o Group (note: groups that hold the same ideologies are not necessarily defined by objective characteristics but by more of a personal sense of identification e.g. not all feminists are women)
  - Strong or weak groups characterized by:
    - Strong or weak group boundaries
    - Group or individual influence on decisions
    - Social pressure or freedom to conform
    - Frequent or infrequent interaction
    - Solidarity or individualistic social order
  - Grid Groups: absence or presence of social classifications that constrain people’s behavior and prescribe rules
  - Ideologies serve to:
    - Manage group goals
    - Protect or further group interests
    - Justify power and unequal access to resources of groups with an advantageous position in society (hierarchy-enhancing legitimizing myths)
  - Violent conflict from group ideology forms when (note: more successful with higher institutionalization and very particular beliefs):
    - Collective efficacy: the expectation that the group will be successful in achieving its goals
    - Existing unstable social conditions: difficult life conditions
    - Opportunity arises in the political environment
    - Adversarial attributions: believe a particular enemy can be blamed
    - Absence of broader community support
    - Intergroup process linked to power and domination
  - There is either a top down process or a bottom up process to forming ideological groups.
    - Top down: factors of the national culture affect organizational work culture and practices which in turn affect the behaviors of individual employees
    - Bottom up: individual attitudes and behavior influence groups through reinforcing and shaping group norms which in turn change the society structure through collective action.

o Societal (forms an ideological climate: the culturally shared, consensual aspects of ideologies)

<table>
<thead>
<tr>
<th></th>
<th>Developed nations levels of violence</th>
<th>Undeveloped nations levels of violence</th>
</tr>
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<tbody>
<tr>
<td>Hierarchy</td>
<td>Lower</td>
<td>Lower</td>
</tr>
<tr>
<td>Intellectual autonomy</td>
<td>Lower</td>
<td>Lower</td>
</tr>
<tr>
<td>Harmony</td>
<td>Lower</td>
<td>Higher</td>
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<tr>
<td>Embeddedness</td>
<td>Higher</td>
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</tbody>
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The Scope of Justice, Intergroup Conflict and Peace (Chapter 5)

- **Scope of Justice**: Our psychological boundary for fairness which can change and develop over time as key societal spheres change. Our scope of justice is a sense or a lack of sense of our responsibilities towards others and it influences how we see others and behave. Can have inside (morally included, expanded vision) or outside (morally excluded, shrinking vision) scopes of justice.

- **Moral inclusion**
  - Widens applicability of justice
  - Supports mutual respect
  - Increases potential for peaceful intergroup relations
  - Believing that considerations of fairness apply to others
  - Willing to allocate a share of community resources to others
  - More subtle and fragile
  - Can arise as a result of a major conflict that was resolved in a constructive manner

- **Moral exclusion**
  - Socially constructed categories (e.g., race)
  - Narrows applicability of justice
  - Supports destructive justice: structural violence (unjust laws disregarded or considered normal)
  - Fewer situations to advocate for the other
  - Justify derogatory attitudes and harmful acts
  - Self exonerating justifications bolstered by memories of past violence that have been mythologised
  - Biased evaluation of groups
  - Glorification and normalisation of violence
  - Can have effects such as:
    - Victim blaming
    - Unflattering and self righteous comparisons
    - Derogation
    - Dehumanisation
    - Condescension
    - Double standards
    - Resources withheld e.g. right to freedom

- Three dimensions of moral exclusion:
  - Severity: vary from mild (insufficient access to resources e.g. housing or education) to blatant (political repression, genocide etc)