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Although the International Criminal Tribunal for the former Yugoslavia is beginning to employ a team of investigators, lawyers, and analysts who may--ultimately--identify, prosecute, and deter war crimes in Kosovo, observers might wonder what's taking so long and why the United Nations hasn't focused more emphatically on the Serbian military, paramilitary, and police attacks on ethnic Albanian civilians in recent weeks. Answers might include difficulties in identifying the behavioral referents of war crime, fears that more determined intervention might deleteriously affect humanitarian aid to the many internal refugees, fears that humanitarian aid personnel might be further intimidated and killed, concerns that equal time be spent on alleged ethnic Albanian war crimes against Serbian civilians, the need to appear even-handed, and even what might be termed the fatigue of war and atrocity perception.

However, concerned citizens of the world might surmise that there is a psychological calculus of when to get involved--i.e., of Samaritanism. And there is some classical psychological research on the topic. The research suggests the following: (1) pluralistic ignorance and diffusion of responsibility impede getting involved. The former denotes how people mislead themselves and others about what really is going on and how to interpret it. The latter denotes that, as more people become aware that something is going on, each person individually becomes less motivated to do anything about it. (2) Becoming aware that something untoward is going on creates emotional arousal. Emotional arousal often increases the longer the untoward situation continues, the closer (physically and psychologically) one is to the situation, and the more one empathizes with the seeming victims. Emotional arousal often decreases if one gets involved, gets others to get involved, believes the seeming victims do not need or deserve help, or departs (physically or psychologically) from the situation. (3) What an individual or group will do depends on iterations of the costs and rewards of getting involved and not getting involved. (4) The bottom line of involvement is the need to reduce emotional arousal, not some pure notion of doing good.

Those impelled to deter or reduce war crimes, genocide, and crimes against humanity--especially political psychologists--would profit from studying and contributing to the recent psychological literature on how to induce getting involved. (The caveats would include how to deter or reduce getting involved in some noxious manner). It may be too late for Kosovo. But as history seems to teach, there will definitely be a next time. (See Greenwald, A.G. (1975). Does the Good Samaritan parable increase helping? A comment on Darley and Batson's no-effect conclusion. *Journal of Personality and Social Psychology*, 32, 578-583; Hansen, D.E., Vandenberg, B., & Patterson, M.L. (1995). The effects of religious orientation on spontaneous and nonspontaneous helping behaviors. *Personality and Individual Differences*, 19, 101-104; Harris, V.A., & Robinson, C.E. (1973). Bystander intervention: Group size and victim status. *Bulletin of the Psychonomic Society*, 2, 8-10; Oswald, P.A. (1996). The effects of cognitive and affective perspective taking on empathic concern and altruistic behavior. *Journal of Social Psychology*, 136, 613-623; Piliavin, I.M., Rodin, J.A., & Piliavin, J. (1969). Good Samaritanism: An underground phenomenon? *Journal of Personality and Social Psychology*, 13, 289-299; Simons, M.

International Bulletin of Political Psychology

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