Relationships and World Peace: A Peace Movement Survey.

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Abstract

This study aims to investigate the role of different levels of relationships (interpersonal, intergroup and international) to promote world peace in accordance with the vision of the participants of the organization / movement Servas International. The frameworks are the studies about interpersonal relationship and Peace Psychology. Its approach is qualitative and the sample consisted of ten of Servas's leaders around the world, centering in providing and analyzing a number of personal contacts which each participant has made through the Servas and the participants' perspective on how interpersonal relationships have affected the international peace. Servas is an international, non-governmental, multicultural peace association run by volunteers in over 100 countries. Founded in 1949 as a peace movement, Servas International is a non-profit organization, working to build understanding, tolerance and world peace. Data were collected through a semi-structured interview, which lasted for about an hour each , and were analyzed by content analysis. Results indicate the importance of interpersonal relationships to world peace, since it starts with contact between two people that can spread their experiences to the groups and to the nations. However this contact must be qualified in the sense that the person should be open to contact to different people of different races, religions, cultures, and countries to overcome prejudices and to break stereotypes.

Introduction: Relationships and Peace

It has been argued that peace begins with people, but few studies have been undertaken in this sector. This paper seeks to answer the central question: how international peace movement members perceived the role of relationships (interpersonal, intergroup and international) to promote world peace?

In this perspective, our objective is to investigate the role of relationships to promote world peace in accordance with the peace movement members' vision. The movement in analysis is the Servas International.

Servas international is a worldwide network of hosts and travelers, created with the purpose of helping to build world peace and to reinforce values of goodwill, mutual tolerance and understanding through personal contacts among individuals of different cultures, nationalities and life stories. Servas (Altieri, s/d; Knowles, 1989; Luteweiler, 1999; Mulder & Viguurs, 2001) is an international, non-governmental, and multicultural peace association run by volunteers in over 120 countries. Founded in 1949 by Bob Luitweiler as a peace movement, Servas International is a non-profit organization, striving to build understanding, tolerance, and world peace. It operates through a network of Servas hosts around the world who are interested in opening their doors to travelers and of Servas's travelers who want to get to know more about the daily life of the people in the countries which the travelers visit. The Servas's helpers are members who support the goals of the organization in other ways,

through leadership and communication or perhaps as a representative at the United Nations. Servas International has consultative *status* as a non-governmental organization with the United Nations Economic and Social Council, with representation at many of the UN's hubs of activity.

We would like to point out two relevant aspects of the research. First, from the social point of view, it is important to study interpersonal relationship to promote world peace, since it may make possible the development of knowledge about aspects, which may promote the predominance of these two points. It can influence people's behavior and increase the perception of a constraint factor to a society of peace. The second one, from the scientific point of view, it is important to further the studies on the role of interpersonal relationships to promote international peace, since the interpersonal relationship level is recognized in many studies. Moreover, it is also important to study the promotion of a peace culture as well as the spread of values related to both, besides the need to develop actions to increase social capital, improving the well-being and quality of life and its effects on sustainable development.

Theoretical framework

The two theoretical frameworks used, the dialectical perspective on interpersonal relationships proposed by Hinde (1997) and Peace Psychology from Christie, Tint, Wagner & Winter (2008), are considered as convergent approaches in relation to human social behavior both working on different levels of complexity and its dialectical relations are considered compatible and even complementary, and can contribute to a wider view of the subject, allowing a productive dialogue for the two areas in question: Studies of Interpersonal Relationship and Peace Psychology.

Garcia (2005) presents the contribution of classical ethology[1] to the field of interpersonal relationships, mainly through the studies of Konrad Lorenz, John Bowlby, and Robert Hinde. The contribution of Hinde has also been discussed by Garcia and Ventorini (2005) who emphasize the description as a first step to understand the dynamics of relationships. Beyond the descriptive base, these authors cite the given emphasis by Hinde to classification, analysis, and the synthesis of analysis results, the move between levels of complexity and the emphasis on function, evolution, development, and causation questions, besides the sense of humility on the diversity of nature.

Hinde organized a theoretical approach for the area of interpersonal relationship and established guidance for empirical studies. According to Garcia and Ventorini (2005), to organize the research field on interpersonal relationships, Hinde started from interaction content to its diversity and quality. He also discusses reciprocity and complementarity, intimacy, interpersonal perception, and commitment, as these categories help to organize descriptive data on relationships.

Hinde's interpersonal relationship theoretical model (Hinde, 1997) consists of a relationship system with different levels of complexity that affect and are affected each other (on physiological processes, through interaction, relationships, groups, and society) and also to sociocultural structure and physical environment (Figure 1).
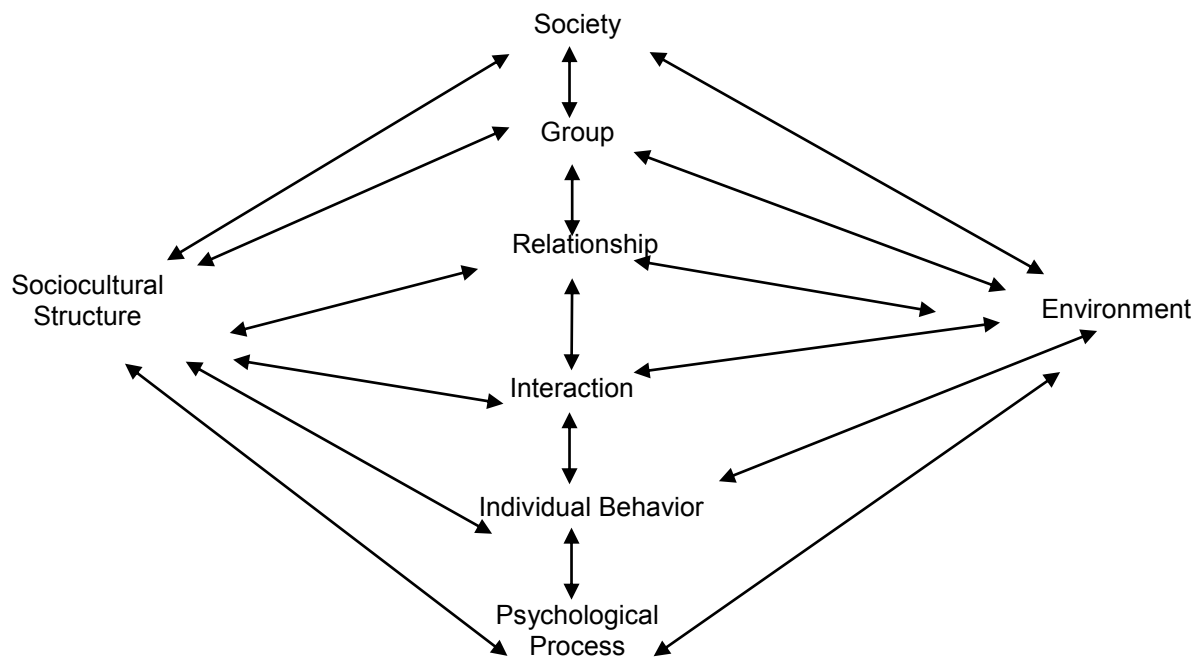
Figure 1 - *Dialectical relations among successive levels of social complexity*

It is a four-stage model. The first one refers to the phenomena description, the second one is formed by the underlying process discussion, the third stage refers to the limitation recognition, and the last one, re-synthesis (Garcia and Ventorini, 2005). The relationship description involves, in essence, an interaction description - content and quality, a property description arising from the relative frequency and interaction pattern within the relationship and the common property description to all interactions within the relationship. Hinde also includes verbal and nonverbal elements as important tools for relationship understanding.

In order to be considered as a relationship, Hinde (1997) emphasizes that the interactions between individuals, who know each other, must repeat themselves, and to make a relationship description, it is necessary information about each individual activity what includes data about what the participants do, think and feel in different levels of complexity from interactions, relationships and groups. The author asserts that there will be a relationship if individuals have a common history of past interactions and if the course of the current interaction is influenced by them. The attitudes, expectations, intentions, and emotions of the participants are intervening factors in the construction of relationships. Thus, these psychological characteristics of the parties as the personal characteristics of the individuals, such as positioning cultural norms, social and organizational self-concept, self-esteem, religious values, communication skills, and energy dispensed in relationships, among others, have a strong influence on the direction of the relationship.

Relationships, according to Hinde, can be grouped in order to form a relationship network, such as family, neighborhood group, church, among others, and from them to constitute the social group. He adds that these networks of relationship may overlap or remain completely separate, behaving as distinct groups, one in the face of others. Just as in interactions and relationships, each group both influences the

physical and biological environment and is by its environments. The author acknowledges the existence of distinct levels of complexity in social behavior. Each one of these (interactions, relationships, and social groups) has their own properties (Hinde, 1997).

Besides considering the differences among these levels, Hinde (1997) says that we must approach these as an interrelated process that influences each other. The interaction relationship nature depends on both participants, the behavior that individuals demonstrate in each interaction, and the nature of the relationship, which is influenced by the type of group to which it relates. Thus, each level not only influences the physical environment and socio-cultural structure (ideas, myths, values, beliefs, customs and institutions), but it is also modified by them.

From this perspective, the dyadic relationship and the interpersonal relationship terms are used to refer to an actual sequence of interactions between two people at the same time or to a sequence of potential interactions between two people who interacted in the past. At the behavioral level, a relationship involves a series of interactions between individuals who know each other. Accordingly, an interaction description refers to the behavior content exhibited (what individuals do together), the quality of behavior (how it is done) and standardization (absolute and relative frequency) of the interactions that compose it. Some of the most important characteristics of relationships depend on affective/cognitive factors, which also must be considered (Hinde, 1997)

Regarding international peace, we resort to Christie, Tint, Wagner and Winter (2008) Peace Psychology model. This model integrates the positive and negative approaches to peace, integrating reactive interventions (negative peace) and proactive interventions (positive peace) in units of interpersonal analysis, of intergroup, and of international levels. This approach recognizes that violent episodes have structural and cultural roots. In domestic violence, for example, the proximal cause may be an interpersonal conflict that progresses toward violence. At the structural level, domestic violence is rooted in the power asymmetry and in a woman's economic dependence.

The authors (Christie, Tint, Wagner & Winter, 2008) named their approach as a multilevel perspective (Psychology of Peace). Lasting peace requires not only the removal of the proximal causes of violence, but also a turn towards the structural and cultural roots of the problem: "Clearly, regardless of the size of the unit of analysis (interpersonal, intergroup, or international) or setting (family, community, etc.), sustainable peace requires multilevel interventions that integrate negative and positive peace processes." (p.548).

It is important to mention the work of other scholars on the subject. Ardila (2001) defines the Peace Psychology: "The research field and application that uses scientific findings, psychological methods and theories, to understand and change the problems associated with peace, war, violence, and aggression and conflict between groups, communities, institutions, and nations (p. 40)".

Ardila (2001) also states:

"Psicología de la paz es el campo de investigación y aplicación que utiliza los hallazgos científicos, los métodos y las teorías de la psicologia para la comprensión y modificación de los problemas asociados con la paz, la guerra,

la violência, la agresión y los conflictos entre grupos, comunidades, instituiciones y naciones." (p.40).

"Peace Psychology is the field of research and application that uses scientific findings, methods and theories of psychology to the understanding and modification of the problems associated with peace, war, violence, aggression and conflict between groups, communities, and nations institutions." (p.40)[2].

Peace Psychology, according to the same author, is dedicated to developing sustainable societies through the prevention of destructive conflict and violence, and the mitigation of its consequence, people empowerment, and building a culture of peace and a global community.

Souza, Mocelim, Trindade and Sperb (2006) defined the Peace Psychology as a "field of study and practice in psychology that addresses the themes of peace, war, conflict, and violence." They added that "The fundamental objective is to promote a more peaceful coexistence among individuals and human groups or nations. It enables the creation of new strategies for conflict resolution, and the consolidation or development of existing ones. (p. 14)

Relationships occur within a structural and cultural context. While the negative peace processes have three entry points, depending on the relationship phase, opportunities for positive peace process are universal and can take place any time where social injustices are present. When the relationship is characterized by conflict, various conflict management strategies are appropriate to promote negative peace. At the same time, positive peace, transforming the structure of the relationships in a more equitable arrangement (Lederach, 2003), can also take place.

In this study, we have been using the term peace as defined in Peace Psychology by Christie (2006): "Peace Psychology is a contextually nuanced endeavor that is defined by theory and practice aimed at the development of patterns of behavior and cognition that prevent and mitigate both episodic and structural forms of violence." (p.6)

This study is part of the "Relationships and Peace: peace movement member vision", a PhD research at the graduate program in psychology at the Federal University of Espirito Santo, Brazil. That research, as a whole, discusses the role of interpersonal, of intergroup and international relationship to promote peace.

Methodology

The approach was qualitative and descriptive. We used this approach because, according to Strauss and Corbin (2009), qualitative methods "can be used to obtain intricate details about phenomena such as feelings, thought processes, and emotions that are difficult to extract or discover through more conventional research methods "(p. 24). In this case, we sought to understand the subjective meanings, practices, and processes that underlie relationships and peace phenomena for a particular group in a specific context not because of quantity but for the meanings that are shared by group members.

Ten Servas International members (hosts and day-hosts) who had, at least, five-year experience in the group and who had participated actively in the movement in leadership positions. Some participants were contacted personally during the Servas International General Assembly, held in Mar del Plata, Argentina in September 2009 and also during the celebration of the sixtieth anniversary sponsored by Servas India, in Goa, in January 2010. See Annex A – for a worldwide location of each participant.

Procedures. Participants were contacted during the events mentioned above, by e-mail and telephone calls. For those participants who had been contacted through e-mail, we followed up through a phone call during which we discussed the informed consent for research along with the ethical aspects andan analysis of risk to participants in the study. If the leader agreed to participate, s/he had to send us written informed consent for research and then an interview was scheduled. Interviews were recorded and lasted from 45 to 95 minutes.

Instrument. The instrument for data collection was a semi-structured interview conducted in person, or by *Skype* (a website relationship) or by phone. Initially, demographic data were collected from each participant. Following, the three contacts made through Servas, the Servas leaders' vision about the interpersonal relationship role on international peace was investigated.

Qualitative data were worked through a content analysis (Bardin, 2004, Franco, 2005 and Minayo, Deslandes, & Gomes, 2007). The systematization and organization of the analysis of the data followed the methodology proposed by Bardin (2004, p. 37) which states that content analysis is a set of analysis techniques to obtain communications, for procedures, systematic and objective description of the contents of messages, indicators (quantitative or not) that allow the inference of knowledge concerning the conditions of production / reception (inferred variables) of these messages.

The ten interviews were transcribed literally in their original language into a text editor. It was numbered and the participants identified as a leader 1 (L1), leader 2 (L2) consecutively to leader 10 (L10). Finally, it was stated the main categories of each interview using the range of covered and inherent topics to a qualitative study.

Results

The context: Servas International and participants' demographics

The research was conducted with Servas's leaders around the world.In 1949 some young peace activists from various countries, attending a popular school of elementary education in Askov, Denmark started a movement called "Peace Builders." Inspired by Bob Luitweiler, an American, who refused to join the army (conscientious objector), they established a code of work, study, and travel, opening their homes to people from other countries of similar view, to work actively for peace. In 1972, Servas International was registered in Switzerland and, in later years, was included in the list of Non-Governmental Organizations of the United Nations, with representation at the UN today. In Brazil, Servas has existed for 30 years and began to expand in 1979 (Borenstein, 2009).

Servas is an Esperanto[3] word and means to serve. The choice of the name represented the founder's concerns for finding a word that had meaning in several languages in order to get a more international connotation. Initially, the trend was to use the name "Peace builders" or "Open doors", but the word choice of the work Servas by Luitweiler (1999, p. 28) expressed the thought of "… people who traveled would learn from their hosts how they could more effectively serve in their home communities to develop programs and human relations that were free of the seeds of war."

The Servas International is a federation of national Servas groups, which are administered autonomously. For a national group to become a country member with voting rights it should have to get a minimum of 10 members, with, at least, three contact key people and to be approved by Servas International (Borenstein, 2009). To maintain country member *status*, the national group has to publish the hosts list, at most, every two years and issue the annual financial report, at least, every two years, preceding the General Assembly.

Servas is administered worldwide by the executive (Exco), development and conflict resolution, audit, nominations, job description and statute committee and by a youth committee formed by five people of different continents, newsletter editor (Servas News) and an archivist. The Exco comprises the following sectors: president, vice president, general secretary, treasurer, peace secretary, and coordinator of lists. The occupants of these positions are elected during the general assembly which takes place every three years. Nationally, Servas may be administered by a national secretary, peace secretary, treasurer, national list coordinator, coordinator of international lists, newsletter editor and the regional coordinators (usually from each state), as in the case of Brazil, however it can be administrated by fewer volunteer positions. At the continental level, Servas is administered by an area coordinator with a three-year mandate, nominated three months after the general assembly.

Servas has worked through its volunteer members who host (Open Doors) registered travelers who want to know the country, not only as tourists, but also as peace promoters, and members who travel to get to know the people, the country and not only the touristic areas. There have been work, travel, and study programs. One of them is Servas Youth Language Experience - SYLE , an exchanging program with a cultural immersion abroad. Recently, another pioneer program in Brazil called Servas Cultural Experience – SCE for adults, was developed by Servas Brazil and Argentina.

One can join Servas in three ways: as a host, a day-host, or as a traveler. Everyone must fill a registration form and go through an interview with a Servas leader, who highlights the values and purposes of the organization. After the approved interview and registration, the name is inserted into the confidential host list for the country with access only to registered members. The host undertakes, when it is possible, hosting travelers, regardless of sex, race, religion, political affiliation or nationality, while the day- host promises to show the city to the traveler or to invite her or him for a meal together. The traveler must also have a Letter of Introduction – LOI with further personal information, and her or his interests in the travel, and go through another interview in which they again emphasized the values of Servas and responsibilities as a traveler, like to write a travel report. The "Letter of Introduction", then receives a seal and a signature of the interviewer and of the traveler. This seal has a small charge which varies from country to country.

Demographics

Ten of the Servas's leaders from ten countries took part of this research: Argentina, Australia, Brazil, The United States, France, India, Israel, Malaysia, Portugal, and Singapore. They were two men and eight women. Their ages ranged from 33 to 83 years old and all had a college degree. Regarding marital *status*, six of them were married, one widow, two singles and two divorcees. Such participants belonged to an array of religious groups: Catholic (3), Jewish (2), Buddhist (1), Atheist (2), and "None" (2), of which one of them stated to be spiritualist. Most of them held citizenships in the country where they have lived except for one participant. One participant spoke only their native language and most of them spoke two languages fluently, three of them spoke four languages at an advanced level. All had international experience as tourists, students or workers. Regarding the Servas participation time, their ages varied from 7 to 31, and all have worked or acted as leaders. These leaders were interviewers for national executive committees or international executive committees (see Table 1).

Table 1
Participant demographics

Participant	Nationality	Gender	Age (year)
L1	American	Male	83
L2	Portuguese	Female	46
L3	Singapurean/American	Female	70
L4	Malaysian	Female	42
L5	Israeli	Female	63
L6	French	Female	51
L7	Canadian	Female	58
L8	Argentine	Male	33
L9	Brazilian	Female	35
L10	Australian	Female	71

The analysis of the interviews on the promotion of world peace has revealed key-themes arranged below. However we shall first present the interpersonal dimension of three of these contacts, and/or international visits (as host or traveler) as to the characteristics of this contact and/or relationship.

Contacts made through Servas

Ten of the participants mentioned their experiences with three contacts made through Servas, either as hosts or guests. For this paper, we focus on experiences characterized as a relationship, in the sense defined by Hinde (1997). These experiences led to build friendship among people of different ethnicities, races and nationalities. It was noticed that people who had affinities with their guests or hosts have visited them in their country of origin, and such visits occurred more at once. According to Hinde (1997), we can state that there is relationship when there were past interactions and these interactions affect the current relationship. The importance of contacts with people from different backgrounds that Servas has promoted was emphasized. Some of these contacts would not be possible without the intermediation of the movement. However, we would like to point out that there were contacts that did not move to the next level – from interaction to relationship.

Opportunity to contact people with different backgrounds allowed by the movement

L1, who was Jewish, mentioned his experience in hosting and being hosted by a German:

> "He grew up under the Soviet Regime and most them are either antireligious or areligious… the history of anti-Semitist in Germany goes back for a hundreds of years and not be affected by, it is asking a bit much…." L1 continued:

> "I felt that it is much more nuance, I don't feel calling Germans responsible for our luck and we had a German Servas person, who did not know we were Jewish and said he would never have contacted us, because he would be ashamed. I said no, you are not responsible for what you father or grandfather might have done or said, you are responsible for what you do".

Participant L5, in this sense, said:

> "I was hoping that in this gathering here,[4] I would meet some people from Muslim countries that I could not go to and I will be able to talk to them. So I met a few people from Malaysia and then I invited them to Israel and I explained to them how come to Israel despite their government not allow them to come to Israel."

Opportunity to build new friendships and romantic relationships

All participants mentioned the construction of new friendship through connections made through Servas. Despite the geographical distance, many of them related to have the Servas´ members as the best friends.

The participant L3 reported the experience with thefriendship created during their Servas experience. She said to have found her best friend through Servas. In this

case, she lived in Asia, her family in America and her girlfriend in Scandinavia, who visited her in various continents: "…she is my best friend, so. We traveled together, I talked with her over the phone every couple of days, so, she is my closest, my closest friend…when I had some family emergency, she came to help me, she is wonderful." And she states further: "My father (her father lives in Central America) was very ill, she came twice to help me take care of him."

Opportunity to build friendship and religious tolerance

L9 spoke about her experience in visiting countries in conflict and how it provided the opportunity to meet new friends and learn lessons on religious tolerance: "B. is Muslim, I have a Christian upbringing, and so, I'm more explosive, he is calmer, he is harder, I'm more flexible, but still, with all these small differences, the connection was wonderful, always flowed very well, because I think the two sides had a curiosity and great respect for each other, and I think that was the most important foundations of our friendship."[5]

L9 added that the fact of having hosted a Muslim at home was meaningful to her family (mother and godmother) who were practicing Catholics: "They felt so happy and excited to have fallen in love with a Muslim person and having lived the religious tolerance experience in the practice, I thought it was a very big gain, you know, I did for my family."[6]

Opportunity for professional and romantic relationships

Opportunities to find love partners and make professional connections were also cited. The participant L4 reported that she had got married with the hostess's son, and the participant L5 cited the professional contacts made through Servas.

Having reported aspects of three contacts made through Servas, we present the participant vision about the role of relationships to peace.

What's the role of relationships in the promotion of the international peace?

According to the participants, interpersonal relationships are recognized as important in the promotion of international peace. Nine of the participants stated that peace started with personal contact, with positive contact among people.

We report, in more detail, the role of interpersonal relationships to promote world peace through the perspective of the interviewees. The participant L1 said that it depended on each person and cited the importance of emphasizing positive contact, even though they were not looking for perfection. He added that personal contact with people from another country allowed stereotypes and prejudices to be overcome: "If you help people see that Americans aren't just robbery, praises… .. they are not interested in money, money, money…" Thus, it is important to make more meaningful contacts, that people are interested one another and not just a superficial and formal contact.

Participant L2 said that the interpersonal relationship was very important to world peace and focused on the international level, mutual respect and acceptance of differences and specifically cited religious differences:

"Everyone, everyone would engage in mutual respect and acceptance of other religions and the acceptance of what is to be different ... yes, I think the relationships between countries would be different, and maybe there would be more peace in the world."

Participant L3 said that everything starts with people, who have an open-mind and compassionate, and mentioned the importance of getting international experiences. Thus, in process of making decisions, they may consider other points of view, besides their own ones. She supposed that this experience made the difference in the actions of political leaders: "G. B. was never minded, close minded, had no feeling for differences, where's O. is a very open and understanding that, you know, can't always have everything in your way…"

A contact with someone from another country can provide information about what is happening in that country. People who live in nations where the government "manipulates information" or interferes with information disclosure can access information from another perspective through direct contact with a person in that country. Moreover, we tend to be more aware of the problems of that country when we have friends there, and consequently, are more willing to help them. Thus, interpersonal relationships are also important to improve access to more reliable information and to increase motivation to help. Participant L4 reported:

"It helps in the way (...), it's something that one do not know but if in (...), like to say, Brazil, something happen to Brazil, (...) let me say an example, (...) our government hides it. How bad (...) ta ta ta ta ta, but if you know somebody in Brazil that person may give you some information (...) a different perspective to of what actually happening…"

Participant L5 focused on Servas group and mentioned that interpersonal relationships help people understand the needs of others; help them in times of trouble and enjoy their company, or just be good friends during the good times.

Participant L6 also mentioned that he or she promotes world peace by meeting people, exchanging ideas about the culture and way of life.

Relationships among people are the basis for peace promotion. It goes up to groups, communities and nations.

Participant L8, based on the movement, said having found his or her goals in small actions of people:

"Entonces, es como un granito de arena, o sea a partir de la amistad de las personas y de compartir actividades que se generan amistades; y eso favorece a la paz. Digamos que son pequeños granitos de arena que a algunos, participando en actividades, estando en contacto con gente, colaborando y ayudando en el desarrollo de ciertas

"Then, it is like a sand grain, or from people's friendship, and sharing activities that generate friendships are generated, and this that favors peace. Let's say we are small grains of sand and some, participating in activities, being in contact with people, helping and assisting in the development of organizational or administrative things of Servas in human groups. "[6]

He added that these changes favor the group's consolidation, and thus from smaller actions, interpersonal relationships, to broader actions, relationship within the groups, and group after group until the relationship among nations, promote peace.

The friendship between two people is the beginning of peace and understanding, and reflects in friends groups and family.

Participant L9 cited the case of countries in conflict:

"Is the contact between people, as well ... a practical example, to the extent that you have a contact between a young Palestinian and an Israeli couple without any disputes or speeches unrelated to this contact, I think peace is possible, I think you have a seed of peace. Peace is possible between those two people, and has the possibility to pass between the groups of friends, relatives, between two people."[7]

She stated that the lack of real contact between people has helped spread the pseudo-differences and fear. The lack of contact leads to intolerance, stereotypes and prejudice. Citing again the situation of Israel and Palestine, she stated: "Interpersonal contact is a major instrument for promoting peace."

Finally, participant L10 reported that friendship and understanding through established contacts provide a better understanding among people, and allow that differences were not grounds for conflict.

Discussion

Based on data obtained from interviews, we will highlight some relevant aspects related to relationship role to promote peace. According to participants, personal contact is important for promoting peace. Personal contact, is here understood, as relationships according to Hinde (2007), who states that relationships refer to a sequence of interactions between two people at a certain time or the sequence of potential interactions between two people that have interacted in the past.

These contacts allow small acts of peace and tolerance to be performed, and extend to groups, communities and even nations. These actions show that the movement is not only upward, but also downward, from group to individuals.

Within Peace Psychology model (Christie, Tint, Wagner & Winter, 2008), lasting peace requires not only the removal of the proximate causes of violence, but also turns to the structural and cultural roots of the problem. So we can say that the action of hosting people from different backgrounds contributes to intervene in cultural roots (to break prejudices and stereotypes), and it is also expected that in the structural level through the actions of world leaders as mentioned by participant L6.

Reporting to the different levels of complexity and dialect relations present in both models – interpersonal relationship (Figure 1) and peace psychology, contacts can move toward the next level becoming relationships, and also go up to groups and societies. Data from this study indicate that both directions happen: from individuals to society and back from society to individuals. Studies on Peace Psychology have become more nuanced by geo-historical contexts (Christie, 2006). It is also shown in studies, when they report religious and government issues (L4 and L5). The main points connecting the two areas are relationships, consciousness of problems and efforts to develop behavioral patterns that mitigate any kind of violence. Increasing in conscientization[8] and the willingness to get to know the other, to live with the difference may lead to a much more peaceful society, according to the Peace Psychology objectives. In short, we can say the contacts made by the Servas′ members, by hosting or being hosted by a foreigner, at the beginning, may be seen as proactive efforts to build constructive relationship. Based on the successive levels of social complexity, we can state that first that the psychological process of willing to host and be hosted occurs, then individuals behave to accept to travel and to stay with their hosts. It leads to interaction and when there are complementarity or similarity, reciprocity and other categories discussed by Hinde, the process moves to relationship and then to group and society. This dialectical relation is under the influences of sociocultural and physical environment (Hinde, 1997).

Both theoretical approaches, the dialectical perspective on interpersonal relationships proposed by Hinde (1997) and Peace Psychology proposed by Christie, Tint, Wagner & Winter (2008), are convergent concerning the existence of different levels of complexity and possibly may be considered compatible and complementary.

Based on Garcia and Ventorini's (2005) interpretation of Hinde's principles, peaceful relationships are expected to stem from positive interactions. For its turn, these possibly depend on positive intercultural attitudes, positive interpersonal perception, interest and understanding. For enduring peaceful relations, it would be expected that all levels were involved.

According to Garcia (2005) and Garcia and Ventorini (2005), Hinde emphasizes the move between levels of complexity. So, the consideration of personal relationships as part of a relationship system with different levels of complexity affecting and being affected by other levels (as interactions, groups, and society) supports the possibility pointed out by participants that peaceful relationships in personal level spread to more complex levels.

Based on Hinde (1997) premises, it could be considered that interactions between the individuals investigated gave rise to relationships due to the fact that they were of a positive nature, being possible for those individuals to share activities, ideas and feelings. Thus, it could be stated that participants perceived that peaceful interactions affected other levels of complexity, mainly societies and nations.

On the other hand, it could be assumed that the effect also migrates from higher levels (groups, in the case) to more basic levels as interactions and relationships. Consequently, belonging to a specific group concerned with peace (as Servas) would foster intercultural positive attitudes and interests. This is a two-way movement, from more personal dimensions to more social levels and vice-versa. Therefore, individual personal characteristics, such as cultural sensitivity, values, and communication skills

would affect interactions and relationships. Positive relationships could give rise to a positive relationship network or group. Whether or not positive interactions and relationships are sufficient to guarantee a positive group is an open question.

Hinde (1997) says that the nature of the relationship is also influenced by the type of group to which it relates. Thus, each level not only influences the physical environment and socio-cultural structure (ideas, values, beliefs, customs and institutions), but it is also modified by them, and people with similar ideas, values, beliefs and customs possibly gather together what makes them still more similar.

Christie, Tint, Wagner and Winter (2008) Peace Psychology model is also based on the analysis of interpersonal, intergroup, and international levels. According to this multilevel perspective, "regardless of the size of the unit of analysis (interpersonal, intergroup, or international) or setting (family, community, etc.), sustainable peace requires multilevel interventions that integrate negative and positive peace processes" (p.548). The idea of peace processes occurring in different levels of complexity is similar to Hinde's perspective. However, it is not clearly assumed if actions conducted in one level are transposed to other levels, or if actions in different levels are always necessary. However, the inclusion of interpersonal levels is not always present in Peace Psychology definitions, as the case of Ardila's (2001) association of Peace Psychology with "aggression and conflict between groups, communities, institutions, and nations (p. 40)".

Some Final Observations and Directions for Future Research

To conclude, we would like to suggest further studies. Further studies should deal with the model of Peace Psychology to identify the actions in which the peace movement members have been involved in achieving the goal of promoting peace in harmony with the environment, exchanging and promoting nonviolent behavior. Another study would be about the conflict management strategies used by the peace movement members.

Further studies may also investigate the number of contacts made through hospitality networks which have moved to the next level - relationships, considering Hinde's model comparing to those ones which have not moved.

Furthermore, considering the importance to get transnational corporates involved into peace causes, or to target them in their business practices, we would suggest further studies not only at personal level, developing projects in their units with their employees, but also at international level, since their presence worldwide and the degree of autonomy they have to develop social responsibility and sustainable activities. It's important to mention that these studies should be applied in practice

Acknowledgments

ANNEX A – Map locating participant worldwide.

	PAÍSES ENTREVISTADOS			CONTATOS MENCIONADOS PELOS ENTREVISTADOS					ENTREVISTADO DO PROJETO PILOTO	

1. Argentina	6. Estados Unidos
2. Austrália	7. Ilha Reunião - França
3. Brasil	8. Israel
4. Canadá	9. Malásia
5. Cingapura	10. Portugal

1. Austrália	6. Filandia	11. Israel	16. Noruega	21. Uganda
2. Alemanha	7. França	12. Idonésia	17. Peru	
3. Brasil	8. Holanda	13. Japão	18. Polônia	
4. Cingapura	9. Itália	14. Marrocos	19. Suécia	
5. Estados Unidos	10. Índia	15. Malásia	20. Turquia	

1. Botswana	6. Índia
2. Canadá	7. Nova Zelandia
3. Espanha	
4. Holanda	
5. Itália	

Notes

[1]Classical ethology is a branch of zoology that studies animal behavior based on the evolutionary theory knowledge and through fieldwork.

[2] Free translation by the author.

[3] Esperanto is a worldwide language and it did not belong to a country nor a people and it is considered to be easy to learn. Its objective is to avoid the supremacy of certain language speaker.

[4] Servas 60th years' anniversary celebration, Goa, India, 2010.

[5] Free translation by the author.

[6] Free translation by the author.

[7] Free translation by the author.

[8] Conscientization concept as stated by Freire (1972). It refers to the ability to analyze, problematize (pose questions), and affect the sociopolitical, economic, and cultural realities that shape one lives. It leads to the idea of an individual and sociohistorical context

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