The privileged classes need to develop solidarity with those groups who have been marginalised.

In the early 1990s awakened a humanism that scored the country's conflict, violence and division. This humanism that under-scored the country's conflict resolution and transformation strategies aimed to activate relational accountability through enabling social and emotional proximity between South Africa's polarised communities. When read in context, the psychology inherent in the Truth and Reconciliation Commission (TRC), the Moral Regeneration Movement and many nation-building acts by moral and political leaders sought to encourage this relational accountability. Peace psychology gestured to apartheid's perpetrators to use spaces in the newly formed South Africa to express sincere remorse, to enact empathy for victims of apartheid, to recognise the consequences of their complicity and silence, and to actively promote restorative justice.

The psychology of the TRC and of Mandela intended to trigger perpetrators’ collective conscience to do the right thing: to acknowledge direct or indirect complicity and assume moral responsibility for apartheid as a crime against humanity. This psychology appealed to the very heart of the victims and to the heart and pain to build humane (non-racial and nonsexist) relationships. It focused on awakening humane emotions so that perpetrators might recognise those who had been oth- ered and dehumanised and the consequences of the othering process on their own humanity. This psychology was reiterated and dehumanised and the con- sequences of the othering process on their own humanity.

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A society we need to give serious consideration to the psycholo- gies of transformation that might serve as constitutionally derived democratic ideals and unmet aspirations for eco- nomic justice. Our democracy and its path to an inclusive, egalitarian and compas- sionate society is under severe strain. The palpable anger at universities, in marginalised communities and on our roads is perhaps the most obvious mark of social strain. The rapidity with which disputes and tensions escalate into various sectors, including labour, educa- tion, housing, health, welfare services and caring edu- cational and recreational spaces are greeted with surliness and deri- sion, over-crowded schools and multiprogrammed public services, police, education and health, municipal services and organised.

This is compounded by a ruling psychology that serves interests anti- thetical to the psychology of solidarity and distributive justice, inclusion and participation, as enshrined in our Constitution. The psychology of peace that underlined South Africa’s transformative journey in the 1990s awakened a humanism founded on compassion, generosity and distributive justice. Unlike this, the ruling psychology performs the consumption-oriented and unrespon- sive hegemonic neoliberal order.

The ruling psychology is per- formed to manufacture commodified subjects and naturalise extractive relationships with nature, the animal world and human beings. It appeals to the competitive and individualistic principles of social acquisition and accumulation, and privileges extreme notions of individualism and competitiveness.

We must build on psychology of peace.

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