



National Centre for Peace and Conflict Studies

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New doctoral graduates join the team

The Centre's most recent doctoral graduates will be moving straight into employment at the University of Otago.

Dr Rachel Rafferty and Dr Ria Shibata graduated in May 2017 after completing their doctorates with the Centre.

Rachel's thesis entitled *Civil Society Activists in a Protracted Conflict: Explaining Differences in Motivation to Engage in Intergroup Peacebuilding in Northern Ireland* provides a theoretical framework that explains the role of universalist and particularist psychological features in shaping motivations regarding intergroup peacebuilding. Rachel received an Exceptional Thesis award for her work.

Ria's thesis entitled *War, Identity and Inherited Responsibility in Sino-Japanese Relations*, examines the extent to which present day Japanese are willing to accept some degree of

inherited responsibility for the acts of aggression committed by their ancestors and the social psychological factors impeding Japanese acceptance of collective responsibility for its past.

Rachel will begin an 18-month Lectureship at the Centre, with primary responsibility for coordinating the Global Peace and Conflict paper taught by the Centre in the Master of International Studies programme.

Ria has a three-year Research Fellowship, working with Professor Kevin Clements in his new role with Toda Peace Institute.

The graduation ceremony in May also saw nine Master of Peace and Conflict Studies students receive their degrees, five in person and four in absentia.



Dr Ria Shibata and Dr Rachel Rafferty (third and second from right) flanked by faculty Dr Katerina Standish, Professor Kevin Clements, Dr SungYong Lee and Professor Richard Jackson.

Student news



Alice Martini, a doctoral candidate from Italy, recently spent three months in the Centre working with Professor Richard Jackson. Alice is undertaking her PhD study jointly at the Sant'Anna School of Advanced Studies (Italy) and Autonomous University of Madrid (Spain) working on international terrorism, applying a theoretical framework to the current Syrian conflict. While in the Centre, Alice presented a seminar entitled *Jihadi Brides: How Western media make sense of women joining ISIS*.

Rei Foundation scholar **Joe Llewellyn** travelled to India last year to undertake fieldwork for his doctoral research. Joe's research seeks to understand how anarcho-pacifists practice non-violence, where they have been successful and unsuccessful and how their practice differs globally. While in India, Joe interviewed individuals and ran focus groups, while living as part of communities in ashrams and monasteries.



Students from the Critical Terrorism Studies paper, part of the Master of Peace and Conflict Studies, recently undertook a group project designed to visually represent the casualties of the war on terror. They erected 56 crosses on the Otago Museum reserve, one representing the 3000 victims of 9/11 and the other 55, the estimated 165,000 people who have died in Afghanistan during the war on terror. Students **Kyle Matthews, Amalie Blackman, Cody Latta** and **Alex Walker** hoped to challenge the view that the best response to violence is violence.



On 31 May this year, the Centre achieved a milestone with the submission of two doctoral theses on the same day. **Mahdis Azarmandi** presented in person her thesis *Colonial Continuities: A study of ant-racism in Aotearoa New Zealand and Spain*. **Babu Ayindo** had returned to Kenya in March, and his thesis *Arts, Peacebuilding and Decolonization: A Comparative Study of Parihaka, Mindanao and Nairobi* was submitted on his behalf.

The fourth cohort of Peer Mediators from across campus graduated from their 8-week training course on 29 May. Doctoral candidate **Daniel Fridberg** has run this course since 2014. This year, he was joined by co-facilitator MPCS student **Alex Walker**. Since 2014 over 80 peer mediators have been trained, enabling their services to be offered across campus to assist fellow students involved in interpersonal conflict.



Robbie on top of the world

In May 2017 doctoral student Robbie Francis attended the World Leaders Symposium in Switzerland after winning a fully funded place in an essay competition.

My time in St Gallen at the World Leaders Symposium was nothing short of mind blowing. After one night in Los Angeles I flew into Dusseldorf and then to Zurich where I was greeted by the St Gallen student welcoming committee. I soon met other students on the Wings of Excellence Award (essay competition).

The next day the Leaders of Tomorrow (LoT) spent the day doing tourist activities, including a gondola ride high up into the snowy mountains, a ride on a steam train, a short wander around Zurich, followed by a group dinner. Wednesday was the first day of the LoT programme, during which we split into groups to workshop some of the ideas from the essay competition. The next day was my big presentation. I, along with the self-elected President of Liberland and Neal Cross (Chief Innovation Officer of DBS Bank) had two and a half minutes to present our stories of disruption to world leaders, LoT and everyone in between. My presentation was well received, with the Lord Chancellor of Switzerland addressing me directly in his opening address and personally congratulating me after the opening ceremony. This was one of many exciting moments throughout the conference. I am pleased to say that more than one person approached me asking how to make their businesses more inclusive and accessible, which is more than I could hope for. In the afternoon I sat on a panel alongside the former head of USAID Latin America for Obama's administration, the former Minister of gender equality in Japan, and host Stephen Chambers (Director at The Marshall Institute of Philanthropy and Social Entrepreneurship

at the London School of Economics). This was a really interesting experience. I was the only female and only disabled person to present that day, which was highlighted regularly by other attendees.

After my two presentations I was finally able to relax and enjoy the conference. Key highlights were hearing the former press secretary of Bernie Sanders' Presidential Campaign and Donald Trump's ghostwriter debate the first 100 days of Trump, and Neil Harbisson, who has an antenna implanted in his brain so he can receive and process colours that can't be seen by humans such as ultra violets and infrareds, as well as receiving images, music, videos etc. directly to his brain.

Thanks everyone for the messages of support and for those who tuned into the live streaming of my presentations. It was so encouraging to hear from everyone back home!

Robbie Francis



Building BRDGES in Salzburg

On 9 June, 2017 I had the opportunity to present at the 2nd Biennial Mediation Symposium put on by the Center for International Legal Studies (CILS) in Salzburg, Austria.

CILS is a non-profit organization headquartered in Salzburg since 1976 with the prime purpose of promoting and disseminating knowledge among members of the international legal community. The focus of this symposium was to discuss how to build a culture of mediation in order to make it more mainstream and accepted, particularly in Europe.

Due to my background in intercultural peace building and cultural anthropology as well as my experience in private transformative mediations, I was to present on how the culture of New Zealand aids and/or benefits a mediation culture. I spoke on how Māori culture has been legitimized more than most indigenous cultures through both an early treaty with colonial powers and early intermarriage between the indigenous and colonial groups, but also on how the Kiwi culture of conflict avoidance can make it difficult for people to willingly enter the mediation process. The audience was comprised of mainly retired judges and lawyers and they were quite excited to hear about non-litigation mediations, so much so that an entire panel will be formed to discuss the topic at the next event in 2019 which I have been invited to along with other New Zealand representatives.

I have begun working with a group called BRDGES, a group that has international certification in mediation. I will be helping to design

an international online training program for mediators. As I am heavily involved with the Otago Peer Mediation group, the student mediators here will have access to the international mediation certification at a reduced cost. I am also working with the Singapore Mediation Group to develop an internship program for those students who do get certified. We can now grant Otago's student mediators official recognition at an international level and help put them on track towards a professional career.

Alex Walker



Multicultural Education and Increasing Unity in Diversity in New Zealand

KATHERINE SCOTT, WINNER OF THE INAUGURAL YOUTH PEACE ESSAY COMPETITION

Introduction

New Zealand (NZ) publicly celebrates the multiculturalism within its society, yet there is great inequality along racial lines. Pakeha (also classified as NZ Europeans) are dominant within NZ, while Māori and Pacific Islanders, along with other racial minorities, are subjected to structural violence (Liu and Robinson 2016).

Education, defined by Katerina Standish (2016) as 'organized learning', is a means through which structural violence is perpetrated. NZ's primary and secondary schools both reflect and reproduce racial inequalities within society. Multicultural education, a form of peace education, seeks to create respect and comprehension for other cultures/races, and thus has the potential to subvert the racist status quo and increase unity if utilized within NZ's education system (Gerin-Lajoie 2011).

In this essay, I will first highlight the structural violence reproduced through NZ's education system that creates division between racial/ethnic groups. Following this, I will give an overview of multicultural education. Finally, I will explore the ways in which multicultural education could increase unity in the diversity of currently divided racial groups, such as increased representation of racially diverse perspectives, improved cross-cultural communication and the closing of the achievement gap between students from different races.

Structural Violence in New Zealand Schools

Racial inequality is obvious in NZ with non-Pakeha groups, particularly Māori and Pacific Islanders, being underprivileged in relation to Pakeha. The hegemony of Pakeha in NZ, and the subsequent subordination of non-Pakeha individuals is visible throughout society: Pakeha hold a disproportionate number of executive positions, while non-Pakeha are comparatively underpaid; Pakeha have a greater socio-economic status and are much less likely to be impoverished or face major mental/physical health issues; Māori and Pacific Islanders are overrepresented within the criminal justice system, and Māori are twice as likely to be convicted as Pakeha on the same charges (Pack et al 2015). These inequalities are reproduced through structural violence, which occurs when social structures or institutions systematically disadvantage some individuals (Galtung 1969). Structural violence in NZ is explained by the dominant 'fair go' cultural discourse, which asserts that anyone in NZ can succeed regardless of race, gender or socioeconomic position (Singham 2006,

p.34). This discourse deems that poverty and lack of achievement is a personal choice, which creates and reinforces negative impressions of individuals of the less privileged races within NZ.

NZ schools are sites of structural violence, and reflect and reproduce racist societal norms. Non-Pakeha students are systematically disadvantaged due to the hegemonic Pakeha monoculture of NZ schools: classes are taught in English, and only cover history and perspectives relevant to Pakeha (Macfarlane et al 2007). In addition, non-Pakeha students are more likely to come from backgrounds of relative poverty and poor health, which can affect achievement and life opportunity prospects (Pack et al 2015). Racial inequality is evident in the difference in achievement rates of Pakeha and non-Pakeha individuals; there is a 10-20% gap between the percentage of Pakeha and Māori/Pacific students achieving national standards in reading, writing and mathematics from Year 1-8 (Ministry of Education 2016). Furthermore, in 2013 only 34.2% of Year 13 Māori students gained University Entrance, as opposed to 59.1% of Year 13 Pakeha students (New Zealand Qualifications Authority 2014). The 'fair go' ethos leads the underachievement of non-Pakeha students to reproduce racial stereotypes such as laziness, low intelligence and inferiority, and subsequently the power imbalance that such stereotypes create (Liu and Robinson 2016) This not only is harmful for non-Pakeha students, but greatly affects the value that is placed upon non-Pakeha individuals and relationships between individuals of different races. Structural violence within NZ schools thus creates division between individuals of different races, and continues the hegemony of Pakeha.

Multicultural Education: An Overview

Multicultural education emerged in the United States after the Civil Rights movement of the 1960s as a means to decrease racial divisions with America schools. While it has evolved since, multicultural education remains a transformative tool that seeks to create both respect for and comprehension of other cultures (Gerin-Lajoie 2011). Multicultural education can also be seen to acknowledge and problematize asymmetric power relations between races (Guo 2014). There are five key dimensions that are the base of multicultural education: integrating content representative of diverse cultures, challenging how knowledge is constructed, creating activities that reduce prejudice between racial groups, utilizing pedagogy

that is inclusive of all students, and examining school culture and structures (Banks, cited in Jun 2016). These dimensions highlight that multicultural education does not simply encompass a subject to be added to the curriculum, but is more of a process that seeks to alter the way that students, teachers, schools and communities approach racial issues and divisions.

In practice, multicultural education can only be successful if teachers and schools are aware of structural and cultural inequalities, and are committed to utilizing curriculum and pedagogy that are culturally responsive (Jun 2016). Multicultural education also needs to be a central aspect of school structures, school organization and school-community relation. If so, multicultural education can be transformational for educational equity, and for interactions between those of different races within schools and the wider community (May 2002). As such, multicultural education could increase unity in diversity in New Zealand.

The Benefits of Multicultural Education for Unity in Diversity

Increased Representation of Diverse Perspectives in Curriculum

Multicultural education could increase unity in diversity in NZ in several ways, the first of which is by increasing the representation of diverse perspectives in the curriculum. Currently the curriculum of NZ schools is monocultural, and only covers the history and perspectives of the dominant Pakeha race (Macfarlane et al 2007). This is problematic and structurally violent for several reasons: firstly, this places a higher value upon Pakeha perspectives and history, and thus marginalizes other racial groups and their experiences; secondly, this monoculture prevents and even prohibits the development of non-Pakeha identities within schools and finally, this can affect non-Pakeha achievement as literacy practices or perspectives that are valued at home are not acknowledged or assessed (Macfarlane et al 2007). These consequences lead to greater division between races because Pakeha are represented as the norm, constructing non-Pakeha individuals as Others, and because continued achievement disparities widen the socio-economic gap between races (Milne 2009).

The integration of diverse perspectives in school curriculums, a key dimension of multicultural education, could avert these issues and encourage unity between groups rather than division. Rather than Pakeha culture being dominant throughout the

curriculum, multicultural education in NZ would enable the perspectives and histories of other races to be shared whilst challenging the way in which knowledge is constructed. This not only allows for increased understanding and validation of the experiences and knowledge of individuals from other races, but also undermines the social construction of Pakeha as superior (Milne 2009). These consequences could increase unity between diverse peoples and reduce barriers to balanced relationships. Furthermore, a culturally relevant curriculum allows non-Pakeha the opportunity to apply and thus reproduce their own forms of knowledge, which can aid in retaining cultural identity and increasing levels of achievement (Macfarlane et al 2007). This too increases unity in diversity, as negative non-Pakeha stereotypes are displaced by improved achievement and understanding of cultural nuances.

Improved Cross-Cultural Communication

Unity in diversity is not only driven by understanding of a wider range of perspectives, but by the improved cross-cultural communication that is a result of such understanding. Within multicultural education, improved cross-cultural communication first occurs between teacher and student as a result of the necessitated culturally responsive pedagogy. As a key dimension of multicultural education, a culturally responsive pedagogy seeks to facilitate academic achievement for all students and thus involves utilizing cultural knowledge, frames of reference and performance styles that are relevant not only to the dominant racial group (Jun 2016). This directly contrasts the common one-size-fits-all approach to education that assumes students all have the same learning experience (Saint-Hilaire 2014). Delano-Oriaran's 2012 study demonstrated that as teachers learn more about their students cultural backgrounds and seek to implement this into their teaching style, prejudice and stereotypes of minorities are diminished and teachers are better able to guide individuals towards achievement. Furthermore, teachers taking students' cultural backgrounds into account in the classroom often leads to teachers altering the way in which they interact with parents and other individuals within the community. This highlights the widespread positive effects of multicultural education and the improvement in cross-cultural communication (Jun 2016).

Multicultural education does not only impact how teachers communicate cross-culturally, but also how students do. The inclusive nature of multicultural education allow students improved comprehension and context of a number of relevant viewpoints (Jun 2016). In doing so, multicultural education also creates safe spaces within which students may learn the knowledge, attitudes and skills that

are necessary for effective cross-cultural communication (Saint-Hilaire 2014). These are tools that are not left in the classroom, and can impact the relationships between individuals and groups at a societal level. As such, multicultural education can increase unity in diversity within classrooms and within communities.

Closing the Gap in Achievement Levels

The final way in which multicultural education could increase unity in diversity is by closing the race-based gap in achievement levels. As highlighted earlier in this essay, Māori and Pacific students consistently achieve at a lower level than Pakeha students (Milne 2009). This is not only an effect of the socio-economic disadvantage that these minorities suffer, but also an effect of the monoculture within NZ schools that invalidates non-Pakeha constructions of knowledge and perspectives (Pack et al 2015). The culturally relevant curriculum and pedagogy that multicultural education demands could work to close the gap that exists in achievement levels in two main ways. The first such way is the required inclusion of non-dominant perspectives and knowledge in curriculums, which would allow non-Pakeha students to apply learning to their own cultural contexts and lives. This makes learning less abstract and invokes ownership of learning and achievement (Saint-Hilaire 2014). The second way in which multicultural education could close the achievement gap is in the change from one-size-fits-all pedagogy to culturally relevant pedagogy. Such pedagogy could lead to improved cross-cultural communication, as previously discussed. When cultural barriers between teachers and students are lifted, teachers are better able to understand where students struggle and succeed and can subsequently adjust their teaching styles to meet diverse learning needs (Jun 2016). This allows for achievement improvements, and thus the closing of the racial gap in achievement levels.

Closing the gap in achievement levels would not only benefit non-Pakeha students as individuals, but could increase unity in diversity within society. Difficult relations between racially diverse groups in NZ are inflated by negative stereotypes of non-Pakeha peoples, in particular Māori. These stereotypes depict those whom don't achieve as Pakeha do, in schools and in the workforce, as lazy, unintelligent and unmotivated (Pack et al 2015). With the underlying 'fair go' ethos of NZ that deems individuals culpable for their own success or failure in life and the structural violence that non-Pakeha individuals face, these stereotypes are cyclically fulfilled (Singham 2006). Multicultural education could interrupt this cycle by raising non-Pakeha achievement, which would interrupt the efficacy of such stereotypes and remove them as a barrier to positive inter-cultural relationships. Furthermore, improved achievement levels make it more likely that

students will complete further education or gain high-paying jobs (Milne 2009). This could have significant effects upon the socioeconomic gap between Pakeha and non-Pakeha, and allows more non-Pakeha into Pakeha-dominated spaces. In the long-term this creates opportunities for unity in diversity, as there would be greater mingling of Pakeha and non-Pakeha individuals within workplaces and communities.

Conclusion

Multicultural education has the potential to create unity in diversity if embraced within the NZ education system, due to increasing the representation of diverse perspectives within the curriculum, improving cross-cultural communication and closing the gap in achievement levels. This is highly necessary within NZ, where structural violence within schools continues the domination of Pakeha over other racial groups. While there is currently great inequality along racial lines, multicultural education offers the opportunity for NZ to actually become the multicultural country that it claims to be.

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Sikyong Lobsang Sangay visits

The Centre was honoured to host the political leader of the Tibetan Government in Exile, Sikyong Dr Lobsang Sangay.

Dr Sangay visited the Centre on 2 May where he met with students and staff prior to delivering a public lecture in the early evening. The title of the lecture was “*Tibet in the 21st Century: It’s Political, Environmental and Cultural Challenges*”.

Sikyong Dr. Lobsang Sangay has been the democratically elected leader of the Tibetan Government in Exile since 2011. Before this he had a background in human rights law, receiving a PhD from the Harvard Law School, where he later became a Senior Fellow at the East Asian Legal Studies Program.

“Dr Sangay is a supporter of His Holiness the 14th Dalai Lama’s peace plan for Tibet which aims to give genuine autonomy to Tibetans and create a zone of peace in Tibet. In his role as the Sikyong, which means political leader, Dr Sangay has always advocated for a peaceful and nonviolent resolution of the Tibet issue,” said Professor Kevin Clements, Director of the National Centre for Peace and Conflict Studies.

“We were extremely excited and honoured to have Sikyong Dr. Lobsang Sangay visit Dunedin. He is tireless advocate of peace and justice in the world and has dedicated his life to the uplift and support of the Tibetan people, their human rights, and the preservation of their culture and religion” said Joe Llewellyn, co-organiser of the event, PhD student at NCPACS and member of the Dhargyey Buddhist Centre.



Sikyong Dr Lobsang Sangay (fourth from left) and his entourage with doctoral candidate Joe Llewellyn who co-organised the visit.

New publication celebrated



Co-editors Heather Devere, John Synott and Kelli Te Maihāroa.

On 19 April, the Centre hosted a very special event to celebrate the launch of *Peacebuilding and the Rights of Indigenous People: Experiences and Strategies for the 21st Century*, a new Springer publication co-edited by Dr Heather Devere, Kelli Te Maihāroa and Adjunct Professor John Synott.

In addition to the book launch, the Centre hosted a half-day colloquium attended by many students, friends, academic colleagues and members of the public. Following a mihi whakatau (welcome) to open the afternoon, Centre Director Kevin Clements gave a tribute to Professor Glenn Paige, “political scientist and humanist extraordinaire”, who died in January and John Synott spoke of Glenn Paige’s legacy. A tribute from Dr Patrick Vakaoti and Dr Michelle Schaaf was given, honouring Associate Professor Teresia Teaiwa from Victoria University, who died recently. Teresia was a Pacific leader with a deep commitment to people and social justice in the Pacific.

Students from the Centre gave presentations on peacebuilding and indigenous rights following which the book was formally launched by Professor Jacinta Ruru from the School of Law at the University of Otago.

Inaugural essay competition



In 2016, NCPACS with Soka Gakkai International New Zealand ran an inaugural Youth Peace essay competition. Open to young people from 17 to 25 years of age, the theme was Unity in Diversity.

The competition asked participants to explore how we can respect different identities while developing a strong sense of community, in the knowledge that societies that achieve this are critical to the development of a peaceful and tolerant world.

Competition entries were received from around New Zealand and from Hong Kong. The winner of the competition, which was adjudicated by SGI, was Katherine Scott, a Master of Peace and Conflict Studies student from the Centre. Katherine’s essay Multicultural Education and Increasing Unity in Diversity in NZ is published on pages 4 and 5 of this newsletter.

In second place was Nerys Udy with her essay The history of future identity. Highly commended awards were given to Natalie Chung Kit Wong (Leaving the classroom), Aaron Ong (Mental health issues of refugees in NZ) and Shreya Bir (Thousands of raindrops, one shower).

From left: Shreya Bir, Professor Richard Jackson, Nerys Udy, Professor Kevin Clements, Katherine Scott, Ian Gordon (SGI) and Dr SungYong Lee.



Hosting Dr Marcin Lason

Andrzej Frycz Modrzewski Krakow University

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Dr Lason discusses the significance of his visit to New Zealand in February and March of this year.

What is your area of research and teaching in your home university?

The area of my research is focused on international relations and national security of Poland. My PhD subject was: International Peace and Conflict Research at the beginning of the 21st century and the Kosovo Conflict (2004). In my Postdoctoral Studies I looked at the use of armed forces as an instrument of Polish foreign policy in Iraq 2003-2008 (2012). Both degrees I achieved at the Jagiellonian University. Since 2005 I have been working at Andrzej Frycz Modrzewski Krakow University where I am the Chair of International Relations. Generally my research focuses on the aspects of international conflicts and peace, national and international security, conflict and peace process in Iraq and Afghanistan, and particularly on the contribution of Polish armed forces and the importance of a state's armed forces to its foreign policy. I continue to study and analyze cases connected to special forces in Poland, especially GROM, JW Commando unit and The Special Forces Command. But because of the creation of a new service in the Polish army I started to cooperate also with The Territorial's Forces Command. I teach History of International Relations, International Political Relations, International Military Relations, Contemporary Threats to International Security and Polish security policy in the 21st Century.

What was the motivation for your visit to the Centre?

I wanted to do research about something new for me and for Polish science. Therefore, I have taken an interest in the National Centre for Peace and Conflict Studies. I thought that it would be a place where

people might have a similar area of research. I chose a new subject, which is the security policy of New Zealand. My ambition is to write a monograph dedicated to the security policy of New Zealand in the 21st century, as there is no such publication available within the Polish bibliography. During my research here I had to change my mind and write only about the defence policy of New Zealand. It's very interesting to me and I have found some similarities between Poland and New Zealand, what may seem a little strange but it's the truth, it's a fact.

In what ways has the visit to the Centre and New Zealand contributed to your research and helped you as an academic?

The visit in the Centre has an enormous importance for me. It has double advantages. Firstly, individual, so I can meet wonderful people, who are focused on their research. It's an opportunity to learn from them, to share new ideas, to see a new approach and methodology. Moreover, to have access to libraries and gather material which is necessary for my book. And secondly, to have a broader, general experience about your education system, which is very well organized especially here in the Centre. It's amazing, that you are here every day, that your MA and PhD students could meet with an academic staff every day, that you know everyone's research area. You are like one academic family in which everyone is important and no one is alone. It's a great lesson to me, how to build a research institution. You have a fantastic Director and Manager who know how to do it, how to shape this place to attract the best staff and students. I think that I will be better academic after my experience here.

What were the highlights of your trip to New Zealand?

First from research part. I'm still impressed about potluck dinner in Kevin's house. It was something amazing. There was about 20 people, staff and students, everyone feels at home. The wonderful hosts were ready to help in everything; their hospitality was awesome. It's something that I have never seen in Poland because we don't have such customs. If so, we meet in with few people, who work together but without students, because we have to keep a distance with them. So it's something completely different and fantastic experience. Second from travel part. I have been to a lot of places – The Otago Peninsula, Stewart Island, Wanaka, Te Anau, Maratangi, Matamata, Ohakune and Wellington. And everywhere I met wonderful people, ready to help in any circumstances. I think that is Kiwi's attitude towards people generally, and is something that is worth to note. I will give you only two examples. I have been to The Weta Cave and after the visit I would like to eat lunch in a restaurant. Unfortunately, a nice waiter said that it's too late. So I asked where is the closest restaurant? She said wait a second and went to the kitchen. After a while she returned and said – you can choose something from menu, we will do it for you. And second. I had to sleep one night in Invercargill in my way to the Stewart Island. I had a reservation in a Bed and Breakfast from iSITE. Unfortunately it turned out that iSITE has made a mistake and changed the day of my stay. What was the reaction of owner of this B&B? It's not your fault. Come with me, you will sleep in my home. So I have a night in a beautiful house and room without any additional payment. Thank you all New Zealanders who I have met here!

Introducing Dr Mariska Kappmeier



Dr Mariska Kappmeier is fascinated by the dynamics of groups. From an early age growing up in a liberal political household, she was drawn to conversations about politics and justice. Mariska wanted to know more about the human side of these conversations, and in particular the question of how to change society from the human point of view.

Following undergraduate and postgraduate study in social psychology at Tübingen University and the University of Hamburg, Mariska saw peace and conflict studies as the intersection between politics and social psychology.

Mariska began her lectureship at the Centre in February, having previously been employed as a Postdoctoral Fellow at Harvard. Her husband Neil is a New Zealander, so the role at Otago provided the perfect opportunity for Mariska and her family.

Her research work both as a postgraduate student and an early career academic has gone right to the heart of the human side of conflict. For her doctoral project Mariska focussed on Moldova, a country still recovering from civil war in the early 1990s. Located between Romania and Ukraine, the combined number of Russians and Ukrainians outnumbered ethnic Moldovans. Despite a ceasefire being declared in July 1992, the country remained divided. Mariska looked at trust between different groups in the civilian society of Moldova and Transnistrians.

Mariska's research necessitated speaking to many influential people in Moldovan society, from business people to police, academics to junior politicians, to put in place an intervention project that ran from 2010 to 2014. This project trained the trainers on both sides of the conflict, and supported community leaders from both sides as they worked together as mediators. The intervention has had many positive outcomes.

More recently, Mariska has been involved in a project working with an NGO called Beyond Conflict, to build trust between police and communities in Boston. An important element of the project was to understand why minority communities found it difficult to trust the police. Mariska was able to apply her Intergroup Trust Model, a tool that identifies five elements of a trusting relationship – Competence, Integrity, Compassion, Compatibility and Security. In the case of black communities in Boston, the lack of perceived compassion from the police was a barrier to trust.

In her role at the Centre, Mariska is teaching Conflict Analysis and Conflict Resolution Theory, one of the compulsory papers in the Master of Peace and Conflict Studies programme, and hopes to offer an option paper, Psychology of Peace and Conflict, in 2018.

Recent publications

Kevin Clements (ed) (2017). *Identity, trust and reconciliation in East Asia: Dealing with painful history to create a peaceful present*. London: Palgrave Macmillan.

Heather Devere, Kelli Te Maiharoa, Maui Solomon, Maata Wharehoka (2017). *Regeneration of Indigenous Peace Traditions in Aotearoa New Zealand*, in Heather Devere, Kelli Te Maiharoa and John Synott (eds.) *Peacebuilding and the Rights of Indigenous Peoples: Experiences and Strategies for the 21st Century*. Springer.

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Recent graduates

Congratulations to May 2017 graduates from the National Centre for Peace and Conflict Studies.

PhD

Dr Rachel Rafferty
Dr Ria Shibata

Master of Peace and Conflict Studies

Angel Alfonso Poza	Katherine Scott
Anna Burgin	Li (Joyce) Liang
Louise Gregory	Yukie Fukui
Caitlyn Hart	
Chandima Daskon	Master of Peace and Conflict Studies
Georgina Richardson	graduates Georgina Richardson, Katherine Scott and Caitlyn Hart.



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