oriented news and analyses in written or video format.

CONTEMPORARY RELEVANCE

There was an awakening in newsrooms across the world in 2016. From the Syrian war and Brexit to the 2016 U.S. presidential campaign, media organizations were facing a context within which traditional journalism is now in competition with rogue politics and communication bubbles capable of efficiently planting lies and misinformation into national and global narratives. The Ethical Journalism Network claims that “the free circulation of malicious lies, the ineffectiveness of fact-checking, the resilience of populist propaganda, racism and sexism and the emergence of the so-called post-truth era appear to challenge a fundamental cornerstone of ethical journalism – that facts matter for democracy and that people want to be well-informed when called upon to make potentially life-changing decisions” (2017). Some blame the communication platform and ease of transmission provided by social media networks. However, a greater threat is the failure of media and social institutions to develop a set of standards and ethics to monitor the new media content, created both by professionals and by citizens. The article promotes a radical form of media ethics, based on the ideals of Peace Journalism, capable of stemming the tide of ‘fake-news’, propaganda, and demonization found in the daily newsfeeds tailored to those reading them.



PRACTICAL IMPLICATIONS

The broader implications of Peace Journalism are a demand for increased conflict sensitivity, a comprehension of issues between conflict parties and the individuals they affect, and a better understanding and awareness of the nonviolent paths towards conflict resolution or transformation. War Journalism is characterized by propaganda and oversimplification of conflict, demonization or favoritism towards one of the conflict parties, and a partial depiction of conflict events; these characteristics contribute to misinforming the audience. Considering the importance of an engaged, informed citizenry to functional democracies, more attention should be given to the pro-democratic principles of Peace Journalism that ensure audiences are provided with the pertinent facts and balanced conflict perspectives needed to create meaningful public awareness and deliberation. With such emphasis, Peace Journalism is better suited for strong democracies. The polarized political context in the U.S. comes with the opportunity for media organizations, elected officials, and members of the public to demand the higher standards of ethics found in Peace Journalism.

TALKING POINTS

- Peace Journalism has been shown to have specific effects on individuals and whole societies, demonstrating the widespread impact of journalistic methods and ethics and the conscious choice available to news outlets.
- Audiences exposed to Peace Journalism have been found to demonstrate the following:
 - Increased conflict sensitivity
 - Lower likelihood to view conflicts in polarized good vs. bad, black/white, terms
 - Increased levels of hope and empathy
 - Decreased levels of anger and fear

Media documenting home demolitions. Numerous members of the Palestinian media were present at the incursion. some filmed, photographed and observed from this roof, while others worked on the ground. Israeli Army Kills 15 year old Demonstrator, Injures 12, and Demolishes Houses. August 26th, 2006.

Photo Credit: Michael Loadenthal
Attribution-NonCommercial-ShareAlike 2.0 Generic (CC BY-NC-SA 2.0)A

Are Alliances a Prerequisite for Multiparty War?

Source | Vasquez, J. A., & Rundlett, A. (2016). Alliances as a necessary condition of multiparty wars. *Journal of Conflict Resolution*, 60(8), 1395-1418.

Key
words
alliances
multiparty war
causes of war
NATO



Continued Reading:

Should NATO Be Handling World Security?

By Lawrence S. Wittner. 2012.

www.peacevoice.info/2012/05/21/should-nato-be-handling-world-security/

NATO's Dangerous Game: Bear-Baiting Russia.

By Conn Hallinan. 2016.

<http://fpif.org/natos-dangerous-game-bear-baiting-russia/>

Is NATO Obsolete?

By Jonathan Power. 2017.

<http://blog.transnational.org/2017/02/is-nato-obsolete/>

The scientific study of war has shown that alliances between countries cause an initial expansion of a war. This research explores more deeply whether alliances are a necessary condition for large, multiparty wars, as well as the role political rivalries play in the development of multiparty wars. Alliance-making institutions such as the North Atlantic Treaty Organization (NATO) are also an important factor in the creation of large wars. The authors point out that membership in certain institutions creates a web of incentives and punishments that can force a country to do things it might not do if it were not a member of that institution, and that without the institution of alliances large wars would not occur.

The authors define multiparty wars as wars with three or more states [countries], which often occur when one of the two original countries in conflict feels it cannot defeat the other alone. A database was analyzed to review every interstate war from 1816 to 2007 and establish if the warring parties were preceded by alliances. The database lists each party in the war, when they joined the war, and whether they were allied with another party before the war broke out. The research team used this data to seek support for the following hypotheses:

Hypothesis 1: Prior alliances are necessary conditions for multiparty wars and will precede most multiparty wars.

Hypothesis 2: Rivalries and shared borders are not necessary conditions for war and will not precede most multiparty wars.

To test the first hypothesis, the authors examined each interstate war in the database with more than two parties to see whether it was preceded by one or more alliance(s). The database provided information on 35 multiparty wars and 55 dyadic wars (wars between two countries). It was necessary to compare multiparty wars with dyadic wars to determine if alliances are specifically associated with multiparty wars. To test the second hypothesis, the researchers first needed to establish measures for 'rivalries' and 'shared borders'. To qualify as rivals, two countries must have had three or more 'militarized interstate disputes' (MIDs), or past armed skirmishes. To

qualify as having a shared border, countries must share a land border or river.

The results of the authors' research supported their hypotheses. Prior alliances were found in 91% of all multiparty wars, compared to just 58% of dyadic wars—supporting their first hypothesis that prior alliances are a necessary condition for multiparty wars. Alliances were also found to increase in necessity as the scale and size of the war increased, a finding exemplified by the two World Wars. World War I had a total of 37 participating countries, and all but one held alliances prior to joining the war. World War II had 79 participants, with every country holding at least one alliance prior to joining the war. The World Wars exemplify the authors' findings, showing that the larger a multiparty war is, the more likely prior alliances are to be found among the war's participants.

The authors' analysis on rivalry and shared borders found that two-thirds of multiparty wars were preceded by rivalries, far less than what is needed to accurately label rivalry as a necessary precondition. The same was true with the borders of participants in multiparty wars—only 60% of warring countries shared borders with another participant. These findings supported the second hypothesis that rivalries and shared borders are not necessary conditions of war.

These findings provide the opportunity to examine how treaty and alliance organizations can contribute to war and spread war's burden to countries that would otherwise refrain from participation. The authors highlight the United States' involvement in the Korean War, for example, and how the country dragged 17 North Atlantic Treaty Organization (NATO) members into a war that they would most likely not have participated in had it not been for the treaties and alliances binding them to the United States. More recently, the United States led NATO Coalition Forces of over 23 countries during the wars in Iraq and Afghanistan—wars that were solely initiated by one country but, due to NATO alliances, burdened dozens more with the human and economic costs. Without the majority funding and political authority from nations like the United States, alliance organizations like NATO would not exist. Therefore, further examination into the efficacy of wealthy nations bankrolling these organizations is warranted.

Political Violence is used to describe violence by state or non-state actors to achieve political goals.



Photo Credit: Suviih; Attribution-NonCommercial 2.0 Generic (CC BY-NC 2.0).
Clown army will not join Nato, but Nato can join the clown army.

CONTEMPORARY RELEVANCE

NATO forces are currently involved in various capacities in Afghanistan, Kosovo, Somalia, the Mediterranean Sea, Russia/Ukraine, Albania, Slovenia, and areas in the Baltic. Although almost all their membership is European and most of their security engagements are in Europe, NATO does not reflect an institution of equals. Rather, NATO military action is initiated by the U.S. and followed by its European members.

NATO is also unequipped to confront most of today's security issues. They have been unable to effectively respond to the ongoing refugee crisis, Ukraine is still on standby, the Taliban are spreading in Afghanistan, and they have done nothing to curb or prepare for the effects of global warming, which many say is humanity's most pressing security threat. One has to question whether such military alliances have a place in the contemporary world, where viable nonviolent alternatives to military intervention exist. NATO is without doubt a leftover from the Cold War which currently reinforces the war system and plays a role reigniting a new Cold War with the potential for escalation.

PRACTICAL IMPLICATIONS

Alliance organizations justify their existence partially to deter or intimidate countries from going to war with an allied member. The findings of this research should be used to encourage a discussion on the effectiveness and morality of alliance organizations. Organizations such as NATO were developed to provide collective defense for members. However, if a conflict leads to a war that could potentially drag dozens of neutral countries into battle, then such organizations may be counterproductive. Instead, political leaders, NGOs, and independent activists should petition their governments to strengthen their support for supranational governance organizations such as the United Nations (UN) and the European Union (EU), rather than falling back on antiquated systems of military alliances that seem to offer more risk than they do security. The 'soft power' of the EU has already seen success in their role in Georgia and stabilizing the Balkans; this model should be replicated in the future instead of NATO pulling more countries into war.



TALKING POINTS

- Alliances are a necessary condition for multiparty wars.
- The larger the war, the more likely alliances are a necessary condition.
 - 95% of WWI participants and 100% of WWII participants held prior alliances.
- Prior rivalries and shared borders are not necessary conditions for multiparty war.



U.S. Defense Secretary Robert M. Gates and other members of NATO Ministers of Defense and of Foreign Affairs meet at NATO headquarters in Brussels, Belgium, Oct. 14, 2010, to give political guidance for the November meeting of Allied Heads of State and Government at the NATO Summit in Lisbon, Portugal.

Photo Credit: By DOD photo by U.S. Air Force Master Sgt. Jerry Morrison [Public domain] via Wikimedia Commons

TESTIMONIALS



This Magazine is where the academic field and the practitioners meet. It is the ideal source for the Talkers, the Writers and the Doers who need to inform and educate themselves about the fast growing field of Peace Science for War Prevention Initiatives!

John W. McDonald
U.S. Ambassador, ret.
Chairman and CEO, Institute for Multi-Track Diplomacy



As a longtime peace activist, I've grown weary of the mainstream perception that "peace is for dreamers." That's why the Peace Science Digest is such a useful tool; it gives me easy access to the data and the science to make the case for peacebuilding and war prevention as both practical and possible. This is a wonderful new resource for all who seek peaceful solutions in the real world.

Kelly Campbell
Executive Director, Oregon Physicians for Social Responsibility Co-founder,
9/11 Families for Peaceful Tomorrows



The Peace Science Digest is the right approach to an ever-present challenge: how do you get cutting-edge peace research that is often hidden in hard-to-access academic journals into the hands of a broader audience? With its attractive on-line format, easy to digest graphics and useful short summaries, the Peace Science Digest is a critically important tool for anyone who cares about peace – as well as a delight to read.

Aubrey Fox
Executive Director, Institute for Economics and Peace



The field of peace science has long suffered from a needless disconnect between current scholarship and relevant practice. The Peace Science Digest serves as a vital bridge. By regularly communicating cutting-edge peace research to a general audience, this publication promises to advance contemporary practice of peace and nonviolent action. I don't know of any other outlet that has developed such an efficient forum for distilling the key insights from the latest scholarly innovations for anyone who wants to know more about this crucial subject. I won't miss an issue.

Erica Chenoweth
Professor & Associate Dean for Research at the Josef Korbel School of
International Studies at the University of Denver



Peace Science Digest is a valuable tool for translating scholarly research into practical conclusions in support of evidence-based approaches to preventing armed conflict.

David Cortright
Director of Policy Studies at the Kroc Institute of International Peace Studies at the
University of Notre Dame



How many times are we asked about the effectiveness of alternatives to violent conflict? Reading Peace Science Digest offers a quick read on some of the best research focused on that important question. It offers talking points and summarizes practical implications. Readers are provided with clear, accessible explanations of theories and key concepts. It is a valuable resource for policy-makers, activists and scholars. It is a major step in filling the gap between research findings and application.

Joseph Bock
International Conflict Management Program Associate Professor of International Conflict
Management, Kennesaw State University



"We must welcome the expansion of peace awareness into any and every area of our lives, in most of which it must supplant the domination of war and violence long established there. The long-overdue and much appreciated Digest is filling an important niche in that 'peace invasion.' No longer will anyone be able to deny that peace is a science that can be studied and practiced."

Michael Nagler
Founder of the Metta Center for Nonviolence

RECOMMENDED SOURCES OF PEACE JOURNALISM AND ANALYSIS:



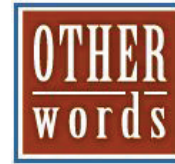
■ PEACEVOICE

A peace and justice op-ed distribution service and an extensive library of ready-to-publish commentary and op-eds written by peace professionals, focusing on changing the U.S. national conversation about the possibilities of peace and justice and the destructive cycle of war and injustice. PeaceVoice operates on the belief that presenting academically informed opinions that promote peace and nonviolent conflict resolution provides the public one of the best, and most absent, deterrents to war and injustice. (www.peacevoice.info)

Peace Policy

■ PEACE POLICY

A product of the University of Notre Dame's Kroc Institute for Peace Studies, providing research-based insight, commentary, and solutions to the global challenge of violent conflict. Contributions include writing from scholars and practitioners working to understand the causes of violent conflict and seeking effective solutions and alternatives war and the use of force. (www.kroc.nd.edu/news-events/peace-policy)



■ OTHER WORDS

Distributor of no-cost commentary, op-eds, columns and cartoons focused on empowering readers to become more engaged in issues of local and global peace, justice, democracy, economy and the environment. (www.otherwords.org)



■ TRANSCEND MEDIA SERVICE

A nonprofit peace network specializing in exclusive analysis, research and policy commentary on local and global affairs. Topic areas include political, economic and social issues; as well as global insight on nonviolence, activism conflict resolution and mediation. (www.transcend.org/tms)



■ FOREIGN POLICY IN FOCUS

A "Think Tank Without Walls" connecting the research and action of 600+ scholars, advocates, and activists providing timely analysis of U.S. foreign policy and international affairs, and recommends policy alternatives seeking to make the United States a more responsible global partner. (www.fpif.org)



Political Violence @ a Glance
Expert Analysis on Violence and Its Alternatives

■ POLITICAL VIOLENCE @ A GLANCE

Political Violence @ a Glance answers questions on the most pressing problems related to violence and protest in the world's conflict zones. Analysis comes from a distinguished team of experts from some of America's top universities. The goal is to anticipate the questions you have about violence happening around the world and to offer you simple, straight-forward analysis before anyone else does. No jargon. No lingo. Just insightful content. (www.politicalviolenceataglance.org)



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The Peace Science Digest is a project of the War Prevention Initiative

<h2>OUR VISION</h2>	<p>Our vision is a world beyond war by 2030 and humanity united by a global system of peace with justice.</p>
<h2>OUR MISSION</h2>	<p>Our mission is to advance the Global Peace System by supporting, developing and collaborating with peacebuilding efforts in all sectors of society.</p>
<h2>OUR CORE VALUES</h2>	<p>Nonviolence – We promote strategic and principled nonviolent solutions over any kind of armed conflict.</p> <p>Empathy – We view social problems through the eyes of others and respectfully communicate with each other in the pursuit of mutual understanding.</p> <p>Planetary loyalty – We consider ourselves global citizens, living in harmony with humanity and nature.</p> <p>Moral imagination – We strive for a moral perception of the world in that we: (1) imagine people in a web of relationships including their enemies; (2) foster the understanding of others as an opportunity rather than a threat; (3) pursue the creative process as the wellspring that feeds the building of peace; and (4) risk stepping into the unknown landscape beyond violence</p>
<h2 style="writing-mode: vertical-rl; transform: rotate(180deg);">AREAS OF FOCUS</h2>	<h2>WE SUPPORT</h2> <p>Support Rotary International’s focus on peace by aiding the Rotarian Action Group for Peace with human, logistical and content-related resources.</p> <p>Support development of effective strategies to convince Americans that the United States should not promote war, militarism or weapons proliferation, but rather embrace conflict resolution practices that have been shown to prevent, shorten, and eliminate war as viable alternatives to local, regional and global conflicts.</p> <p>Support building grassroots social movements seeking a world beyond war.</p>
	<h2>WE EDUCATE</h2> <p>Actively contribute to peace science and public scholarship on war prevention issues.</p> <p>Share information and resources with multiple constituencies in an understandable manner.</p> <p>Provide evidence-based information on peace and conflict issues with immediately potential doable policy advice to public policy makers.</p> <p>Advance the understanding and growth of the Global Peace System.</p>
	<h2>WE ENGAGE</h2> <p>Convene national and international experts in ongoing constructive dialog on war prevention issues via our Parkdale Peace Gatherings.</p> <p>Connect likely and unlikely allies to create new opportunities.</p> <p>Participate in peacebuilding networks and membership organizations.</p>
<h2>UNDERLYING ASSUMPTIONS</h2>	<p>We are at a stage in human history where we can say with confidence that there are better and more effective alternatives to war and violence.</p> <p>A Global Peace System is evolving.</p> <p>Poverty, employment, energy, education, the environment and other social and natural factors are interconnected in peacebuilding.</p> <p>Peace Science and Peace Education provide a path to a more just and peaceful world.</p> <p>Multi-track diplomacy offers a sectoral framework for creating peacebuilding opportunities</p>