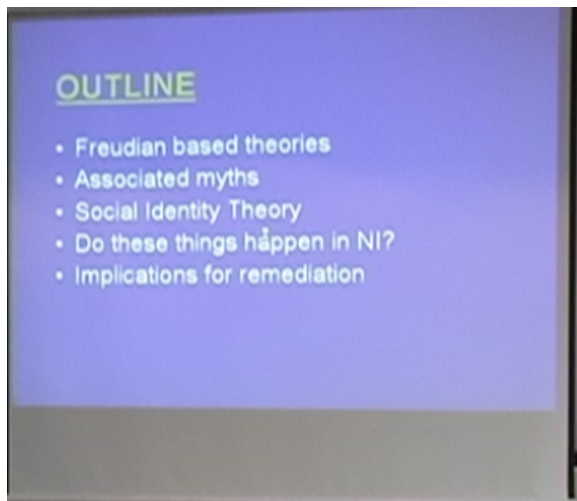


Ed Cairns 1

The video begins by Ed Cairns giving his permission to be videotaped. He is standing behind a table with a screen showing his presentation that is behind him. Carl Milofsky introduces Ed as a psychologist at the University of Ulster and the President of Division for the Conflict of the American Psychological Association.

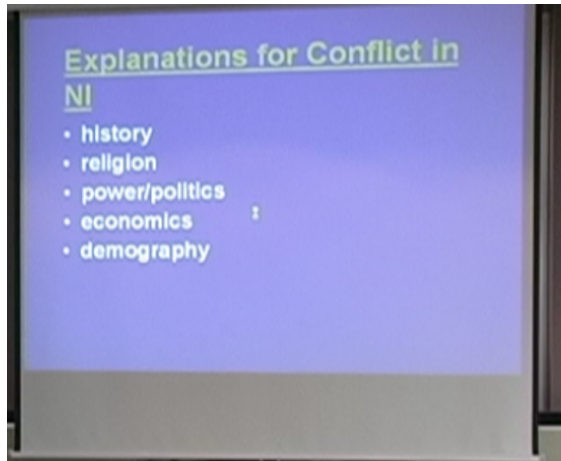
3:30 Ed welcomes everyone to Ireland. "I'm going to be talking about how psychology got a place in trying to understand the conflict in Northern Ireland. What I'm saying also applies to other conflicts throughout the world. Identity is a word that is thrown around in relation to lots of different conflicts."

4:15 Ed changed the slide:



4:20 Ed: "I'll start by getting Freud out of the way. But because some of the early work in psychology did revolve around Freudian ideas, some associated myths have grown up in relation to that. And then I'm going to talk about social identity theory which originated from someone called Tajfel who was probably a Polish refugee who came to live in England. Then I was to ask if the social identity theory applies to Northern Ireland. And what implications this has for got for remediation."

5:50 Ed changes the slide to a new one titled: 'Explanations for Conflict in NI'.



5:50 Ed: “These have been all of the explanations that you’ve been hearing already. When people start to think about conflicts like Northern Ireland, the historians are one of the disciplines that seem to have a hold on all of this. They often say that history is the main way to explain what is happening in Northern Ireland.”

6:25 Ed: “People used to say to me that it’s all about religion. And I’m sure that other people have explained to you that it isn’t, religion is an ethnic marker. Politics, people say, is a very important factor in what is and has been happening in Northern Ireland. Some people are of the opinion that if you just give someone a good job, a house, and a car, that would be that. Demography, in other words, is where people live.”

8:05 Ed: “But what I want to suggest is that psychology gets left out of this.” He then tells a story of when a friend of his was writing a book on Ireland. The friend included a sociologist, a historian, a theologian, an economist, and many other. But there was no sign of a psychologist. “And I want to convince you that he’s wrong. I want to convince you that all of these things are important (he points to the screen), but there is a little bit left over for psychology to explain. But the point is that this is the most crucial bit. And it’s probably more crucial when you come to the end of a conflict.”

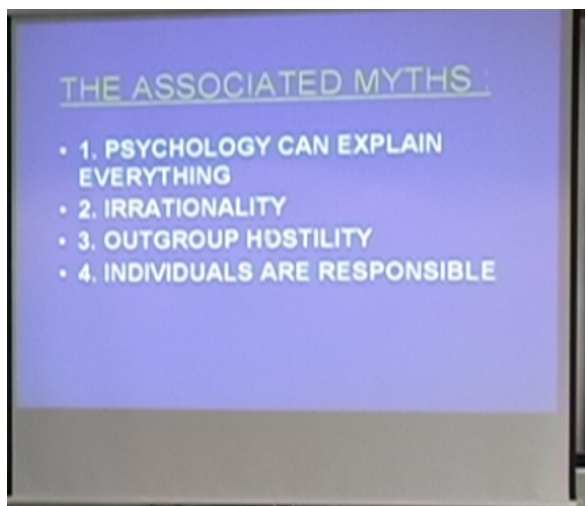
10:10 Ed: “When I ask my students what the demands were of the early civil rights marchers in Northern Ireland...” He then asks the audience what they think the demands were. The group came up with equal housing, one person one vote, and equal employment opportunities. “The point I want to make is that if you pick up a newspaper, you will not see housing mentioned, you will not see one person one vote mentioned, and you might see a mention about job opportunities, but hardly at all. The point is that those three things have largely been settled. But the conflict has not gone away. And I believe that is because of a neglected psychological factor that has not been looked at yet.”

12:00 Ed changes the slide to a new one titled: ‘Freudian Based Theories’.



12:05 Ed gives a brief description of a few of the theories presented by Freud. “Anger, something that you want to displace onto other people (Displacement). You have this deep seeded desire to do something and you project this upon other people (Projection). And the Authoritarian Personality Theory which tried to explain what had gone on during the war in Europe. Now the point about these theories is that they have seeped into people’s consciousness. If you speak to economists, demographers, or even civil servants, they haven’t studied psychology formally but they have these ideas in their head.”

13:30 Ed Changes to a new slide titled: ‘The Associated Myths’.



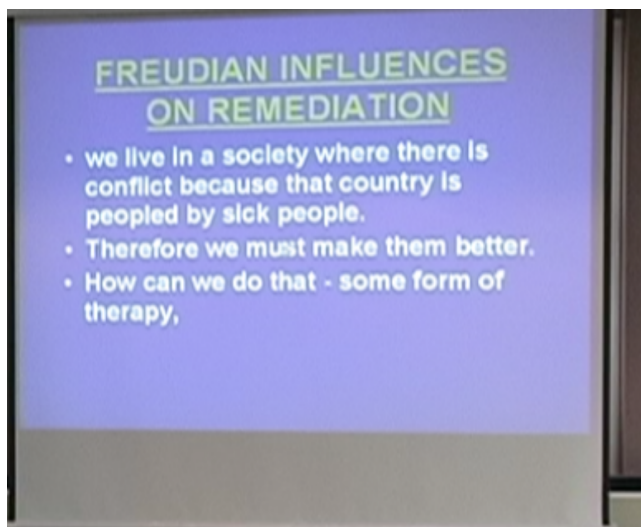
13:35 Ed: “I came to work here in 1972. And if you look at the deaths during the Troubles, 1972 was the very worst year. I had been studying children’s learning styles and I was about to go on with that when I thought of all these horrible things that were going on. Surely psychology could have something to say, and I studied all of the Freudian Theories you’ve just seen. And when I started to read all of the theories I just mentioned, I found out that it’s all psychological. Psychology has all of the answers.”

15:00 Ed: "The other thing is that there's still a hint of madness in it all. Why are people in conflict? Because they're mad." He mentions that other countries would look at the conflict and just associate the Irish with mad people who enjoy violence. The British called members of the paramilitaries psychopaths. "So whenever some incident happened where a lot of people were injured or killed, some newspaper would always have a newsline that read 'Madness and mayhem strikes Belfast' or something like that."

16:35 Ed: "It isn't outgroup hostility that drives the conflict in Northern Ireland. In other words, people don't do things because they hit the other side. That's not their primary motivation. Psychologists have recently researched about ingroup love and outgroup hate. And to some extent, we tend to think that these are sort-of bipolar opposites that if you love your group, you must hate the other group. And then people look at this statistically and find that this isn't true. The two are either not related or even positively related. People who say they hate the other group don't love their own group any more or less. So yes, there was this discrimination in jobs and voting, but it wasn't to primarily keep the other side down so much as to look after your own side." He gives an example for jobs. When there was an opening, you would give it to your cousin or someone close to you. You would protect your own."

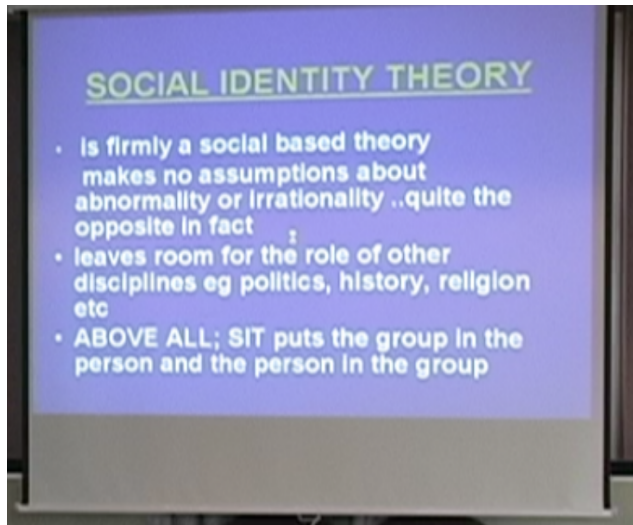
19:20 Ed: "Psychology up until the '80's was focused on the individuals. But when you live somewhere like Northern Ireland, there are things that happen that seems like everyone seems to be doing something." He tells a story of when he left just before the rioting and was going to Chicago. Before the Troubles, Northern Ireland was a very peaceful place. He read a newspaper one day, saw the rioting, and was absolutely shocked. "Did something happen in every single person's head that took off and rioted? It can't be an individual thing, it has to be a group thing."

21:25 Ed changes the presentation slide to one that was titled: 'Freudian Influences on Remediation'.



21:30 Ed: "As well as the search of myths, part of the Freudian thing is that they're mad, they're sick. They're not quite civilized in one way or another. So what do you do about it? You make them better in some way or another, and there are various ways of doing this." He mentions moving someone to a more civilized part of the world to live. Once they have stayed there for awhile, they would then move back to make the place itself more civilized. "But the idea that this method will change anything in Northern Ireland is optimistic."

22:40 Ed changes the slide to a title of: 'Social Identity Theory'.

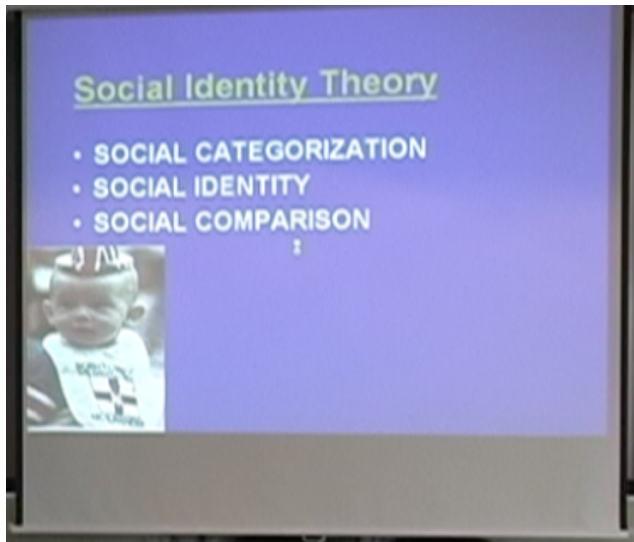


22:45 Ed: "So I was about to give up on all of this and think that psychology really hasn't got anything to say. And then, by accident, I hit on this thing called social identity theory. I liked it because it was very much a social based theory. It made no assumptions about abnormality or rationality. It wasn't a theory about conflict at all, but instead about identity." He was reading about it and he realized that the theory fit in with Northern Ireland. "Identity, which can lead to conflict, is a normal psychological process. You don't have to think of madness to explain this."

24:00 Ed: "The other thing this author said was that his theory was a modest theory, it left room for politics, history, religion, et cetera. So that's where I got this idea that there was a little bit left over for psychology to explain." Ed quotes the author some more and says that conflict starts off with historic conflicts which goes into politics. Then you get a psychological level at the top. "These things may fall away (history, politics, etc.) and leave the psychological bit spinning under its own volition, keeping itself going. In some ways, I think that we've gotten to this stage in Northern Ireland."

25:10 Ed: "The social identity theory puts the group in the person and the person in the group. Suddenly people can be activated and suddenly people want to do things and so on. This is some sort of group thing going on that's very hard. We experience it to a lesser extent when we find ourselves attending sports games. People do crazy things that they wouldn't ordinarily do because everybody else is doing it. These are the sorts of feelings that social identity tries to explain."

26:00 Ed changes the slide to one with the same title.



26:05 Ed says that the shirt the baby is wearing says 'born to walk the Garvaghy Way.' "Garvaghy is a disputed march that Orangemen like to go on in July."

26:40 Ed: "So these are the three main, normal psychological processes according to Tajfel. First of all, there is social categorization. What he says is we categorize our whole world." Ed looks out the window and says that he sees tall trees, short trees, and trees with many different shapes. But we call them all trees. "Now imagine if we didn't have the word trees." We would then have to be much more descriptive and that would lead to a lot of complexities. So people categorize things and we do that with social things as well. "We have students, we have faculty, we have all sorts of these words and it makes it so much easier. If you think about it, faculty come in all shapes and sizes. But when you use that word, people know what you're talking about. And when we think of ourselves as belonging to a particular category, that's where we develop our social identity."

28:35 Ed: "But then what he said was that there is a motive for us to enhance our self esteem wherever possible. And he said we do this trying to promote our identity as well. So if I asked you to list three ways in which undergraduates are better people than faculty members, you could probably do it (he is talking to a group of students)." Ed then talks about if he were to insult the US enough, he would cause a stir with the students because they identify as Americans. And everybody wants their group to come out on top.

31:25 Ed changes the slide to a diagram that is unable to be seen well because the camera followed his from the presentation. But it is a diagram of 7 different people (some tall some short) shown on the screen with the title: 'What Do You See?' "This is my diagram to try to illustrate some of the things that are going on with the social identity theory." He then divides them into two groups of tall people and short people. "The point is that social identity theory

suggests that when you put people into categories, what you do is you minimize intragroup differences and you maximize intergroup differences. "So if I start getting into a discourse that talks against the US, you immediately would, psychologically, feel a lot more similar and the gulf between you and me is actually going to widen. This is why we talk about us and them as is there is a huge gap between them, and the us's and the them's are all homogeneous groups."

33:00 Ed puts up a new slide titled: 'Do These Things Happen In NI?' "In some of my earlier research, one of the things I looked at was at what age children began to categorize or tell the difference between Catholics and Protestants." People from other parts of the world ask him how Catholics and Protestants are looked at differently because they are both white, english-speaking Christians. "And we use various things, particularly we use names (He mentions that some people claim to tell the difference by looking at their face). We use first first names, second names, where you live, and what school you go to."

34:40 Ed: "When the last intifada started in Catholic areas of Belfast, they started flying the Palestinian flag. The IRA and Sinn Fein have always had close ties with the PLO. The next thing that happened was in the Protestant areas, they all started flying Israeli flags. So once one side takes one position, another side takes another position. And there are other ways to tell people apart such as soccer teams and other things."

35:55 Ed: "People identify themselves very easily. Children rarely miscategorize themselves once they get to about 8 or 9." He then points to another line shown on his presentation. "Students used to go out and stop people in the street to ask them various questions. And one of the questions was: Which community do you belong to, Catholic or Protestant?" Ed says that one would normally believe that if someone was asked about their religion in Northern Ireland, the person might get mad. However, they had very few problems with that issue. They had more problems with middle-aged women revealing their age.

37:05 Ed changes the slide. "People compare themselves to absolutely everything, but history is obviously one. The Protestants are very fond of reminding us that in the first world war, the 36th Ulster division went off and fought and got completely wiped out. You wouldn't think it would be something to be proud of, but it is." He then talks about the different languages used in Ireland which are English, Irish, and Ulster-Scot. Ed says that if one culture shows some history, another culture displays their history. If one culture uses their language, another becomes proud of their own language.

40:00 Ed: "So what does all of this mean? One of the big things that has been going on is that they're trying to bring young people together in Northern Ireland. And in social psychology there is a term used called 'the contact hypothesis' dating back to 1954. And it has been driving a lot of policy work in Northern Ireland. People have been giving money to groups who have been getting together. There is an integrated school sector being set-up and the idea on holidays to bring Catholic and Protestant children together."

40:50 Ed: "There has been some dissatisfaction with contact in Northern Ireland. People would

say that contacting doesn't always work and that we should get rid of it. And I realized that sometimes it works and sometimes it doesn't." He admits working with someone, an expert in this subject, named Miles Hewstone. The two of them are researching when contact works, when it doesn't, and what psychological factors are promoting contact."

41:45 Ed: "There are special conditions that help the efficacy of contact. And most importantly, there is contact which occurs at an intergroup level rather than at an interpersonal level. It didn't work when Catholics and Protestants got together, but they treated themselves like individuals. In other words, they didn't mention religion, politics, and so on. And that's the way people deal with things in Northern Ireland." He then tells a quick story. Students come to the desegregated university from their segregated high schools, so Ed and others interviewed students and asked them what living with other people was like. They found out that talking about religion was acceptable, but talking about politics with people from the other community is too far. "So religion was a superficial subject you could talk about, but you couldn't talk about a deep subject like politics."

"And the problem is when people are doing that, they are interacting as individuals instead of group members. Someone will say 'well, one of my best friends is a Protestant. I met him and he was alright.'" Ed says that people will think that that specific Protestant was a good person, the rest of them are not. "And that's the problem with some of the contact stuff, it has to be done at an intergroup level. The problem is it is very hard to persuade people to do that in Northern Ireland, and understandably so."

48:20 Ed changes the slide to one with the title: 'In Conclusion'. So there are all of these ideas that can explain what's going on, there's a bit left over that can be explained in social-psychological terms." He just provides a very quick summary of his entire presentation. "Implications for conflict need to ensure that things take place at an intergroup level instead of an interpersonal level." His presentation ends, and he opens the floor up to questions the audience may have.

49:00 Question: "Obviously you acknowledge the fact that it is necessary to discuss these differences and acknowledge that we deal with them. Do you ever force your students to discuss politics?"

49:20 Ed: "No. First of all, they wouldn't do it. And secondly, I suspect that I would get thrown out. When we did our interviews with students, one student actually complained about a lecturer who actually came from somewhere else. That lecturer had a small class and he told them to greet each other, say their name, where they were from, and what school they went to. The class was appalled. And I do get the feeling that people were uneasy, so I would never try to force them to talk about it."

50:25 Question: "If you don't start it, who will? If no one makes the first move to actually confront it, how can it ever get better?"

51:00 Ed: "Well the one thing I can do is tell my students about this, and some of them are

going off to work in the community relations field and they will know this. You publish things, give talks, try to get publicity in the newspapers for your work, and so on. And you hope that, like the Freudian theory, this will seep into people's brains.”

The tape then ends.