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The Peace Psychologist



Span conflict gaps
Work for peace

Small Grants

Learn about one of Division 48’s 2020 Small Grant recipients, PhD student Quinnehtukqut McLamore, on page 10. Then, go to pages 15 & 32 to see how to apply for a Small Grant!

Peace the World ‘Round

Ready to celebrate peace in 2021? Visit page 17 for all 2021 UN-recognized peace-related holidays.

75th Anniversary

2020 was the 75th anniversary of the bombing on Hiroshima and Nagasaki. Read our Past-President Serdar’s insights and reflections on pages 4-5.

Peace Studies Programs

Want to further your education and credentials or know someone who does? Check out our list of peace studies programs on pages 21-22.

Book Reviews

Visit pages 25-26 for peace-relevant book reviews, including one for an edited volume with chapters authored by Division 48 members.

Submit for APA 2020

As an academically-focused peace group we like to see our members’ work at conferences. On page 3, see APA’s 2021 Call for Papers.

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From the Editor:

Greetings, fellow peacemakers.

I hope you are hanging together to the best of your ability in these sobering times where so much more than world peace is uncertain. Just days from our overdue publication of the Fall | Winter 2021 issue of The Peace Psychologist I saw I did not yet write the Editorial I thought I’d finished in August. My verve for the work seems sorely lagging; and it’s not just me. Our President submitted no thoughts for the membership. Back-and-forth communicate amongst our Executive Committee crawls at a snail’s pace: actions are stalled. The APA’s

Do(ing) Peace(work) in Challenging Times

2021 Call for Proposals emerged: with only a virtual platform guaranteed. We are living in challenging times.

As peace psychologists, researchers, and activists we face the all too real danger of losing our vim and vigor for keeping our eyes on a horizon of peace. Physically, mentally, and emotionally we tire. The work is taxing.

Thus, I hope you’ll find within the pages of The Peace Psychologist a refreshing aura of peace work. Albeit a mid-issue departure by Jeremy Pollack (who heads off to write a dissertation!), we’ve broadened our Editorial Team as Noah Shaw accepts the Managing Editor baton and three students—

Anupriya Kukreja, Audris Jimenez, and Natalie Davis—join us. Cross-article links have emerged: the US Peace Award and Women Cross DMZ. Finally, we are humbled to see work by Dr. Joseph Trimble and others from the Society of Indian Psychologists [SIP] who will enrich each issue with a column (see pages 12-13 and continuing). I invite you to browse what our talented team of writers has assembled as inspiration for the much-needed peacemaker’s work in our global clime.

Always be glad you are working for peace!
Dr. Robin

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Acknowledging President Robert McKelvain



by Noah Shaw

Photo credits: Jeison Higueta. Image from <https://unsplash.com/photos/uQoZaifSDwk>

Division 48 President Robert McKelvain

As we near the end of 2020, we would like to highlight Dr. Robert McKelvain, president of Division 48 – The Society for the Study of Peace, Conflict, and Violence. Dr. McKelvain is a Senior Lecturer in Psychology at Texas State University and Professor *Emeritus* of Psychology at Abilene Christian University. At Abilene Christian University, he teaches a peace-related course, “Peacemaking and Sexual Minorities: Identities and Communities.” This class surveys the development of sexual minority identities and communities, and their interaction with majority culture, through critical assessment of social/behavioral science research. Additionally, Dr. McKelvain has contributed to numerous presentations and manuscripts on peacemaking scholarship and service.

Dr. McKelvain is highly involved in United States higher-education, and extends his role as a peace educator internationally. While many of our readers may know Dr.

McKelvain’s professional background, they may not know about his passion for training others in conflict transformation. Pictured here is the beautiful city of Antigua, Guatemala along with Dr. McKelvain’s profile. We showcase this image to draw attention to Dr. McKelvain’s experience as a conflict transformation trainer. Since 2010, he has led conflict transformation trainings for psychologists in Guatemala and community leaders in rural Honduras. Relatedly, Dr. McKelvain has co-authored a book entitled, *Transformación de Conflictos*, a conflict transformation training manual for psychologists.

Whether in higher-education or through international conflict transformation training, Dr. McKelvain is a peacemaker. His dedication to helping students, community leaders, and psychologists learn how to live as peacemakers shows his commitment to this field. We are thankful for his 2020 service as Division 48’s president as we head into 2021.

Incoming 2021 President: Nahid Nasrat, PsyD (AKA Aziz)

Division 48’s Executive Committee unanimously endorsed Dr. Nahid Nasrat to begin her Presidential term on 1 Jan 2021. Her candidate statement is reprinted below.

I am deeply honored and privileged to be nominated for the position of President-Elect at Division 48. I have been an educator for the past 18 years. I am a professor in the Clinical Psychology Program at the Chicago School of Professional Psychology in Washington, DC. As a refugee from Afghanistan, I have dedicated my entire professional and personal life to promote social justice locally, nationally and internationally. My main strength is to bring communities together that have been impacted by wars, invasion, violence and other disasters. In my role to advocate for the refugees and immigrant communities, I have been known to serve as a bridge to bring communities together by promoting, teaching and communicating non-violent strategies, ultimately improving their psychosocial wellbeing. Following the philosophy and practice of Ignacio Martín-Baró, I

believe that we are in major need for psychosocial accompaniment in working toward promoting peace psychology. This is especially critical in the era of the current epidemic, COVID-19 which has threatened the livelihood of humans globally, but more significantly historically disadvantaged communities.

My goal as the President-elect is to not only strengthen the community within Division 48, but also to:

- Address the current political tactics of “othering” and vilifying immigrant and refugee communities within the US which has caused the nation to be divided.
- Address militarism as the cause of the current national and international destabilizing force.
- Address discrimination of any kind, including racial, ethnic, gender, sexual orientation, spirituality, and age.

by Grant J. Rich, PhD, Division 48 APA Program Chair, Juneau, Alaska

The APA has released its Request for Proposals (RFP) for its 2021 Annual Convention which will take place August 12-15, 2021. APA hopes to have an in-person meeting in San Diego, but is planning for both in-person and virtual at present; divisions should expect there will be 100% virtual programming. A decision as to whether an in-person component will be offered is expected to be made in Spring 2021. You may find the full APA Request For Proposal PDF, with all the details, at APA's Convention website:

<https://convention.apa.org/proposals>.



[RULES FOR PARTICIPATION](#)

Collaborative Programs [LEARN MORE](#)

DEADLINE: MONDAY, DECEMBER 7, 2020, 5:00 P.M. EASTERN

Collaborative programs pull together multiple perspectives on issues significant to psychology and society at large. Emphasis is placed on innovative program formats; programs representing all career stages, settings, and fields; and programs integrating psychological science and practice.

CE Workshops [LEARN MORE](#)

DEADLINE: WEDNESDAY, JANUARY 6, 2021, 5:00 P.M. EASTERN

2.5-hour virtual CE workshops are offered on a full range of topics across the discipline and profession of psychology. Presenters receive an honorarium of \$500 per 2.5-hour workshop and complimentary enrollment in a CE workshop.

Division Programs [LEARN MORE](#)

DEADLINE: TUESDAY, JANUARY 12, 2021, 5:00 P.M. EASTERN

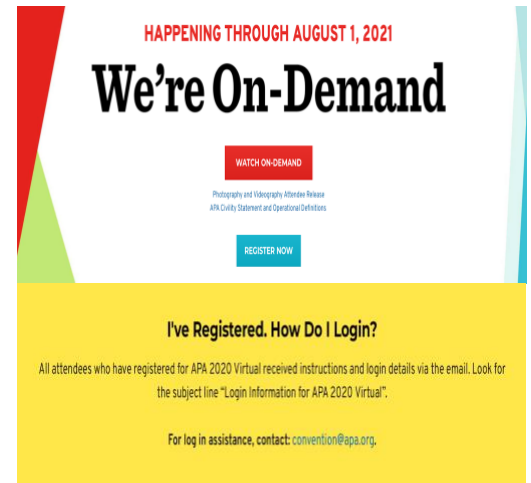
APA divisions accept programs and poster presentations on a variety of topics.

Psych Science In 3 [LEARN MORE](#)

DEADLINE: TUESDAY, JANUARY 12, 2021, 5:00 P.M. EASTERN

Psych Science in 3 invites graduate students and recently matriculated psychologists to share their research in three short minutes. Educate us — but make it quick!

Division 48 programming will be reviewed by a panel solicited by Dr. Grant Rich who will assemble accepted posters, papers, and panels into the division's 2021 APA Programming. Traditionally, the division has accepted added programming for its Hospitality Suite; COVID-19 and the APA's decision about whether to hold an in-person session will impact the division's ability to offer Hospitality Suite programs.



APA 2020 events are available on demand now through 1 August 2021. Click [here](#) to register to access APA 2020 Virtual programming. The cost is \$50 for APA members. Everyone who is registered can access the event from <https://convention.apa.org>.

Sessions and posters can be searched by Division and sorted by subject index code. Searches by names of participants and by keywords are also possible.

The following Division 48 panels are in APA 2020 VIRTUAL:

- Developing Future Activists, Advocates & Practitioners for Human Rights in Psychology (Valez et al., 2020)
- Will the Real Peace Psychologist Please Stand Up? Activating Psychologists' Peaceful Self-Identity (McConnell et al., 2020)
- Critical Consciousness to Close Gaps in Entrepreneurship & STEM Among Immigrants & Minorities (Candenas et al., 2020)
- Animal Welfare—A More Just & Peaceful World for Animals & Humans (Sicoli et al., 2020)

Conditions for Global Peace

- We stop relying on military power, weapons, and out-witting of 'the enemy' to feel safe;
- Nations and the people in them are aware of war's great costs—to their own people & to our global world;
- Peace scholars & activists put the science of psychology to use for achieving peace in our times.

The 75th Anniversary of What? What Happened in 1945?

by Serdar M. Değirmencioğlu⁽¹⁾

On September 18, 2020 the International Campaign to Abolish Nuclear Weapons (ICAN) circulated an email announcement regarding an important accomplishment. The

accomplishment had to do with a significant change in the historical narrative. Around the 75th anniversary of the atomic bombings of Hiroshima and Nagasaki, the story of the nuclear attacks on Hiroshima and Nagasaki were being told with a strong focus on the humanitarian consequences of nuclear weapons and the Treaty on the Prohibition of Nuclear Weapons was presented as a solution and way forward.

There were good reasons for ICAN to feel optimistic. On August 6, 2020 The New York Times published a profile of Setsuko Thurlow, who was a 13-year-old schoolgirl when the United States dropped an atomic bomb on Hiroshima. Nine years after the nuclear attacks on Hiroshima and Nagasaki, Setsuko Thurlow arrived in Virginia to study sociology. When she was asked by local reporters what she thought of the hydrogen bomb test by the US in the Pacific that year, she spoke up. And she never stopped speaking against nuclear weapons.

Koko Kondo's story was told in various outlets across the world. Koko Kondo was an eight-month-old baby when the nuclear bomb exploded over Hiroshima. She was in her mother's arms and miraculously survived. By the time she was 10, she felt hatred toward those who dropped the bomb on Hiroshima. They were monsters. She had thoughts of revenge. But something changed her mind. She and her father appeared on *This is Your Life*, a famous television show, where she met Robert Lewis, one of the pilots who participated in the attack. She noticed the tears in the man's eyes. He was not a monster. Monsters did not cry. Koko Kondo grew up to be a peace activist, always standing against nuclear weapons.

Survivors of the nuclear bombings, the *hibakusha*, were happy to see a stronger response on the 75th anniversary of the nuclear attacks, ICAN reported. Ireland, Nigeria, Niue, and St. Kitts and Nevis ratified the UN Treaty on the Prohibition of Nuclear Weapons to commemorate the attacks.

The Cost of War

The change in the narrative was indeed very important. The real story was far more complicated and tragic than the existing narrative: The bombs were bad but they brought on the end of World War II. The nuclear attacks were necessary. The real cost of the nuclear attacks was hardly in the narrative.

This was perhaps not surprising given the fact that real costs of wars are rarely included in the official narrative. Catherine Lutz, Professor of Anthropology and International Studies at Brown University and the Co-

Director of the Watson Institute for International and Public Affairs Costs of War Project, recently spoke about the real costs of the post-9/11 wars:

We began in 2010, with the sense that the 10th anniversary was coming up in 2011 and that the stories that we'd been seeing in the press up to that point were quite inadequate to the task of understanding what the wars have wrought. We saw that a lot of the news stories were pretty thin. They often focused, or overwhelmingly focused, on the fate of U.S. veterans of those wars, as well as the strategic ups and downs of U.S. military activities and their successes or failures in Iraq and Afghanistan.

What they missed was the larger sense of who the war really affected, which is the civilians on the ground in those countries. What they missed was a more critical view of what the costs of that war were in budgetary terms. They were accepting official numbers of the Overseas Contingency Operation budget, which were not in any way a full accounting of where dollars were flowing in paying for the war.^[2]

The human cost of the post 9/11 wars, some of which are ongoing, is still not in the official narrative. It is perhaps unsurprising that the human cost of the nuclear attacks 75 years ago are hardly understood across the world.

What's in a Name?

In mainstream mass media, the nuclear attacks on Hiroshima and Nagasaki are still told with misleading names. Take BBC, for example. Often noted as an example and a standard of good journalism, BBC published several pieces around the 75th anniversary of the nuclear catastrophe in Japan. A major piece was published on 6 August 2020 and was titled "*Hiroshima bomb: Japan marks 75 years since nuclear attack.*"^[3] The piece contained statements regarding how big



Her grandfather survived the atomic bomb at Hiroshima. Photo by [Kelly Russo](#) on [Unsplash](#).

the death toll and the suffering were, but failed to mention that the nuclear attack on Hiroshima was an atrocity – an indiscriminate and brutal slaughter of tens of thousands of people, a well-planned massacre.

The piece did contain a short paragraph regarding the other attacks before 6 August 1945.

Before "Little Boy" was dropped on Hiroshima, more than 60 other Japanese cities had already been destroyed by American fire bombing. The largest death toll from a single attack (in any war) is not Hiroshima, but the fire-bombing of Tokyo in March 1945. The attack created a fire storm which took 105,000 civilian lives. That ugly record stands to this day.

The piece described the scale of the destruction but failed to mention that the fire-bombing of Tokyo was a "moral threshold" – before the nuclear attacks, the US had already crossed the threshold regarding total destruction and massacre. Once the moral threshold was left behind, it became easy for the Truman administration to proceed to the nuclear attacks.

BBC published another piece two days later, full of photographs, with the title "Hiroshima and Nagasaki: 75th anniversary of atomic bombings."^[4] Once again, there was no mention of the mass killing of civilians.

Call It What It Is

Today it is clear that the nuclear attacks were not inevitable. It is very clear that the bombs were not necessary evils to end the war.^[5] What happened in Hiroshima on 6 August 1945 and in Nagasaki on 9 August 1945 cannot, and should not, be called the "end of the war" or the events "that changed history." They should be called **nuclear massacres**. Any lesser term not only supports the false official narrative, but also the illusion that nuclear weapons are manageable. The existing nuclear weapons around the world are a real threat and they can easily replicate the Hiroshima and Nagasaki nuclear massacres across the world. Total nuclear annihilation is not a joke or a pinball game. Total annihilation is a possibility that militarism has produced after World War II. It is time to make it an impossibility.

[1] Visiting Scholar, FernUniversität in Hagen, Germany.

[2] Center on National Security. (2020, September 10). *The imperative to know the real costs of war*. <https://www.centeronnationalsecurity.org/vital-interests-issue-48-catherine-lutz>.

[3] BBC. (2020, August 6). *Hiroshima bomb: Japan marks 75 years since nuclear attack*.

<https://www.bbc.com/news/world-asia-53660059>.

[4] BBC. (2020, August 8). *Hiroshima and Nagasaki: 75th anniversary of atomic bombings*. <https://www.bbc.com/news/in-pictures-53648572>.

[5] Değirmencioğlu, S. M. (Forthcoming). From ending war to permanent war. *Peace Review*, 32(3). (Special issue: Reevaluating the Hiroshima and Nagasaki at 75.)

Incoming Journal of Peace & Conflict Editor by Joshua Uyheng

Laura K. Taylor (PhD) is an Assistant Professor at the School of Psychology in University College Dublin (Ireland) and a Reader at the School of Psychology in Queen's University Belfast (Northern Ireland). She earned a dual PhD in Psychology and Peace Studies at the University of Notre Dame (USA).

Laura's research on the *Developmental Peacebuilding Model* (Taylor, 2020) studies risk and resilience processes for youth in settings of protracted conflict. Her work has implications for youth outcomes, such as aggression, prosocial behaviors, social identity and peacebuilding, as well as broader psychosocial processes, such as shared education and intergroup relations, which may fuel or constrain conflict. Dr. Taylor has ongoing research in divided societies and conflict-affected contexts, often in low- and middle-income countries, such as Croatia, Colombia, Kosovo, Kyrgyzstan, Ireland, Israel, Northern Ireland, Macedonia, and Tajikistan. This research has led to a co-authored book, over 50 peer-reviewed articles and 15 chapters, among other public outreach (e.g., follow on Twitter @lauraktaylorPHD).

Falling in and out of love with policing: Finding positive peace

By Kisane Prutton

Born in the Greek city of Thessaloniki, to a basketball-coach father and a sport-administrator mother, 6'2" Stylianos (Stelios to his friends), had a career dilemma as a young man. Was he to follow his athletic family footsteps into basketball, or his childhood dreams to become a policeman? Brought up on a literary diet of Sherlock Holmes, 10-year-old Stelios's ambition was to become a detective—to serve and

Peace. Stelios now has a new ambition, to assist in transforming the nature of policing. Stelios has been able to see how violent police practices, targeting crime and aiming for social control, come at the expense of a social justice agenda, and the achievement



Stelios presenting at his first conference.

For information and images on the impact of the academic asylum law on universities, see Stelios's website. It is written in Greek, but can be translated by Google Translate.

<https://ssyropou.wixsite.com/asylo/visual-evidence>



'November 17 Polytechnic Institute of Athens Uprising' 1973, with unofficial reports of 24 civilian deaths.

protect citizens, looking after them and keeping them safe from crime. In all innocence, protecting people is what young Stelios believed the mission of the police to be.

Interestingly, this aspiration to join the police service, ran counter to the prevailing, largely negative view of the police in Greece. By the time Stelios came to leave high school, as luck would have it, the main police training college in Thessaloniki, Greece announced that it was full and not taking new recruits for at least another two years. Before his dreams could shatter, Stelios's destiny was transformed by a life-changing gift from the US's Franklin and Marshall College in Pennsylvania, with the offer of financial aid for Stelios to study psychology.

And so, in 2014 Stelios's academic career was launched. However, Stelios was unable to leave his love of the police behind. Franklin and Marshall College provided Stelios the opportunity to study the psychology of personal safety. Four years later, as a PhD student in the Psychology of Peace and Violence Program at the University of Massachusetts Amherst, his interest in personal safety and the police is still omnipresent but has taken a twist. His understanding of social order has now opened up to the field of peace psychology, thanks to his university mentor and source of inspiration, Dr. Bernhard Leidner. Dr. Leidner introduced Stelios to the work of Dr. Johan Galtung and his theory of Positive and Negative

Student Spotlight

Stylianos Syropoulos, PhD Candidate
University of Massachusetts—Amherst

of (positive) peace. Stelios aims to conduct research that will enable him to explore how people's sense of safety is linked to their political identities, voting tendencies, and attitudes towards social control through violent or peaceful means. Stelios's current research involves developing a scale to measure worldviews at the individual level, aligned with Galtung's theory of positive and negative peace. Stelios believes that individuals could feel more content with their nation state, and tolerant of diversity, by promoting worldviews reflective of positive peace.



University of Thessaloniki, 2018.

Stelios Homeland: Greece

Not surprisingly much of what interests Stelios is grounded in his homeland, his childhood, and his sense of identity and purpose. Stelios grew up in the shadow of the coup d'état of 1967, a revolution which saw a military junta overthrow the incumbent elected National Radical Union government of Greece. The "Revolution of April 21", as the regime called

themselves, arrested thousands of civilians, sent the monarchy and politicians into exile and set about establishing a dictatorship. An iconic picture from the 1970's regime shows a military tank targeting an uprising at the Polytechnic Institute of Athens; their heavy-handed attempts to quash freedom of expression led to the tragic loss of life

and a schism in the fabric of society between the political left and political right. It was after the collapse of the Revolution of April 21, that the new democratic government introduced the 'academic asylum' law in 1982, banning police from entering Greek university campuses.

Division 48 Facebook page: <https://www.facebook.com/peacepsychology/>



The Conflict Research Society (CRS) welcomes new members

The Conflict Research Society (CRS) is a premier body for persons those interested in interdisciplinary aspects of conflict resolution and is very welcoming toward (& useful for) psychologists with relevant concerns. Membership costs only about \$32.50/year - or just \$19.50/year for concessions (students, retired, other). To join, go to <https://conflictresearchsociety.org/> (where there is also info about CRS's activities) and click on MEMBERSHIP. (*Declaration of interest: I'm on CRS' Governing Council*). Best wishes, Herb (Bumberg)

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Frank Farley, former President Div. 48, has been invited to deliver two special addresses at the International Congress of Psychology (ICP), Prague, Czech Republic, 2021, a Keynote Address and a State-of-the-Art Lecture. ICP is the world's largest international meeting of psychologists, meeting every 4 years in a different country since the 19th century. He also was recently elected President-elect of The Society for the History of Psychology (APA Division 26). He recently received from the Society for Media Psychology and Technology (APA Division 46) its first-ever Grand Mentor award for his mentorship of outstanding students over many yea

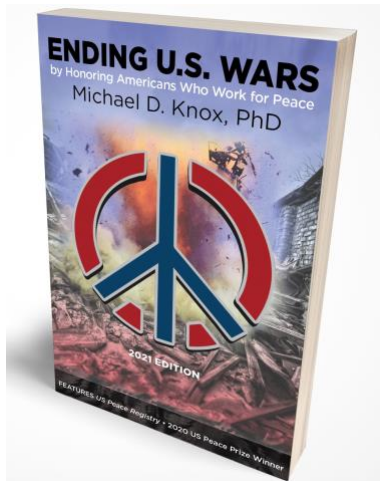
Member News

THE SOCIETY FOR THE
STUDY OF PEACE,
CONFLICT & VIOLENCE
APA DIVISION 48



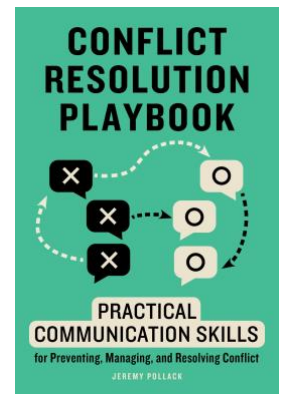
Join Division 48
<http://peacepsychology.org/join-us-1>

BOOK ANNOUNCEMENTS FOR DIVISION 48 MEMBERS



Michael Knox has put the final touches on his book [*ENDING U.S. WARS by Honoring Americans Who Work for Peace*](#). It is out before the holidays. Knox says that, "it will be of interest to students and scholars who study peace, protest, and civil disobedience; and practitioners engaged in research, teaching, action, and organization building." Dr. Knox states, "I am delighted to announce that my new book, [*ENDING U.S. WARS by Honoring Americans Who Work for Peace*](#), is now available. In this work, I argue that American culture must shift from one that venerates its warriors to one that honors its peacemakers. With only rare historical breaks, the U.S. military machine has steadily made war throughout the world, all the while sucking up trillions of dollars, causing widespread misery, and making Americans less safe. Our peacemakers—often at great personal cost—have pushed back. They have set a moral and political standard and fought tirelessly for peaceful alternatives. Yet, they have still not received their rightful place in the cultural landscape." More info: www.USPeaceMemorial.org/Book.htm

Jeremy Pollack, is releasing his book, "Conflict Resolution Playbook: Practical Communication Skills for Preventing, Managing, and Resolving Conflict" on December 8, 2020. You can order it at <https://www.amazon.com/Conflict-Resolution-Playbook-Communication-Preventing/dp/1647399521>. A note about the book from Jeremy: "With *The Conflict Resolution Playbook*, you'll discover real-life solutions to everyday problems and develop communication skills that can help you make breakthroughs at work, improve your relationships at home, and lead to significant personal growth. You'll start by learning about conflict and the fundamental communication skills necessary for resolution. Then you can put that knowledge to use with clear-cut strategies for preventing conflicts, resolving them once they start, and dealing with common issues, such as gaslighting and bullying. Along the way, you'll gain a better understanding of conflict itself—where it comes from, why it cuts so deep, and how it can be of value."



The following slightly edited report was submitted for the Executive Committee review, and is shared here with interested readers. It has been a matter of ongoing discussion to have Small Grants Award reports more visible to our membership and other peacemakers so we at THE PEACE PSYCHOLOGIST are pleased to print Dr. Dutta's summary here.

APA DIVISION 48 SMALL GRANTS PROGRAM NARRATIVE REPORT

Documentation as Resistance: Citizenship Crisis & Belonging in Northeast India

Urmitapa Dutta, Ph.D.

Associate Professor of Psychology
University of Massachusetts Lowell
October 29, 2020

More and more people across the globe are leading a precarious existence. In 2019, the United Nations High Commissioner of Refugees estimated that 70.8 million people were displaced from their homes, marking unprecedented displacement since World War II (<https://www.unhcr.org/figures-at-a-glance.html>).

Yet numbers are not always persuasive, especially when it pertains to suffering of groups in the Global South[i]. As the scholar Edward Said (1984) argued, “facts do not at all speak for themselves, but require a socially acceptable narrative to absorb, sustain and circulate them” (p. 34). This project takes place in one such context in one such global South context—the ongoing citizenship crisis in the Northeast Indian state of Assam[ii] [iii]. Close to two million people were disenfranchised through the establishment and updating of the National Register of Citizens (NRC) in the Indian state of Assam as a way to identify “foreigners” or “illegal migrants” in the region.

The vast majority of those encumbered by labels of “illegal” are Bengal origin Muslim communities or Miya communities. Miya communities are descendants of Muslim peasants from undivided Bengal who were brought in to what is now the state of Assam (following annexation) as agricultural workers during the early 19th century—one of the many instances of colonial population transfers or forced migration during British colonial rule in India. Miya communities have borne the

legacy of anti-immigrant sentiments and policies for more than a century, systematically subjected to detention, deportation, social segregation, violence, and displacement[iv].

This community-based participatory research project examines how Miya communities relegated to liminality—regionally and globally—understand their citizenship struggles with the two-fold aim of: a) documenting both social suffering and resilience/resistance silenced by officially sanctioned discourses, and b) exploring culturally meaningful pathways to facilitate community building and grassroots mobilization for justice. This project was designed in meaningful dialogue with Miya activists and community workers in Assam who are resisting state violence while also exploring radically inclusive modes of belonging and community.

Key (Emerging) Findings

Here I discuss three key findings and their implications for Peace Psychology research and practice.

1. The citizenship crisis in Assam as a form of state-sanctioned violence. The majority of those labeled “illegal migrants,” especially Miya farmers and migrant workers, lead a precarious existence as they struggle with erosion and flood-induced displacements, gender injustice, poor infrastructure, low literacy and deep poverty. Yet these communities are labeled the problem. That is the power of structural violence – it erases the sociopolitical roots of problems, instead placing the blame on vulnerable and socially excluded communities – communities who are then criminalized and viewed as a threat to indigenous Assamese

people. These systematic assaults on their dignity also act to justify or mute recurrent violence against them.

At times the state acts as agents of violence; [often] such violence is carried out with extraordinary impunity. Further, the burden of evidentiary proof required by NRC disproportionately impacts women, children, migrant workers, poor and landless people, internally displaced people.

Against this backdrop, we begin to see how NRC operates as form of state sanctioned violence. It is fundamentally discriminatory – from its foundations to its organizing structure to modes of implementation. Thus, debates around legality are moot in these contexts where the law itself is mobilized as an instrument of persecution.

These findings underscore the limits of legal frameworks as the primary mode of understanding or responding to recent citizenship or “migration” crises. Instead, an attention to lived struggles and historical understandings silenced by officially sanctioned discourses provide alternative and radically transformative possibilities for reimagining cultural citizenship, migration, and belonging.

2. The psychosocial impacts of the citizenship crisis are pervasive and deep. Preliminary analysis of interviews and focus groups with Miya community workers suggest that there is no aspect of life that is not affected by the citizenship crisis. What is touted in dominant discourse as an administrative procedural matter, has deeply impacted community mental and physical health as families, and at times, entire villages, grapple with [See also this report by Dr. Dutta](#) futures.

[See also this report by Dr. Dutta](#)
continued on page 34



Quinnehtukqut McLamore is a fifth-year PhD student in the Psychology of Peace and Violence Program at the University of Massachusetts, Amherst, in the United States. Working with their advisor, Dr. Bernhard Leidner, students use diverse methods to investigate how people process their own group's involvement in enacting violence and peace. These methods include narrative manipulations, survey research, and psychophysiological research focusing on stress reactivity.

PEACE Researcher Spotlight

**2020 Division 48
Small Grants Awardee
Quinnehtukqut McLamore**

Quinnehtukqut McLamore and Remembering Possibilities for Peace

by Joshua Uyheng

Peacemaking is a challenging process. Especially in long-term conflicts, repeated attempts at peacemaking can introduce chronic strain to the social fabric. Within such contexts, the ways both groups perceive the peacemaking process becomes an important determinant of progress or deterioration in intergroup relations. Can peace psychology offer ways forward for shaping effective frames for the peacemaking process?

Quinnehtukqut McLamore, a PhD student at the University of Massachusetts and one of this year's Division 48 Small Grants Awardees, tackles these questions through upcoming work on peace reminders. Quinnehtukqut's research specifically asks whether emphasis on the success of past peacemaking can improve prospects for ongoing efforts at conflict resolution.

In the interview that follows, Quinnehtukqut shares with *The Peace Psychologist* some insights from the research project so far. Questions and responses have been edited slightly for clarity and conciseness.

PP: For our readers, how would you describe your research topic? What led

you to the particular research questions you seek to tackle?

QM: The "big question" that started me looking at this research topic is: "If narrative historical memory of conflicts shape how conflicts are perceived, are there analogous narrative frameworks for peace and peacemaking processes?"

That question was largely borne from a combination of reading research on post-conflict Northern Ireland by Dr. Orla Muldoon, Dr. Roger Mac Ginty, and Dr. Neil Ferguson, among others, and work from Sami Adwan and colleagues about textbook framings of conflict history. From here, I refined my question to: "How do reminders of past peace processes affect contemporary attitudes?" Past violence can engender support for contemporary violence, as evidenced by Dr. Mengyao Li's work on war contagion. But as far as I could tell, it was an open question as to what particular peace reminders would do.

We chose the Palestinian-Israeli conflict as the setting for our study, since negotiations and conflict narratives have been researched extensively in this context. We specifically hypothesized that zero-sum beliefs, or beliefs that any gain for one side is a loss for the other,

would logically be reduced if peace reminders were primed a framework in which peacemaking is possible.

Conversely, in the case of a backfire effect, we would expect zero-sum beliefs to increase in response to negotiations being discussed.

PP: Can you tell us a little about your progress in this research so far? If the research is still in very early stages, we would also like to know what are your immediate next steps.

QM: I have, at this stage, completed a pilot test of our experimental manipulations conducted online in the US. I have begun analyzing this initial data (fingers crossed!). Once we have manipulations squared away, we will collaborate with translators in Israel to adapt and translate all materials into Hebrew.

PP: Long-term conflicts can seem intractable, especially for those who are embedded in them. Beyond your immediate research objectives, how do you see potential insights from your study informing real-world conflict resolution efforts?

QM: Beyond my immediate research, I see looking more in depth at how peace

McLamore, continued on page 36

Crisis in Yemen *by Natalie Davis*

There continues to be acknowledgement of the Yemeni Crisis worldwide, but little has been done to truly resolve the conflict at hand. The country has been torn apart for most of the last decade through a civil war that has spread beyond Yemen, with innocent people caught in the crossfire. Even today, this crisis is often considered one of the worst humanitarian crises in the world.

not everyone agreed with this approach and some believed it did not account properly for all necessary factors and would lead to further conflict (Iriani et al., 2020). The war only continued to get worse from there, and has since spread beyond Yemen to the overall region, including the U.S., Saudi Arabia, Iran, and others. To add to the complexities, there are tensions even within Yemen and the various religious and regional people groups (Al-Dawsari, 2017). With all of these factors at play, peacebuilding has been difficult.

The innocent people of Yemen are most impacted by this war. Over 80% of the population require humanitarian aid due to lack of food, fuel, healthcare and jobs; it doesn't help that many shipping routes have been cut off, both within and outside of Yemen (Al-Madhaji et al., 2015). In order to address the humanitarian crisis, the war must end and peace must be present in the region. Without a doubt, this requires peacebuilders and world leaders to actively engage in seeking a resolution.

If you want peace, make peace (not war)

This Section of THE PEACE PSYCHOLOGIST is devoted to articles discussing some aspect of a war-related lack of peace in the world.

What we know is that the Yemen of today was formed in 1990, when the previously divided country unified. However, starting in 2011, a civil war over who controls the government has ravaged the country and greatly impacted the region as a whole. The cause of the war is primarily political. Many were unhappy with President Ali Abdalleh Saleh's leadership and desired change, which resulted in an uprising in 2011 (Al-Dawsari, 2017). The Gulf Cooperation Council assisted in creating a deal to ease the tensions, part of which was a transfer of power from President Saleh to Vice President Abdrabbo Mansour Hadi over a time period of two years (Al-Dawsari, 2017). However, this deal and power transfer did not occur smoothly, and despite world leadership gathering together at the National Dialogue Conference (NDC) to pave a path forward, tensions only grew between those who supported Saleh and those who supported Hadi (Al-Dawsari, 2017). One of the outcomes of the NDC was to create six districts in Yemen through a federal system, though

Peace Efforts

There have been several peacebuilding efforts made to pacify the issue in Yemen to follow the NDC, but none have proven to have much success. These efforts have included ongoing UN involvement, such as sending several envoys to Yemen to help devise a plan for peace, but many in Yemen are not hopeful in these processes and believe that the international community has not necessarily been helpful in resolving the critical issues that need addressed (Al Iriani et al., 2020). Not only is there a general suspicion and lack of hope surrounding the UN envoys, but both Hadi's supporters and the Houthis see the envoys as betraying them in some way or another (Al Iriani et al., 2020). The Yemeni Crisis has been a topic in several international conversations and continues to be referenced in news articles, and various NGOs are



Ahmed, F. (2019). [Photograph of Socotra, Yemen]. Unsplash. <https://unsplash.com/photos/YzSXoXXg9uA>

Yemen, continued on page 37

This Inaugural Section of THE PEACE PSYCHOLOGIST features contributing writers from *The American Indian and Alaska Native Society of Indian Psychologists (SIP)* in collaboration with SIP's administration. This issue's SIP article focuses on one of the missions of SIP (Society of Indian Psychologists: <https://www.nativepsychs.org>). See SIP's Mission and Goal [here](#). "Peace Leadership and Cultural Diversity: Considerations for Our Common Future" is authored by Dr. Joseph Trimble of Bellingham, WA and Dr. Antonio Jimenez Luque, who has his doctorate in leadership and is at the University San Diego. We thank Dr. Serdar M. Değirmencioğlu for his advocacy in reaching out to SIP leadership and Dr. Trimble to elicit a relationship between *The Peace Psychologist* and SIP. We look forward to printing future articles by SIP contributors.

Society for Indian Psychologists SIP Solidarity

*A column written by members of
The American Indian and
Alaska Native Society of
Indian Psychologists (SIP)*

Peace Leadership and Cultural Diversity

Considerations for Our Common Future

by Antonio Jimenez-Luque, University of San Diego and Joseph E. Trimble, Bellingham, WA, U.S.A. [Reviewed by Audris Jimenez and Stephanie Miodus.]

As world citizens and social and behavioral scientists we are charged with preparing ourselves, our communities, our constituents, and our leaders to live, work and practice in the realities of a future we do not yet know. Our world is changing rapidly and unpredictably, and the future will demand leadership skills that are agile, responsive to the unknown, and effective for the growing population diversity and mobility occurring throughout the world. Living in a more interconnected and interdependent world as a result of globalization, our leaders and community members are finding themselves in more heterogeneous contexts than ever before, contexts that require them to practice leadership skills in ways that are culturally responsive and competent to meet the needs of a diverse population. This demands robust leadership theories and research that are ever more inclusive of culturally diverse leadership practices if they are to prove relevant and sustainable (Chin, Trimble, & Garcia, 2017). The combination of globalization and changing world

"With few exceptions, when considering different leadership styles, the current theories and research on leadership neglect the value of cultural diversity.... (Carli & Eagly, 2011; Chin & Trimble, 2014; Evans & Sinclair, 2016; Jimenez-Luque, 2018; Trimble & Chin, 2019)."

demographics is producing conflicts worldwide. Leadership models and skills that can be applied toward achieving peace within and between nations are urgently needed (Chin & Trimble, 2014; Trimble & Chin, 2019).

With few exceptions, when considering different leadership styles, the current theories and research on leadership neglect the value of cultural diversity. Rather, leadership theories continue to reflect a heterosexual, Euro-American male bias and omit dimensions of cultural diversity in researching how leadership is exercised and the values effective leaders promote (Carli & Eagly, 2011; Chin & Trimble, 2014; Evans & Sinclair, 2016; Jimenez-Luque, 2018; Trimble & Chin, 2019). To prepare ourselves, our communities and our institutions to live and work in this global world of the future requires a hard look at existing leadership models that ignore ethnic and racial diversity. The current entrenched models are overwhelmingly ethnocentric and gender-biased. They draw on narrow, cultural-specific knowledge and practices that

simply are not relevant for a diverse and global population, nor applicable in varying contexts and changing social environments. By failing to explore the deep core of culturally unique leadership styles among non-white populations, researchers too often have overlooked leadership

“To prepare ourselves, our communities and our institutions to live and work in this global world of the future requires a hard look at existing leadership models that ignore ethnic and racial diversity.”

styles that have endured for centuries through sheer effectiveness in leading and governing their people. population, nor applicable in varying contexts and changing social environments. By failing to explore the deep core of culturally unique leadership styles among non-white populations, researchers too often have overlooked leadership styles that have endured for centuries through sheer effectiveness in leading and governing their people. Acknowledging and valuing other ways of leadership beyond the Western canon will contribute to avoid many cultural and ethnic conflicts that are emerging every day with more intensity in our more diverse societies. Additionally, to learn from non-white leadership styles can contribute to better understand other ways of implementing effectively the work of peace and reconciliation. In writing about peace, reconciliation, and social justice leadership Eric Schockman and his colleagues pose a challenging and ominous course of action regarding the influence of leadership in peacebuilding. They maintain

For countries and communities that have seen the depths of vicious violence, rebuilding relationships of trust and restoring its social fabric is key. Furthermore, transforming ethical, political, and institutional dynamics will take the work of generations and a great array of actors across the spectrums of societies; To build sustainable peace, it is essential that all levels of society come together in addressing the roots of causes of conflict (Schockman et al., 2019, p. 3).

“In any leadership process there are five different elements constantly influencing each other:

- (1) Actors (leaders and followers with their power/resistance relations);**
 - (2) environment;**
 - (3) culture;**
 - (4) context, and**
 - (5) the purpose to be achieved**
- (Jimenez-Luque, 2018).”**

In a globalized world where cultural encounters are more common (physically and virtually) and where cultural shocks and conflicts are emerging more often and with more violence, what are the leadership

skills and models we need now, and in the future, to achieve and maintain peace in and between our societies and countries? Are there different leadership styles that lead to greater cultural understanding and healthier leader-member relationships? People throughout the world must grapple with the question of who best can lead them, especially when striving to achieve peaceful relationships at all levels.

Overall, this column challenges our existing notions of leadership and advocates for the connection and dialogue between people and cultures and proposes a more collective conceptualization of leadership where everybody

“Overall, this column advocates for the connection and dialogue between people and cultures and proposes a more collective conceptualization of leadership where everybody should be heard and valued as key elements for the work of intercultural peace leadership.”

should be heard and valued as key elements for the work of intercultural peace leadership. Specifically, the following sections aim to review what are the leadership skills and models we need now, and in the future, to achieve and maintain peace in and between our countries focusing on issues of cultural competence in general, and particularly, on more relational and inclusive Native American Indian styles of leadership.

Peacebuilding and Leadership

According to John Galtung (2013) peace is not the absence of conflict, but rather the capacity to transform conflicts using empathy and creativity in a holistic way. Peace is a never-ending process involving local leadership and community engagement during phases of implementation of the agreements and reconstruction.

Human beings have the capacity of imagining and creating new forms of living together, a ‘moral imagination’ that connects us with different and

[Jimenez-Luque & Trimble, continued on pages 38-44](#)

Women Cross DMZ

Spanning the Korean Demilitarized Zone for Peace!

by Natalie Davis

The Korean War, better known as the “Forgotten War,” has been “over” for nearly seven decades, yet peace has not yet been achieved for the Korean Peninsula. Many nations are well aware of the complicated tension between North Korea (formally the Democratic People’s Republic of Korea) and South Korea (formally the Republic of Korea), but do we know about calls for peace? [Women Cross DMZ](#) is an organization aligned with several movements for peace in Korea, including [Korea Peace Now! Women Mobilizing to End the War](#).

What was once one country became two very different nations with one of the most notable intractable conflicts known in the world today. The Korean peninsula split after World War II and its release from Japanese rule, and tensions only grew, causing the Korean War in June 1950 (Young Yee Shin, 2001). A cease-fire was signed into agreement in July 1953, with over 6 million lives lost by that point (Young Yee Shin, 2001). While physical fighting between North and South Korea has virtually disappeared, political tensions remain high and reunification efforts appear bleak. However, not all hope is lost.

organization engages with education, community, and religious institutions, peacebuilding organizations, and government officials around the world to educate, advocate, and garner support for peace. It should be noted that the efforts of Women Cross DMZ are uniting many across the world, and thus in some ways, have already encouraged peace and positive relationships where perhaps none existed before.

Women Cross DMZ is a global movement of women mobilizing for peace on the Korean Peninsula.

The need for Women Cross DMZ and organizations like it will exist until the Korean peninsula is reunited. Its efforts are being recognized on a global scale, and as tensions rise and fall, the world hopes to see this dream realized; peace and reunification between North Korea and South Korea has unprecedented impacts on our world as a whole, naturally in political realms but also largely in what it says about resolving other international intractable conflicts. It takes great courage to look in the face

PEACE RADAR

Peace Radar is a special feature section of The Peace Psychologist which aims to introduce to the readership various organizations and campaigns that promote peace around the world. For inquiries or proposed features, contact Student Feature Editor Joshua Uyheng <juyheng@cs.cmu.edu>.

Purpose and Achievements

Women Cross DMZ was formed in 2014 with its main purpose to reunite North Korea and South Korea, with women’s inclusion in the process. The organization is composed of women from all walks of life, and works to educate, advocate, and mobilize efforts globally to achieve peace for Korea. One of the greatest successes of the organization per its namesake occurred when over 10,000 women (the majority of which included both North and South Koreans) crossed the DMZ in 2015, calling for “an end to the Korean War, the reunification of separated families, and women’s involvement at all levels of the peacebuilding process” (“About Us,” 2020). This amazing act of solidarity is but one of the many efforts the organization has made to work toward peace for Korea.

Women Cross DMZ has brought attention to this global issue through several major global platforms, as shown by invitations to speak at the United Nations and the Nobel Peace Summit. With worldwide recognition and support from major world leaders, peacebuilders, and organizations, Women Cross DMZ continues to make headway with its calls for peace. In alignment with Women Cross DMZ’s mission, the

of what may be deemed an unresolvable issue and continue forward, unwavering, for change. The prospect of ensuring women’s voices are heard regarding a pressing matter such as this, guarantees that when peace is achieved, it has accounted for the values of *all* people affected and is a great step forward for equality.

References

- Women Cross DMZ. (2020, October 12). *About Us*. <https://www.womencrossdmz.org/about-us/>
- Young Yee Shin, S. (2001). No longer forgotten: North Korea-South Korea relations since the Korean War. *Stanford University*. <http://web.stanford.edu/class/e297a/North%20Kores-%20South%20Kores%20Relations%20Since%20the%20Korean%20War>

See the US PEACE AWARD for the Founder and CEO of WOMEN CROSS DMZ on page 24 of this issue.

APPLY NOW!

Division 48 SMALL GRANT AWARDS 2021

The Society for the Study of Peace, Conflict, and Violence: Peace Psychology Announcing the 2021 Small Grants Award Program for Research, Education, or Community Projects

The Society for the Study of Peace, Conflict, and Violence: Peace Psychology Division 48 of the American Psychological Association invites applications for small grants for research in peace psychology, development of peace psychology education programs, or community projects involving the application of peace psychology. Grant applicants may request between \$300 and \$3,000.

Grant Eligibility and Restrictions

The Society welcomes applications from anyone with the qualifications to conduct the proposed project, including graduate students and persons from all nations. Members of the Small Grants Committee and members of the Division 48 Executive Committee are not eligible to apply for a grant during their terms of membership. A person is eligible to receive only one grant in a three-year period (i.e., every third year).

APA-wide
Peace

*Dedicated to work that cuts
across divisions of the
American Psychologist Association*

This Section of The Peace Psychologist draws reader attention to the many ways that Division 48's peace work can spread to other APA Divisions. This issue we feature one means for such outreach—our Small Grant Program.

At least half of the grants will be awarded to graduate students or early career professionals (i.e., within five years of obtaining a terminal degree). The purpose of this grant program is to foster the development of the field of peace psychology through research, education, and the application of peace psychology in community projects. For example, a research project might investigate the relationship between interpersonal empathy and attitudes about international conflict resolution; an educational program might involve a series of presentations on peace psychology; a community project might involve development of a forum for problem solving discussions between community groups with conflicting interests

Application Requirements

Grant recipients will be required to complete and sign a Consent Form prior to release of funding. The consent form contains the following items:

- Confirmation of membership in Division 48.
- Agree to submit an itemized account of how funds were used upon completion of the project.
- Recipients agree to return to Division 48 any of the awarded funding that was not used for the project.
- Agree to submit a written report describing the project and including outcomes, benefits to themselves and others, and suggestions for future research or practice in peace psychology which may be published in whole or part in the division's newsletter.

APPLICATIONS OPEN

2021 Grant Awards Limits and Description

Grant awards **may** be used for travel (other than to conventions), staff reimbursement, clerical assistance, materials, postage, and other budgeted expenses approved by the Small Grants Committee. Grant funding **may not** be used for institutional charges for administration of the grant, travel to conventions, stipends for principal investigators or project directors, or living expenses while conducting the project.

Supplementary Materials

The following are also required where applicable

- Written evidence of Institutional Review Board (IRB) or Human Subjects Committee approval
- Letters of support from organizations involved in the project, faculty supervisors, or other relevant parties

**Read more about D48's SMALL GRANTS
APPLICATION PROCESS on page 32**



Ann Sanson is National Secretary of Psychologists for Peace. She has had a long involvement in psychological contributions to social justice issues and is now focused on the intersections of psychology, peace and the climate crisis.



Elizabeth Freeman is the Convenor of the Victorian branch of Psychologists for Peace in Australia. She has had a long-standing interest in the application of interest-based approaches to conflict resolution in schools.



Diane Bretherton is National Convenor of Psychologists for Peace. She has had a long career in Psychology and Peace and is the co-editor of a volume in the Springer Peace Psychology Series called Peace Psychology in Australia.

Australia: The Psychologists for Peace Interest Group

Solicited by Anupriya Kukreja Written by Professor Ann Sanson, Elizabeth Freeman, & Professor Diane Bretherton (National Convenor)

Having been established in 1984, the Psychologists for Peace Interest Group is one of the oldest Interest Groups of the Australian Psychological Society. It was initially known as “Psychologists for the Prevention of War” and was formed in response to the Cold War and the threat of a nuclear conflict. The group has been continuously active since its inception, focusing on a diverse range of activities as the world and the issues it is facing have changed.

Resources

Wertheim, E., Love, A., Peck, C., & Littlefield, L. (2006). *Skills for resolving conflict* (2nd.ed.). Melbourne: Eruditions.

Website: <https://groups.psychology.org.au/pfp/>

Facebook: <https://www.facebook.com/PsychologistsForPeace/>

Instagram: <https://www.instagram.com/psychs4peace/>

Global Peacemaking

Work by members of international peacemaking societies or groups

Among our many activities, Psychologists for Peace have developed *Wise Ways to Win*, a model of non-violent conflict resolution (Wertheim et al., 2006). The steps in the interest-based model include understanding the other party’s needs and concerns, explaining your own needs and concerns, brainstorming solutions to meet both parties’ interests, and jointly creating an integrative solution. The model has been used in a wide range of settings including schools, businesses, parenting programs and even prisons. For example, it provided the foundation for the Enhancing Relationship in School Communities (ERIS) project which offered training for school-based teams of teachers and student curricula (see <https://bit.ly/2Ive8kE>).

Our popular children’s picture book, also called *Wise Ways to Win*, illustrates the model with the story of a conflict between a kookaburra and a koala and helps children learn about constructive conflict resolution and cooperation. The book is soon to be redeveloped as an online resource. We have also developed other educational resources including wall calendars and posters on issues including conflict resolution, anger management, bullying and creating peaceful families (see <https://bit.ly/36tE1rr>).

The Psychologists for Peace Interest Group is a partner organization with the International Campaign to Abolish Nuclear Weapons (ICAN), a global coalition of organizations with the goal of building public and government support for banning and disarming nuclear weapons. Psychologists for Peace have also initiated four awards to encourage contributions to peace building – a Children’s Peace Literature Award, a Peace Art Award, a Postgraduate Peace Research Project and, more recently, a Youth for Peace Award.

The 2020 theme for Psychologists for Peace Interest Group is: *The Climate Crisis is a Peace Issue*. We have developed a brief statement outlining how

the climate crisis threatens peace and security, framing it as both a justice issue and a psychological issue. Our group believes that peace psychology can make a significant contribution by offering knowledge, understanding and skills in addressing these aspects of the climate crisis.

The 2020 *Youth for Peace Award* is focused on the climate crisis and aims to engage young people who we know are passionate about climate issues. Children and young people often feel there are few opportunities for them to get involved in meaningful ways on social issues and this has been particularly so during the restrictions of the COVID-19 pandemic (see <https://bit.ly/2P0Vr8y>). The 2020 Award has invited teams of young people aged 12–24 in Australia to work together cooperatively and, where necessary virtually, to promote messages about the need for climate action. Their challenge is to develop a creative campaign or ‘pitch’ to influence the attitudes and/or behaviour of a specific audience (see <https://bit.ly/2Pd9HLI>).

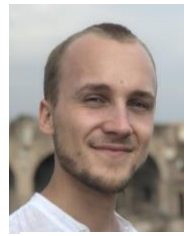
Winning applications for the *Youth for Peace Award* will be announced in late 2020.



Maximilian Orth



Max Brien



Giacomo Köhler

Maximilian Brien, Giacomo Köhler, and Maximilian Orth are members of the Board of Directors at HIIK. They are all graduates from Heidelberg University. Currently, Giacomo and Maximilian Orth are pursuing their Master's degree in Political Science and Security Risk Management in Heidelberg and Copenhagen, respectively, while Maximilian Brien is interning at the UN in Geneva.

Global Peacemaking

Work by members of international peacemaking societies or groups

Germany: Heidelberg Institute for International Conflict Research (HIIK)

How Being a Student-Led Think Tank Has Been a Strength for Our Research Work

Solicited by Anupriya Kukreja
Written by Maximilian Orth, Maximilian Brien, & Giacomo Köhler

The Heidelberg Institute for International Conflict Research (HIIK) is an independent, non-profit, and interdisciplinary organization, dedicated to research on the emergence, dynamics, and settlement of political conflicts worldwide. Developed in 1991, out of a DFG-funded research project at Heidelberg University, we are now one of the largest student-led think tanks in the field of conflict research. More than 200 voluntary student researchers currently participate in the process, culminating in our annual dataset and publication series “Conflict Barometer”, which reports on global conflict developments. An advisory board consisting of academic and non-academic experts ensure that our high-quality standards are maintained. Our data is used by international state and non-state organizations, public and private actors alike.

The structure and composition of HIIK reflect the alignment of its values with its year on year growth and development. HIIK has become increasingly decentralized, enabling the rapid internationalization of our institute. Even though we are associated with Heidelberg University’s Institute for Political Science, our membership is drawn from a variety of academic disciplines, including the social sciences, humanities, and various area studies. Our active members consist of Bachelor or Masters students as well as Ph.D. candidates. HIIK is characterized by flat hierarchies, resulting in mutual respect and a critical reflection of everyone's work. This unique organizational structure offers several advantages for us and our work. All our researchers, regional group leaders, and board members work on a voluntary basis, hence, our research is driven by our members’ intrinsic participatory motivation. Furthermore, this set-up allows us to recruit new members from an almost infinite pool of people that are interested in gaining practical experience in conflict research. It enables the HIIK to develop deep country and conflict expertise and draw on a valuable pool of shared experience often involving conflicts which receive only limited public attention in other settings. Our work requires a certain analytical approach, specific conflict knowledge, and methodological interest which works well considering our researcher’s numerous academic backgrounds and research-related skills. Finally,

our teams’ international character provides us with knowledge of various cultures and languages, valuable for our day-to-day work.

Not only does the HIIK benefit from this multidisciplinary, multicultural, voluntary arrangement, but so do our student researchers who gain valuable first-hand experience throughout their engagement with us. Beyond acquiring insights into the theoretical and methodological dimensions of the Heidelberg approach to conflict research, our student members have the opportunity to get involved in academic writing and publishing at an early stage in their careers. Through our collective editorial process, our members obtain multifaceted feedback on their work from their peers, providing them with the ability to continuously improve their academic skill set and build a lasting network. Lastly, by monitoring conflicts on a constant basis, our members acquire regional expertise, as well as in-depth knowledge of local conflict dynamics.

In summary, the HIIK is a rapidly expanding and constantly evolving project with great potential. As an organization, we continue to attract many talented people who leave a lasting impression and contribute to the further development and professionalization of the institute. We value our student-based structure that constitutes an important competitive advantage in the conflict research field and look forward to continuing our work with future generations of conflict researchers.

Interested in activities related to peacebuilding or peace and conflict psychology? Check out these peace-related dates!

by Noah Shaw



Peace the World 'Round

United Nations Peace-Related Holidays for 2021

In preparation for the new year, here is a list of holidays designated by the United Nations that are related to advocacy, peacemaking, and conflict resolution.

- Jan. 27 - [International Day of Commemoration in Memory of the Victims of the Holocaust](#)
- Feb. 20 - [World Day of Social Justice](#)
- Mar. 1 - [Zero Discrimination Day](#)
- Mar. 21 - [International Day for the Elimination of Racial Discrimination](#)
- April 6 - [International Day of Sport for Development and Peace](#)
- May 21 - [World Day for Cultural Diversity for Dialogue and Development](#)
- May 29 - [International Day of United Nations Peacekeepers](#)
- June 19 - [International Day for the Elimination of Sexual Violence in Conflict](#)
- July 30 - [International Day of Friendship](#)
- Aug. 9 - [International Day of the World's Indigenous People](#)
- Aug. 19 - [World Humanitarian Day](#)
- Sept. 21 - [International Day of Peace](#)
- Oct. 2 - [International Day of Non-Violence](#)
- Nov. 6 - [International Day for Preventing the Exploitation of the Environment in War and Armed Conflict](#)
- Nov. 10 - [World Science Day for Peace and Development](#)
- Nov. 25 - [International Day for the Elimination of Violence against Women](#)
- Dec. 2 - [International Day for the Abolition of Slavery](#)
- Dec. 10 - [Human Rights Day](#)

ART & POETRY FOR PEACE

(NOT WAR)

Artwork created by Khadijah Jones



Khadijah Jones is a community artist who was formerly incarcerated. She is passionate about ending mass incarceration and achieving liberation. She recently worked as a Community Ambassador for the non-profit SCAN-Harbor in New York City. Email: joneskhadijah91@gmail.com

This section is designed to feature art and poetry about peace, nonviolence, and hope for shared human harmony. In this issue, the art and poetry highlight a hope for peace and liberation through anti-incarceration and anti-detention efforts.

...FOR PEACE (NOT WAR)

It's the Year 2051 by Geoff Kagan Trenchard

It's the year 2051, and in our family's timeshare on Mars
my granddaughter has found my old copy of the Kurzban Immigration Law Sourcebook,
16th Edition.

I'm sitting in the observation room in the late afternoon, large beverage in my hand.
The dissolving ice cube is a small miracle I can barely comprehend.

She enters in a cloud of red dust, flops into my lap like a baby elephant,
and fans the pages. There's an avalanche of underlines and highlights

of things that I clearly needed to remember at one point,
but have no recollection of now.

She asks me what is it, and I say, it's a book of spells.
I tell her once upon a time, this was more powerful

than the largest army. Because this told the army where the border was.
What's border, she asks. Border is a kind of game that grown-ups used to play.

Was it fun? she smiles in mischievous wonder. I say, well some people really liked it.
People would get all dressed up and depending on where you were from,

you would wear different colors, or sing different songs.
Let's play! She squeals as she bounds off my lap.

I say, but here's the thing about borders. Once they are there,
It can get very intense. Like, remember yesterday when your brother

wanted to play with your giant lego spaceship and rather than sharing it,
you smashed it? Her eyes drop with her breath.

That's what borders did to mountains.
That's what borders did to families.

And the spell book helped? Cheeks hopeful hilltops. Yeah, I say. I studied
for a long time, and then I could do magic.

I cloaked a princess invisible so she could sneak past a blacked out dragon.
I turned the heart of a giant old toad inside out until he freed a prince from his dungeon.

I conjured golems of dead trees to protect two queens on their long journey home.
I made a mad king's money vanish, and he even thanked me for it.

Her face crooks. What's money? I say, money is a door
that only locks when you want it to.

Not missing a beat she asks, what's a lock?

The condensation from my drink glass has mixed
with the blood-colored dust and has stained my hands.

I can't stop thinking about all the times the magic didn't work.
And how I will have to explain them to her someday.

The mother buried alive in the church that I failed to resurrect. The father with a son
was the same age as mine, but for whom I had no inn to offer. The crusade of children

in the desert I made no pilgrimage to comfort. And now my own worst voice comes out of their
mouths

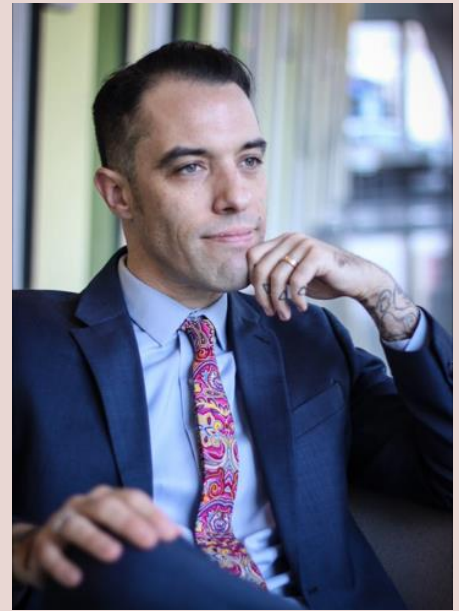
And tells me I was never any kind of wizard. Just a jester to a court bent on killing its audience.

That while I may claim to have saved a few drops,
there was an ocean that dried up on my watch.

What good is a book against men who burn them?
On Mars, the sun has set. I can't find Earth. But I know it's out there.

That blue fist holding so fast against what seems like infinite darkness.
What's a lock?, I say,

My love, I don't know if I can explain it well right now.
Please ask me again tomorrow.



Geoff Kagan Trenchard is an attorney, educator, and legal activist. Before transitioning to a career in the law, they taught creative writing in high needs schools, foster care centers, and jails for over 10 years. Geoff is also a poet and theater artist whose work has been featured on HBO's Def Poetry, TEDx, and at the Public Theater. Their first play, *In Spite of Everything*, toured internationally as part of the Hip-Hop Theater Festival. Their first collection of poems, *Murder Stay Murder*, is available on Penmanship Books. They received their Juris Doctorate from Hofstra School of Law in 2014. They were awarded the Charles H. Revson Law Student Public Interest Fellowship, the Bergstrom Child Welfare Law Fellowship, and is a recipient of awards from both the Equal Justice Works and the Public Justice Foundation. They were also awarded a Postgraduate Fellowship to serve LGBTQ asylum seekers and help train law students in the Hofstra Asylum Clinic. They continue to train attorneys on how to better serve clients who've experienced trauma. They have presented training sessions to attorneys from the Southern Poverty Law Center, New York Immigration Coalition, Immigrant Justice Corps, The Newark Asylum office, and at law schools and legal service organizations throughout New York.

Email: geoff@newsanctuarynyc.org

Reprinted from
<https://mariposaquebrada.com/2019/04/02/fe-atured-poem-its-the-year-2051-by-geoff-kagan-trenchard/> with permission from author.

EDITOR NOTE: Each issue we showcase a university program of peacemaking in higher learning whose work parallels Division 48's mission to "increase and apply psychological knowledge in the pursuit of peace." We value student efforts to help move us towards global peace and promote social justice for marginalized groups. This issue our Feature Section was independently coordinated by **Student Associate Editor, Aashna Banerjee.**

INTRODUCTION TO THE **The Institute of Human Rights and Peace Studies**

FEATURE SECTION

by Aashna Banerjee

The Institute of Human Rights and Peace Studies (IHRP)

is uniquely interdisciplinary and is redefining the fields of peace, conflict, justice, and human rights studies in the Asian Pacific region and beyond. A part of Mahidol University, IHRP is and serves as an academic institution specialized in human rights—with a track record in providing postgraduate education as well as training programs to students, human rights workers, human rights defenders, members of civil society organizations, and government officials. IHRP has developed and implemented several action and participatory research projects. These projects focus on facilitating cooperative efforts to deal with the conflicts through opening space for

KEY ACTIVITIES

1. **Connecting** the community level to the policy level by conducting a joint study and research work with the community, promoting community participation, and processing findings to bring proposals for change to the policy level.
2. **Creating** a safe area for close-group and public discussion to promote the creation of a collaborative learning process to cultivate social relations and exchange between cultures, religions, and beliefs in order to create a shared drive for peace.
3. **Building** of relationships across social divisions through the process of dialogue that embraces diversity are provided as opportunities for stakeholders and conflict workers to cultivate empathy, toleration, and vision of a shared future, which can transcend divides and jointly implement common activities and measures toward a resilient society.

dialogue at all levels, reducing violence, and identifying needs of community and society. Also, the projects provide input for new public policies in order to transform conflicts and build a just and peaceful society.

IHRP's focus is on social and political realities at the community, national, and international levels. The IHRP is committed to the advancement of human rights and peace by educating human rights and peace practitioners, promoting outreach programs to community and international organizations, and conducting cutting-edge research on important issues.

Academic Programs

In 2019, we have had students from 17 countries, enroll in our 3 international courses at graduate level.

MA Human Rights

The MA Human Rights course is the longest running graduate course in human rights in Asia. It provides a detailed focus on human rights issues in the region and around the world. The three-semester structure gives students an opportunity to spend a full semester working on their thesis, delving into issues that are important to them.

MA Human Rights and Democratization

The MA Human Rights and Democratization course (MHRD) is offered as a joint program between IHRP and one of four other universities in Sri Lanka, Nepal, the Philippines, and Indonesia. In this two-semester course, students spend their first semester studying at IHRP, then go to their partner university for the second semester. Scholarships are available for students from the Asia-Pacific region.

PhD in Human Rights and Peace Studies

IHRP offers the only interdisciplinary PhD program in Human Rights and Peace Studies in Asia, and one of few in the world. The program begins with two semesters of coursework, followed by three to five semesters of research and completing one's thesis. The program structure is flexible, depending on the applicant's educational and working background.

The Center of Peace-building at IHRP is located in a conflict-prone area in the Southern Border Provinces of Thailand. IHRP promotes peace in the Deep South of Thailand since conflict erupted in the region in 2004. The Center supports the work of networks that drive peace at the local level, such as educational institutions, the public sector, the private sector, security agencies including NGOs [non-governmental organizations] and civil society organizations in the area. The key activities include:

1. **Connecting the community level to the policy level** by conducting a joint study and research work with the community, promoting community participation, and processing findings to bring proposals for change to the policy level.
2. **Creating a safe area for close-group and public discussion** to promote the creation of a collaborative learning process to cultivate social relations and exchange between cultures, religions, and beliefs in order to create a shared drive for peace.

3. **Building of relationships across social divisions through the process of dialogue** that embraces diversity are provided as opportunities for stakeholders and conflict workers to cultivate empathy, toleration, and vision of a shared future, which can transcend divides and jointly implement common activities and measures toward a resilient society.

Journal of Human Rights and Peace Studies

(HRPS) is an international peer-reviewed journal bi-annually published by the Institute of Human Rights and Peace Studies, Mahidol University. *Journal of Human Rights and Peace Studies* aims to create a platform to promote, distribute, and exchange knowledge in the areas of human rights, conflict, and peace studies. The journal welcomes contributions from scholars, practitioners, activists, and students in the fields of human rights and peace studies, and other relevant fields in social science and humanities including but not limited to anthropology, sociology, political science, legal studies, education, and cultural studies.

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Facebook: Institute of Human Rights and Peace Studies, Mahidol University
Website: <http://ihrp.mahidol.ac.th/>

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The deadline for submissions is December 31, 2020.
Full submission guidelines are available on the TCI
website: <https://so03.tci-thaijo.org/index.php/HRPS/about/submissions>

peace programs

Compiled by Dr. Linden Nelson, Craig Zelizer, & others in the Division 48 Peace Education Working Group

- 1. George Mason University**
 - PhD in Conflict Resolution
 - <https://scar.preprod.gmu.edu/program/view/19725>
- 2. Nova Southeastern University**
 - PhD programs in Conflict Analysis and Resolution (Both residential and online formats)
 - <http://cahss.nova.edu/departments/crs/graduate/car-phd/index.html>
- 3. University of Massachusetts at Amherst**
 - PhD with option of a concentration in the Psychology of Peace and the Prevention of Violence
 - <http://www.umass.edu/peacepsychology/prospective-students>
- 4. Clark University**
 - Social Psychology PhD with an option of a specialization in Peace Psychology
 - <http://www2.clarku.edu/departments/psychology/grad/social/index.cfm>
- 5. The Kroc Institute for International Peace Studies at Notre Dame**
 - PhD in Psychology and Peace
 - Various related PhD and MA programs are offered
 - <https://kroc.nd.edu/ph-d/>
- 6. University of Denver, Colorado**
 - PhD in International Relations
 - <https://www.du.edu/korbel/programs/phd/index.html>
- 7. American University, Washington, DC**
 - PhD in International Relations with a Concentration in International Peace and Conflict Resolution
 - <http://www.american.edu/sis/phd/>
- 8. Kennesaw State University, Georgia**
 - PhD in International Conflict Management.
 - http://catalog.kennesaw.edu/preview_program.php?catoid=35&pooid=4157&returnto=2800
- 9. Syracuse University, New York**
 - PhD in Public Administration with an option to specialize in Conflict Resolution
 - https://www.maxwell.syr.edu/paia/phd/fields/Fields_of_Specialization/
- 10. University of Manitoba, Canada**
 - PhD in Peace & Conflict Studies
 - http://umanitoba.ca/colleges/st_pauls/mauro_centre/peace_conflict/phdprogram/PA_CS_index.html

THANK YOU to Dr. Linden Nelson for sharing this Peace Education Working Group data on peace studies programs with *The Peace Psychologist* for printing.

AUSTRALIA

- Australian Centre for Peace and Conflict Studies, **University of Queensland**
- Center for Peace and Conflict Studies, **University of Sydney**

ASIA

HONG KONG

- Master's in Mediation and Conflict Resolution, International Institute for Conflict Engagement & Resolution (IICER), **Hong Kong Shue Yan University**

NEW ZEALAND

- The National Centre for Peace and Conflict Studies at the **University of Otago** is New Zealand's first Centre to combine global cross-disciplinary expertise on the issues of development, peacebuilding, and conflict transformation. It offers postgraduate programs at the Master's and PhD level.

EUROPE

EUROPEAN NETWORK PROGRAMS

- European Master's Degree in Human Rights and Democratisation, **European Inter-University Centre for Human Rights and Democratisation**

AUSTRIA

- MA for Peace, Development, Security, and International Conflict Transformation, **University of Innsbruck**

GERMANY

- Master's Programme Peace and Conflict Studies, **Otto-von-Guericke University**, Magdeburg

IRELAND

- M.Phil, International Peace Studies, **Trinity College**, Dublin

SERBIA

- MA program in Conflict Studies, Faculty of Media and Communications (FMK), **Singidunum University**

SPAIN

- Online MA in Conflictology, **Open University of Catalonia**, Barcelona
- International Master in Peace, Conflict and Development Studies, **Universitat Jaume I (UJI)**, Castellón

SWEDEN

- MA Program in Peace and Development Studies, **Linnæus University**, Sweden. The one-year program combines conflict analysis and development studies with a practical, methods-oriented approach. Students are taught in a multicultural classroom by experts with extensive practical experience abroad.

SWITZERLAND

- MA of Advanced Studies in Peace and Conflict Transformation, **University of Basel**
- MA in Expressive Arts, Conflict Transformation and Peacebuilding, **European Graduate School**

TURKEY

- MA in Conflict Resolution Analysis and Resolution, **Sabanci University**, Istanbul
- MA in Peace and Conflict Studies, **Hacettepe University**, Istanbul

UNITED KINGDOM

- MPhil, Reconciliation Studies, **Irish School of Ecumenics**, **Trinity College**, Belfast
- LL.M Human Rights Law and Transitional Justice, Transitional Justice Institute, **University of Ulster**, Northern Ireland
- MSc Peace and Conflict Studies and MSc Peacebuilding and Human Rights, **INCORE**, **University of Ulster**, Northern Ireland
- MA Postgraduate Courses in Conflict Resolution, Peace Studies, Conflict, Security and Development (and related Fields), **University of Bradford**
- MA in Peacebuilding, **University of Manchester**
- MA in Peace Studies, **Liverpool Hope University**
- MA Peace and Development, **Leeds Metropolitan University**
- MA in Peacebuilding, MA in Reconciliation or Certificate Program; Centre for Peace and Reconciliation Studies (CPRS), **Coventry University**
- MA in Reconciliation and Peacebuilding, **University of Winchester**
- MA in Reconciliation, **University of Winchester**

LATIN AMERICA

COSTA RICA

- **University of Peace** – Offers 10 MA programs related to peace and conflict studies.

EL SALVADOR

- Maestría en Políticas para la Prevención de la Violencia Juvenil en Cultura de Paz, **Universidad Don Bosco**

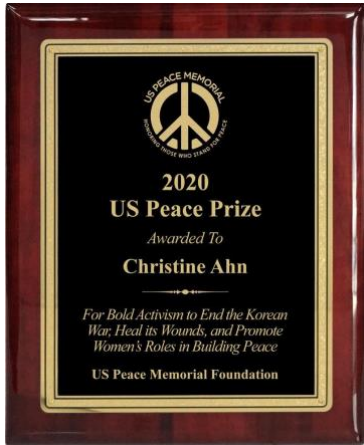
MIDDLE EAST

ISRAEL

- Conflict Management, Resolution and Negotiation Graduate Program (in Hebrew: MA and PhD), **Bar-Ilan University**
- International Interdisciplinary MA Program in Peace and Conflict Management Studies, **University of Haifa**
- International MA Program in Diplomacy Studies, **University of Haifa**
- International Program in Conflict Resolution and Mediation, **Tel Aviv University**

more peace programs

Christine Ahn has been a strong and outspoken advocate for peace in Korea for nearly two decades, working for a formal end to the Korean War with a peace agreement, normalized relations, and tangible demilitarization on the Korean Peninsula. Ms. Ahn focuses on including women in the peace-building process by organizing initiatives, campaigns, and educational projects that encourage women to take an active leadership role. She has planned and participated in women's peace walks across the demilitarized zone, traveled



PEACE AWARD

by Aashna Banerjee



with delegations to provide humanitarian aid to North and South Korea, met with Korean leaders, and addressed the United Nations as well as the U.S. Congress and Canadian Parliament, challenging both governments on their anti-Korea, pro-war foreign policy. She is the Founder and Executive Director of *Women Cross DMZ (De-Militarized Zone)*, a global movement of women

mobilizing to end the Korean War, reunite families, and ensure women's leadership in peace building. Directors of the US Peace Memorial Foundation have voted unanimously to award the 2020 US Peace Prize to The Honorable Christine Ahn, "for bold activism to end the Korean War, heal its wounds, and promote women's roles in building peace."

In response to her selection, Ms. Ahn commented, "It is especially significant to receive this award in the 70th anniversary of the Korean War — a war that claimed four million lives, destroyed 80 percent of North Korean cities, separated millions of Korean families, and still divides the Korean people by the De-Militarized Zone (DMZ), which in reality is among the most militarized borders in the world. For me, too, the road to peace has not been easy. I have been redbaited, surveilled, denied entry to my homeland, and, hardest of all, alienated within my own family. But this peace prize sends a strong message of hope to the diasporic communities here in the United States. It not only affirms our mission of peace but also the critical role that women play in that effort."

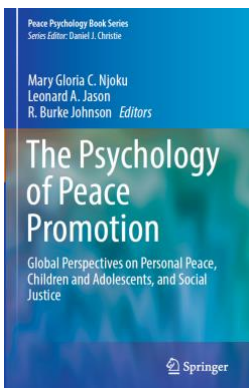
The Psychology of Peace Promotion BOOK REVIEW

by Stephanie Miodus, MA, MEd, Student Associate Editor of THE PEACE PSYCHOLOGIST

The Peace Psychologist is excited to feature a review of *The Psychology of Peace Promotion: Global Perspectives on Personal Peace, Children and Adolescents, and Social Justice*, edited by Mary Gloria C. Njoku, Leonard A. Jason, and R. Burke Johnson (2019). A part of the Peace Psychology Book Series edited by Daniel J. Christie, this book includes contributed chapters from global peacemakers, including our own Division 48 members. Chapters addressed topics in the areas of personal peace, children and youth, peace in diverse cultural contexts, peace and social justice promotion, and peace education and research.

The book serves as a strong resource for promoting peace globally from a proactive rather than reactive perspective, whether that be through research, practice, teaching, or general daily interactions. Each chapter provides readers from all areas who are interested in peacebuilding with clear, creative strategies to implement in their work. The recommended strategies are rooted in theory, which is correspondingly presented at the start of each chapter. These theoretical frameworks provide the underpinnings for the remainder of supporting information in the chapters, including reviews of the practice and research regarding the chapters' topics. Following this comprehensive review, each chapter provides an application of the strategy described. These examples can serve either as models for future peacework in other contexts or as the impetus to spark new, creative peacebuilding ideas.

A valuable aspect of this book is that it emphasizes groups that are often overlooked in peacework literature. One standout group that *The Psychology of Peace Promotion* highlights is children and youth, with the editors dedicating an entire one of five parts of the book solely to this topic and also including this



Full text at: <http://peacepsychology.org/the-peace-psychologist>

group in the title of the book. This emphasis on implementing peace strategies with youth populations aligns with the book's overall proactive approach to peace given that building a more peaceful young generation can serve to create a more peaceful future for everyone. The book also takes on a global perspective throughout and challenges readers to consider how peace strategies can be adapted and applied to be effective in varying cultural contexts in ways that promote meaningful social justice.

Another great point of *The Psychology of Peace Promotion* is that it can appeal to a general readership, and provides strategies for how individuals can integrate peace practices into their daily lives. While written in a manner that is accessible for the general public to be able to read and enjoy, the book also provides research and theory-based strategies that will appeal to academic and practitioner audiences by providing new ways to consider the promotion of peace in their work with the potential to have an impact on a global scale.

Overall, this book clearly articulates and provides examples showing that peace requires an active and thoughtful process. The strategies in *The Psychology of Peace Promotion* provide a comprehensive starting point for those involved in peacework to be creative in doing the work towards a more peaceful global world.

BOOK REVIEW

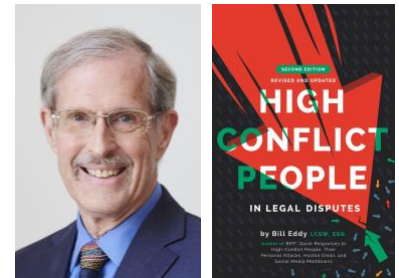
High Conflict People in Legal Disputes by Noah Shaw, Managing Editor of THE PEACE PSYCHOLOGIST

A peacemaker working in the world of dispute resolution must be adaptable, able to communicate and act in response to different environments, people, or unexpected events. This can be challenging at times, as the number of situations peacemakers encounter is as varied as the number of people living in this world. More often than not, adaptability can be very difficult for peacemakers because some people are more difficult to work with than others—so difficult at times that the typical way of handling a dispute will not suffice.

Written by Bill Eddy, LCSW, ESQ., *High Conflict People in Legal Disputes* is a handbook for attorneys, mediators, counselors, and anyone who wants to learn how to deal with so-called high conflict people. We have all likely met high conflict people, whether it be in a mediation, the workplace, the courthouse, the counselor's office, or even at home. High conflict people are those driven by their personalities into often lifelong patterns of blaming others, all-or-nothing thinking, projection of their problems onto others, intense emotions that overpower rational thinking, consistent victimization of the self, and more. The behavior criteria that make up a high conflict person are related to the criteria of Cluster B personality disorders exhibited by the American Psychiatric Association.

For peacemakers especially working in the context of Western legal dispute resolution, *High Conflict People in Legal Disputes* is a must-read. Bill Eddy charts out various Cluster B personality disorders and their common patterns of behavior, including Borderline Personality Disorder, Narcissistic Personality Disorder, Antisocial Personality Disorder, Histrionic Personality Disorder, and paranoid personalities. Eddy's descriptions and real examples of high conflict people exhibiting personality disorder traits help the reader learn how to identify patterns of high conflict behavior.

In addition to describing high conflict personality traits, Eddy structures four key steps a dispute resolver can take to effectively handle a high conflict person, including bonding, providing structure, reality testing, and elucidating consequences. These steps are especially important because dealing with high conflict people often requires utilizing a different skill set of tactics separate from typical dispute resolution tactics. For example, in mediation, empathy and actively listening to parties' concerns are tools that are typically encouraged for mediators. However, when dealing with high conflict people, providing structure to the mediation is just as important, if not more important than actively listening to



Images provided by Bill Eddy

parties' concerns. Eddy also carefully justifies the importance of recognizing patterns of high conflict behavior in order to resolve disputes while emphasizing the danger of labeling and stereotyping people as "high conflict." Conflict resolution practitioners should not utilize this book to label their clients. Rather, this book helps dispute resolvers identify common patterns of high conflict behavior and apply useful techniques for reaching resolution.

As a final takeaway, this book teaches you that high conflict people can be interacted with in ways that make them less difficult to work with and more willing to trust you as a dispute resolver. Whether dealing with a seemingly narcissistic boss, an overly dramatic friend, or a paranoid client, this book teaches legal professionals, dispute resolvers, counselors, friends, and family how to approach, interact with, protect themselves from, and make peace with high conflict people. In our conflict-abundant world, learning how to do this is vital for moving us all closer to sustainable peace.



by Audris Jimenez

International Peace Museum. The museum has been offering virtual services during the pandemic, and Mr. Kelly shares with us their experience from the past year.

Contact Information: Website: <https://daytonpeacemuseum.org/> Phone: (937) 227-3223 <https://accords.daytonpeacemuseum.org/intro.html>

PP: *The Dayton International Peace Museum was founded in 2004. Can you give us a bit of history on why it was founded and what the mission is?*

KK: The **Dayton International Peace Museum** is a non-profit, primarily volunteer-run 501(c)3 organization and the only brick and mortar peace museum in the Western Hemisphere. The Museum is located in the historic 1877 Isaac Pollack House in downtown Dayton, Ohio. The Dayton International Peace Museum has a mission to promote through education and collaboration, a more equitable, civil, and peaceful society. We provide inspiration and the opportunity to learn alternatives to war, violence, and injustice. Our programs and exhibits are non-partisan, secular, and feature themes of conflict resolution, equity, social justice, tolerance, and protecting our natural world.

We honor Dayton's history as host of the 1995 Dayton Peace Accords and home to the most comprehensive exhibit of its kind on the subject. We believe strongly in collaboration with similarly-missioned organizations in the Miami Valley and in the world are active members of the Peace in Our Cities global initiative, the Austrian Service Abroad program, the Association of Children's Museums, and are active on the advisory board of the International Network of Museums of Peace based in Kyoto. Our programs include Building Peace: a series of guest speakers on special topics, the MLK Dialogues series, a Great Discussions program on current geopolitical events, quarterly exhibits, teen programs, guided meditation, yoga, a children's

The COVID-19 pandemic has had a great impact on everyday life around the globe. Most people find themselves working from home, maintaining social distancing, wearing masks, and quarantining when possible. This has led to necessary changes in several areas and services that we may have once taken for granted. One of these highly impacted areas has been museums. With museum closures seen around the country, what will be the future of museums? Some museums have shifted from in person to remote and have continued to provide services to their communities. This has allowed for a greater audience reach with readily available access to online services. *The Peace Psychologist* had opportunity to speak with Kevin Kelly, Executive Director of the **Dayton**

summer camp, and an annual summer program for teens and adults on subjects ranging from Kingian Nonviolence training, compassion education, peace literacy to human rights. We are the official repository of each fiction and nonfiction book submitted annually to the Dayton Literary Peace Prize. Recent winners of the Richard Holbrooke Award include John Irving, Hala Alyan, and Ta-Nehisi Coates.

PP: *A lot of the work that you do is focused on education, specifically with children. Where did this decision come from and what are some of the things that the museum has done to promote nonviolent conflict resolution among children?*

KK: The founders of the Museum in 2004 had a vision beyond only a museum to include opportunities for all people, namely young people, the opportunity to learn about nonviolence through peace education. One recent example is the release of our six-part series produced this summer through ThinkTV, PBSKids, and the Fred Rogers Foundation. The program was aimed at teaching young children about peace heroes, citizenship, and kindness. The program was watched over 100,000 times this summer.

PP: *As the only brick and mortar peace museum in America, how has the pandemic affected the services provided by the museum? Are services in person, virtual, or a combination of both?*

KK: In some ways, the pandemic has forced us to be better at targeting a broader audience by the fact that we have been virtual since March. We now have followers in more distant parts of the country and many overseas viewers of our virtual programming. With few exceptions, we have been entirely virtual since March 2020.

PP: *What was the process in shifting services? What do you feel was the most difficult part of shifting to virtual services?*

KK: The process had to be rather swift or we would risk disappearing from most folks' minds if we didn't react to the pandemic by providing alternatives to visiting the Museum or attending one of our live events. The most difficult part of going virtual is losing the opportunity to work with our many volunteers directly and to work together at the Museum and Holbrooke Hall in person.

PP: *In a time of such anxiety and uncertainty, people have been searching for more outlets, especially without having to leave their homes. What virtual services can the public expect at this time? (podcast, meditation, etc.)*

KK: We offer a virtual yoga program each Wednesday at 6 and our meditation through the Heartfulness group is on Facebook Live each day at noon. Otherwise, we have events on Zoom and work in conjunction with other organizations such as The Collaboratory, the University of Dayton Human Rights, and the YWCA Dayton among others.

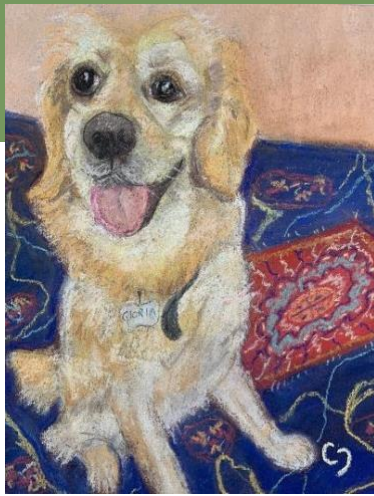
PP: *What are some of the current exhibits that the public can enjoy? (digital or in person)*

KK: Digital only: Peace Heroes and Peace Labyrinth exhibit are both online, and all of our museum videos, and podcasts are accessible online. The Dayton Peace Accords online exhibit is set to go live in early November, 2020.

PP: *What can we expect from the Dayton International Peace Museum in the future?*

KK: You can expect a strong shift to online and live educational programming and curriculum for students and teachers, more video and audio content, and more collaborating with like-minded organizations.

About 'Gloria' the artwork. I was inspired to create "Gloria" as a way to celebrate Alice LoCicero's inspirational leadership of Division 48, especially during the crisis that had invoked people not honoring the rights of Native Americans. I emailed Alice and asked if she had any companion animals. This was good timing, as Alice had just adopted a puppy, Gloria, and was getting her ready for the process of being a helper dog. Alice sent me an image of the alert, bright, sweet, charming dog, whose personality instantly leapt off the screen. The rest is history. When asked by our local art association to provide some art to be viewed in a virtual gallery at an area nursing home, I submitted my picture, "Gloria" and she graced the screens of these lonely elderly residents. I am told "Gloria" was the occasion of many smiles!



JUSTICE FOR ANIMALS WORKING GROUP (JAWG)

M. L. "Candi" Sicoli, Lead Founding Member

About Gloria the dog. Gloria is a golden retriever/yellow lab mix, raised by puppy raisers for Guide Dogs for the Blind (GDB), headquartered in San Rafael, CA. Her puppy raisers knew she was special and really enjoyed having her, although they knew their time with her was limited. Alice Lo Cicero became Gloria's lucky next owner and when Gloria was about 16 months old, she returned to GDB for assessment and training. This is the typical process for trainee guide dogs on the road towards becoming a fully qualified guide dog. However, Gloria's destiny was different. Gloria's disposition and health marked her out to become a dog whose puppies, as opposed to her, will become guide dogs. But GDB dogs love to work, and Gloria is no exception. Gloria has become Alice's canine assistant, helping clients with anxiety and depression. And of course, Gloria likes to hike and play fetch; she hates social distancing as much as any of us, but she goes along with it, albeit a little reluctantly.



Dr. M. L. "Candi" Sicoli

They are both looking forward to getting back to the office, where they can interact in person with Alice's clients. For now though, Gloria is content helping Alice and her close family and friends cope with pandemic-related emotions. **(For more on GDB, view the film or Netflix series called "Pick of the Litter.")**

Good news for animals 2nd edition

Cruelty Free Cosmetics

by M. L. "Candi" Corbin Sicoli, PhD

In 1959, Russell and Burch conceived the 3R process concerning the ethics of experimenting on animals, which was based on three principles: Refinement, Reduction and Replacement. Refinement draws attention to the increase in animal welfare, reduction calls for fewer animals to be used in testing, and replacement advocates finding alternatives to using animals. Many alternatives to animal experimentation follow these ethical principles and are growing in popularity, especially with dermatologists seeking alternative methods for skin aging research. Some of these alternatives include 3-dimensional reconstructed skin models, in silico, and systems biology techniques (Nakamura et al., 2018).

Weisskircher (2019) argues that these new technologies are an outcome of social movements, such as the animal rights' movement. Once animal activists raise awareness of the suffering of animals, people are more likely to seek information about products that do not involve animal pain and suffering. A sign of progress is the trend in cosmetic companies no longer testing their products and ingredients on animals. One of the worst of these tests was the Draize test, that involved putting chemicals and cosmetics in the eyes of animals, like rabbits, to check for negative effects, such as inflammation. Millions of rabbits suffered before better alternatives came on the market.

New ways of testing have proven to be not just more ethical, but faster, cheaper and highly reproducible.

Many major brands have gone into what is known as cruelty free cosmetics. This is due, in part, to younger people being more aware of the needs of animals. There is just something inherently wrong about causing pain to one species so another can enhance their appearance. The cost is seen as too high—animals suffering so humans can look more attractive. Forty countries have now banned animal testing for use in cosmetics. California has such a ban, called the Cruelty Free Act which passed in 2018 and went into effect January 1, 2020. Hawaii is in the process of a cruelty free law working its way through the legislature (2020). Sadly, China still mandates animal testing for any cosmetic manufactured there. This has led many cruelty free companies to boycott China. Both Leaping Bunny and PETA have lists of cosmetic companies that are vegan, in order to guide ordering cruelty free purchases.

Among large cosmetics companies with cruelty free lines are Estee Lauder with its brand, *Becca*; and L'Oréal's similar line called *Urban Decay*. Other companies include Marc Jacobs, Josie Maran, Jane Iredale, CoverGirl, Kylie (Jenner), and dozens of others (Rose, 2020). Hopefully, this is true progress for animals and not just a fad. Evidence of a major change in the use of animals in cosmetics is seen in the increased, year on year sales of cruelty free cosmetics over the past five years.

"Polls show that ending animal testing for cosmetics is an issue that unites people across generations and political affiliations. By ending the sale of animal-tested cosmetics, Hawaii can join three other states that have already taken this step and will lead the way to a nationwide change to ensure that animals will not suffer for the sake of cosmetics anywhere in the US." - Hawaii State Senator Mike Gabbard.

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International Celebrations as Peace Advocacy

September and October held great meaning to the peace psychology community, with worldwide recognition for the International Day of Peace and Conflict Resolution Day. It's great to see the various ways communities, field experts, and organizations participate in recognizing the importance of these days, and challenge others to participate in creating peace.

ADVOCACY OPPORTUNITY

by Natalie Davie

International Day of Peace

September 21 each year marks the celebration of the International Day of Peace, otherwise referred to as "Peace Day." The purpose of Peace Day is to encourage peacebuilding and bring awareness to the importance of peace for all peoples. 2020's Peace Day theme was "Shaping Peace Together," with the UN's official request to "Celebrate the International Day of Peace by spreading compassion, kindness and hope in the face of the COVID-19 pandemic. Stand together with the UN against attempts to use the virus to promote discrimination or hatred. Join us so that we can shape peace together" ("[UN International Day of Peace](#)," 2020). In a time where many are actively standing against injustice and hoping to bring people together and bridge gaps where there is turmoil, shaping peace together was a relevant theme choice.

In order to celebrate Peace Day, many wrote articles or otherwise brought awareness to the purpose of the day, either through inviting others to an online "event" or sharing posts with the hashtags #peaceday or #internationaldayofpeace. Some organizations, like George Mason University's [Jimmy and Rosalynn Carter School for Peace and Conflict Resolution](#), promoted an [entire week](#) dedicated to peace, holding daily interactive sessions, workshops, and dialogue. As part of the week's activities, there was a second inaugural session of the launch of the International Association for Reconciliation Studies [IARS], which was created through the collaborative global effort of Dr. Karina Korostelina, one of GMU's faculty members, as a founder; the Jena Center for Reconciliation Studies' director, Martin Leiner; and Waseda University professor, Toyomi Asano. This organization [IARS] "concentrates on reconciliation in divided societies and between nations accruing at the interpersonal, intergroup, and

international levels and promotes complex, theory-based, indigenous, and faith-based approaches that address justice, reparations, mercy, apology, forgiveness, and shared identity" (Korostelina, 2020). At the time of this article, 2020 events were not uploaded, but the International Day of Peace main website has an [Event Map](#), where events worldwide were categorized and marked geographically to show how people around the world celebrated the day. Doing an internet search on 2020's International Day of Peace shows many events and interactions that took place to honor the day for anyone interested in seeing what occurred this year.

It appears Peace Day was successful, given the many worldwide who participated in focusing and bringing awareness to the importance of peace, and finding practical ways to engage others and build peace around the world.

Conflict Resolution Day

[Conflict Resolution Day](#) was acknowledged this year on October 15, celebrating its 15th anniversary. The purpose of Conflict Resolution Day is to celebrate and bring awareness to the value and purpose of conflict resolution, mediation, arbitration, and other peacebuilding and reconciliation possibilities, honor those who have contributed greatly to this field, and encourage others to use conflict resolution best practices as a peaceful means to address issues in all facets of life (Association for Conflict Resolution, 2020). This day holds a lot of great importance for those in conflict resolution and peacebuilding fields, and was recognized internationally.

As with International Day of Peace, many organizations and individuals celebrated Conflict Resolution Day and either shared about it online or in person to raise awareness, wrote articles, or encouraged

using conflict resolution services and practices. Some used the opportunity Conflict Resolution Day provided to create a conflict resolution or mediation workshop or event, and/or to share about the other services their organization offers. The Association for Conflict Resolution highlights several worldwide events that took place regarding this year's Conflict Resolution Day. [Virginia Commonwealth University \(VCU\)](#) held a [National Conflict Resolution Week](#); they celebrated with daily activities, including a special keynote address on October 15. Visiting the website, one can access many of the videos and presentations through the end of 2020. As VCU noted, "more than ever, with the current state of the nation and uneasiness over the pandemic, it seemed vital to forge ahead with an online version of the event to ensure the university community had access to resources and information" (Virginia Commonwealth University Office of the Ombudsperson, 2020). Due to their kind considerations, many of us around the world can benefit and learn from this weeklong celebration of peaceful mediation.

While these special days and weeks bring more attention to the very real need and value of peacebuilding and conflict resolution, it's important we all learn to focus on these areas each and every day and to continue creating a more peaceful world.

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Police Violence & Disability

Visibility and Advocacy for Individuals with Disabilities

by Stephanie Miodus

Police violence has received widespread media attention this year in the United States and globally after the killings of Breonna Taylor, George Floyd, and [far too many other individuals](#). While racial injustice and police



Photo by Gayatri Malhotra on Unsplash from a protest in Washington D.C., USA

violence are [not new issues](#), the increased public awareness, due to the heightened media focus and access to information through social media, has led to increased advocacy and activism. This has largely focused on [racial bias](#), particularly against Black individuals and communities, and systemic oppression in the policing system. Yet, there is another area that needs to be highlighted in discussions of police violence, but it is often neglected from the conversation: the intersection of disability (Mueller et al., 2019). The recent police shooting of a 13-year-old boy diagnosed with autism spectrum disorder, Linden Cameron, has gained some national attention, but research has shown that the media is unlikely to mention disability when reporting on police shootings, even when the victim has a known disability (Perry & Carter-Long, 2016). In other cases, the media barely reports on these cases at all. Robert Ethan Saylor and Kenneth French are two examples of individuals with disabilities killed by police violence that was then underreported by the media. Unfortunately, research and data reporting in this area is not much better. There is no national database documenting police encounters with individuals with disabilities specifically, but existing data suggests that a third to a half of all individuals killed by the police have a disability (Perry & Carter-Long, 2016), indicating that this is a critical area to

be addressed. Further, when considering the role of racism and ableism in the U.S., Black individuals with a disability are at a [heightened risk of experiencing police violence](#). There is a need for increased awareness and advocacy for individuals with disabilities in interventions and policy recommendations addressing police violence.

What can be done? Before engaging in advocacy, it is important to identify specific asks. While the clear, overall goal is an end to police violence, the larger question is how can this happen? There are no clear answers, but there are intervention and policy recommendations that have been put forth. These range from reform recommendations from [The President's Task Force on 21st Century Policing](#) during the Obama administration to calls to reimagine the role of police in society by the [Defund the Police movement](#). The different approaches are currently heavily debated by advocates, but what is largely missing from most of

ADVOCACY OPPORTUNITY



Photo by Mike Von on Unsplash from a protest in Los Angeles, CA, USA.

them is any focus or mention of disability. Most of the work that is currently being done in this area is being championed by [disability justice advocates](#), but for a larger change to the system and an end to police violence, additional advocacy is needed.

This is where those who identify as peacemakers and advocates for peace can play a role. We must advocate for the human rights of and end of violence towards individuals with disabilities. To do so, a focus on individuals with disabilities is needed in any advocacy work addressing police violence. Specific recommendations for advocacy include: 1) calling on the media to report on cases of police violence against individuals with disabilities; 2) engaging in or supporting data collection and research efforts to garner more reliable statistics on police violence and disability; 3) partnering with community disability justice activists to spread awareness about police violence against individuals with disabilities; and 4) contacting government officials for increased funding for prevention strategies such as behavioral health teams responding to crisis calls regarding individuals with disabilities.

Whichever advocacy route is taken, individuals with disabilities must remain a visible part of all discussions and intervention around police violence. As peace advocates, we have a large role to play in bringing this issue to the forefront as we work towards an end to police violence and ensuring human rights for all.

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APA Advocacy

Compiled by Stephanie Miodus

Washington Update

The following excerpts were gathered from the **APA Advocacy Washington Update**—a weekly e-newsletter that highlights how APA is working to advance the discipline and practice of psychology on Capitol Hill and beyond. This Section is to promote advocacy in ongoing actions for peace by the APA so members and readers can be involved in those efforts. The efforts below highlight a few initiatives that promote peace and social justice, particularly related to the COVID-19 pandemic, but there are other relevant advocacy efforts. Join APA's Psychology Advocacy Network to stay updated on legislative issues impacting psychology and get action alerts directly to your inbox by [signing up](#), or learn about APA's [advocacy priorities](#) for 2020.

Bill Supporting Critical Education & Student Mental Health Programs with Increases in House Funding
APA joined coalition letters, submitted testimony, and conducted outreach to key Members of Congress requesting increases in funding for a variety of programs related to learning, college student financial assistance, and support for student mental health services in the House-passed Fiscal Year 2021 Labor, Health and Human Services, and Education Appropriations bill. For more information, contact Kenneth Polishchuk at kpolishchuk@apa.org.

Supporting Prompt Access to Medicaid for Incarcerated Individuals Reentering Society

On Aug. 14, APA sent a letter to House and Senate leadership alongside over 120 other national, state, and local stakeholder groups calling for inclusion of the Medicaid Reentry Act (H.R. 1329) in Congress's next COVID-19 relief package. Introduced by Rep. Paul Tonko, D-N.Y., and Rep. Mike Turner, R-Ohio, this bipartisan bill would allow [incarcerated individuals] in prisons and jails to receive services covered by Medicaid within 30 days of their release. The letter highlights the need for prompt access to mental health treatment following release from jails and prisons, noting the heightened risk of drug overdose and suicide facing [formerly incarcerated individuals] shortly after their release. The letter also describes how the Medicaid Reentry Act will promote greater racial equity in accessing care, given the "overrepresentation of Black and Brown people in jails and prisons." For more information, contact Andrew Strickland at astrickland@apa.org.

Monitoring Non-Discrimination in Health Care Regulations

A federal judge issued a preliminary injunction blocking the Department of

Health and Human Services (HHS) from implementing new regulations that would have allowed health-care providers to discriminate against transgender patients from going into effect. APA strongly opposed the new regulations because they dismantled civil rights protections in health care, particularly for transgender and gender non-conforming persons, by rolling back Obama-era policies and administrative actions. Citing a recent landmark Supreme Court decision awarding workplace discrimination protection to lesbian, gay transgender, and bisexual employees, U.S. District Court Judge Frederic Block stopped HHS from implementing the regulations one day before their effective date. For more information, contact Leo Rennie at lrennie@apa.org.

Actively Supporting DACA Recipients and Psychologists

In partnership with several organizations, APA sponsored a three-part webinar series on mental health services for immigrants, tailored to recipients of the Deferred Action for Childhood Arrivals (DACA) program and psychologists serving the DACA community. For more information, contact Serena Davila at sdavila@apa.org.

EXECUTIVE COMMITTEE

APA & Division Elections in Progress

- Dedicate your 10 Apportionment votes to Division 48
- Vote for President-Elect & Membership Chair

- Vote for President-Elect & Membership Chair
- Dedicate your 10 Apportionment votes to Division 48

GET INVOLVED

In Division 48 (and in peacemaking)

From the Editor: On 7 Aug 2019 the Division 48 Executive Committee approved its 3-year **Division 48 Strategic Plan** for immediate implementation. Below is a summary of plan initiatives in which members might choose to become involved. The complete Division 48 Strategic Plan can be accessed at <http://peacepsychology.org/strategic-plan-draft>. Send inquiries

Strategic Plan Summary

GOALS AND ACTIONS

January 2020 – December 2023

The Society for the Study of Peace, Conflict, and Violence (Division 48: Peace Psychology) increases and applies psychological knowledge in the pursuit of peace. Founded in 1990, Division 48 fosters communication among practitioners, researchers, and policy makers working on peace-related issues. The Division 48 Strategic Planning Committee was finalized in July 2019. Members of the Strategic Planning Committee were Brad Bushman, Serdar M. Değirmencioglu, Julie Meranze Levitt, John M. McConnell, Scott Moeschberger, Robin Lynn Treptow, and Linden Nelson (chairperson).

Send your ideas, comments, & suggestions for implementing the five strategic plan initiatives to any Executive Committee member (see last page).

Our STRATEGIC PLAN outlines

five goals over 2020-2022)

Enhance our leadership (e.g., update the Division 48 Handbook).

Build organizational diversity (e.g., enroll diverse members, elect diverse members to the Executive committee, search out and implement places or ways for interested, active members to contribute in new and novel ways).

Better promote the development of peace psychology (e.g., recruit members, conduct/evaluate Small Grants program each year, increase submissions to *Peace and Conflict*,

increase academic/educational opportunities in peace psychology, endorse peace psychology as a career option, collaborate with other peace-making organizations or APA divisions, develop community resources for violence reduction),

Engage our membership (e.g., engage more with new members, create/maintain a database of information about members, improve communication between members and Division 48 leaders, improve newsletter and publish it regularly, create new working groups to match members' interests).

Grow our services for members (e.g., build a mentoring program, improve the division's website).

\$\$\$ GET FUNDED \$\$\$

APF Student & Early Career Grants

Numerous awards. Most deadlines are 30 June annually. <https://www.apa.org/apf/funding/cogdop>

Deadline: February 15, 2020

1. [APF Dr. Christine Blasey-Ford Grant](#). Up to \$1,500 to support innovative research focusing on the understanding, prevention, and/or treatment of the consequences of exposure to traumatic events such as sexual assault, sexual harassment, and/or rape.
2. [APF Trauma Psychology Grant](#) seeks to support innovative work to alleviate trauma by awarding one grant of up to \$3,500 to support innovative work in this area.
3. [Frances M. Culbertson Travel Grant](#) \$2,000 to support women from developing countries who are in the early stages of their careers by providing travel funds to attend conferences in psychology. Recipients of the grant also receive a two-year affiliate membership in the American Psychological Association.

American Psychological Foundation (APF) FUNDING FOR STUDENTS

<https://www.apa.org/apf/funding/scholarships>

SMALL GRANT AWARDS 2021 APPLICATION PROCESS

The application process will be available on the Division website: (PeacePsychology.org/small-grants-2021).

Upload the following documents:

- **Application Letter/Document** (can be a visual presentation, e.g., Video, Sway, Prezi, Canva, Infographic) with project leader name, address, phone, e-mail, and proposal title.
- **Current Curriculum Vita or Resumé** of Project Leader/s or Primary Investigator.
- **Grant Proposal** document in Microsoft Word or PDF format, not exceeding 5-7 double-spaced typed pages (excluding references) and including:
 1. Brief description of the proposed project
 2. Purpose of the proposed project and expected benefits for the target population
 3. Potential contribution of the project to the field of peace psychology
 4. Timeline for initiation, implementation, and completion of the project
 5. Plan for the evaluation of the project
 6. Itemized budget for requested amount of funding
 7. Qualifications and experience of applicant(s) relevant to the project, identifying if principal applicant is a graduate student or recent graduate.

Applications will be accepted through May 15, 2021 and the Division 48 Small Grants Committee will announce decisions on July 6, 2021. When evaluating proposals, the committee will consider the probability that a project will fulfill its specific purpose (#2) and the project's potential for advancing the field of peace psychology (#3) within the proposed time frame and budget (#4 & #6).

Questions? See more details on [our webpage](#). Contact Small Grants Committee Chairperson Breda McGrath bmcgrath@thechicagoschool.edu

CONGRATULATIONS 2020 SMALL GRANT AWARDEES!

* denotes Early Career Professional; ** denotes Doctoral Student

Tracing the Intersectional and Transnational Struggle of Water Defenders in Tacuba and Central American Immigrants in New York
**Joanna Beltrán Girón, City University of New York

Making Behaviors Illegal Might Increase their Wrongfulness: Public Opinion and Moral Psychology
Michael Brubacher, Ph.D., University of Southern Mississippi

Thinking Fast and Slow: Crisis Escalation and Perceptions of Provocative Coercive Diplomacy
Hyun-Binn Cho, Ph.D., & **Alex Yu-Ting Lin, Harvard University

Sport to Heal Trauma in Youth: A Case Study
**Kayla Hussey, & Lindsey Blom, Ed.D., Ball State University

Psychological Effects of Peace Reminders in Long-Term Conflicts
**Quinnehtukqt McLamore & Bernhard Leidner, Ph.D., UMass, Amherst
See our coverage of Quinnehtukqt's research in this issue of the Peace Psychologist!

Contexts of Intergroup Violence and Peace on Perceptions of Cultural Appropriation and Minority Health Outcomes
*Ariel Mosley, Ph.D., University of Kansas

Reducing Perceived Risk of Terrorism and Islamophobia among Conservative Americans
**Daniel Snook, Georgia State University

Individual Beliefs about Negative and Positive Peace: The Adaptation of Harmonious and Dangerous Worldviews on Conflict Resolution
**Stylianios Syropoulos, UMass, Amherst

Role of Communication about Power Differences in Achieving Solidarity, Justice, and Peace in Israel and Northern Ireland
*Özden Melis Uluğ, Ph.D., Clark University

DIVISION 48 WORKING GROUPS REPORTS & AN INVITATION TO JOIN US!

Immigration Working Group

The Immigration Working Group of Division 48 was created in the summer of 2019 by Dr. Germán Cadenas. The Working Group is engaged in an interdivisional project involving APA divisions 17, 48, 24, 43, 52, 39, 5, and the National Latinx Psychological Association (NLPA). The project seeks to bring psychologists and immigration activists together to hold critical dialogues and develop bottom-up advocacy strategies. The project received a grant from the APA Committee on Division/APA Relations (CODAPAR) and funding by NLPA, as well as a funded UCLA Dream Summer Fellow. The project has engaged more than 30 psychologists who have formed teams in five regions of the US (West, Southwest, Midwest, Southeast, and Northeast). These teams are leading dialogues with activists from each state in the country. A public report that will include strategies for collaborative advocacy will be made available by the end of 2020.



Dr. Germán A. Cadenas Immigration Working Group Chair

Dr. Germán A. Cadenas joined the faculty at Lehigh University in 2018, after completing his Ph.D. in Counseling Psychology at Arizona State University, and his Doctoral Internship and Postdoctoral Fellowship at the University of California Berkeley. His research interests span a broad focus on the psychology of undocumented immigrants.

Spirituality Working Group

The Spirituality and Humanitarian Practices Working Group entered its 26th year in 2020. The main vision of the group is to serve diverse people by providing them support via sustainable and humanitarian initiatives. The WG is continually involved in efforts to promote resilience and the consciousness of peace present within and as a path to cope with any experience, no matter how difficult. Their resiliency work manifests in the form of lectures, publications and pro-bono projects. They try to build interfaith harmony by promoting, teaching and executing paradigms of interfaith and conscious dialogue. In conjunction with this, they work to support, promote and teach methods of building ecosystem balance and a sustainable lifestyle. The diverse membership serves these foci and goals in local and international milieus.

Some examples of literature contribution are: Handwerker, S. (2019). "Daoist Psychology, Peace and the Process of Transformation [Chapter 6]." In Y.-T. Lee and L. Holt (Eds), *Dao and Daoist Ideas for Scientists, Humanists and Practitioners*. Nova Science Publishers.

Some of our recent work includes:

- Project to Integrate Disadvantaged Youth: Building a Sustainable Workforce through Apps and technology. Currently in Haiti paradigms and apps created for global application.
- Published an article in the Oxford University Journal on the results of an international study on spirituality and peace. (<https://www.journalofacademicperspectives.com>).
- Networked with national organizations to promote wellness and peace <http://www.nationalcenterforemotionalwellness.org/engaging-resilience>.

To join our team, please contact: peacewk@peacewk.org.

Dr. Steven E Handwerker Spirituality Working Group Chair



Dr. Steven E. Handwerker is a Board Certified, Licensed Psychologist (FL, NY, SD) and DDiv. He is Founder and CEO of The International Association of the Advancement of Human Welfare, Inc a 501 c-3 since 1997. His 45 years of clinical psychology practice

included interfaith venues. Dr. Handwerker utilizes common core values as catalysts for promoting peace in individuals and groups. He integrates humanistic, religious/ esoteric and peace psychology in his practice.

Peace Education Working Group



by Dr. Linden Nelson, Chair
Linda Woolf, Division 48 member, recently received the prestigious APA Charles L. Brewer Award for Distinguished Teaching of Psychology for her decades of contribution to peace education. She has taught courses such as War & Peace,

Psychosocial Perspectives on Terrorism, Genocide, The Holocaust, Peace Psychology, Ethics & Torture, Women & Global Human Rights, and Love & Hate (<http://faculty.webster.edu/woolfm>). Linda is a model of how a psychology professor can be a peace educator. She has participated in Divisions 48 & 22 symposia, and other activities to promote teaching about peace and conflict, human rights, and social justice. Linda has served as Division 48 President and is incoming president-elect of Division 2, Society for the Teaching of Psychology. She received an APA Presidential citation in 2017 for her work related to human rights. Linda teaches in Webster University's Psychology Department and Center for International Human Rights, where she has taught since 1986. In 1990 and 2000, Linda earned the Emerson Electric Excellence in Teaching Award, a regional award that names the best teachers at all levels of education in the St. Louis region. In 2000, she was honored with the William T. Kemper Award for Excellence in Teaching, Webster U's highest faculty award. According to Webster President Julian Z. Schuster, "Linda is one of the finest faculty members I have ever worked with ... She is truly an amazing teacher." See the 2020 article on Linda's award in *The American Psychologist*, 75(5), 720-722.

Division 48's Peace Education Working Group congratulates Linda for this recognition of her outstanding contributions as a teacher, scholar, and professional leader.

EDITORIAL TEAM

THE PEACE PSYCHOLOGIST

Robin Lynn Treptow holds doctorates in clinical psychology (child-family) and infant and early childhood development (mental health | developmental disabilities), and applies that knowledge to peacemaking. A convert to Catholicism, Robin grounds her ethics in Magisterium teaching and practice around innate human dignity. Besides serving on Division 48's Executive Committee, Robin is on the Catholic Psychotherapy Association Board and is the Founding President of Wee Moccasin Way: Montana's Association of Infant Mental Health: where indigenous Board voices are valued as one means to overcome harms to babies and families resulting from historical trauma. She passionately brings her relationship-driven infant mental health knowledge to a wider field of peacemaking.

Our Team's New Members



Natalie Davis holds a Bachelor of Arts in Integrative Studies (concentration in Organizational Administration) and a minor in Nonprofit Studies from George Mason University. She works full-time as a Research Initiatives Specialist at her alma mater, and is also a Research Writer for Pollack Peacebuilding Systems. Of special interest to Natalie is studying international and intergroup conflict and the latest research pertaining to the value of diversity and shared perspectives.



Anupriya Kukreja is a graduate in Political Science and Psychology from Ashoka University, a liberal arts college in India. During her undergraduate years, she interned at Hospitals in their psychology departments and was selected to be an Albright Fellow at Wellesley College, Boston at the Madeleine K. Albright Institute for Global Affairs. She is currently working as a research writer for Pollack Peacebuilding Systems and an editorial intern at the *Behavioral Scientist*. Being an interdisciplinary thinker, she likes to connect ideas from behaviour science, spirituality, and ideology with themes in policy, peace and conflict resolution. She also blogs about these ideas on her personal growth blog called Kukiinsights. She is also a strong advocate for LGBTQ rights and has worked with multiple such organizations, like the Bi Collective Delhi to advance the cause.



Noah Shaw has a Bachelor of Arts in Integrated Marketing Communication from Pepperdine University and is currently earning his Masters in Dispute Resolution at Pepperdine's Straus Institute for Dispute Resolution. Noah recently worked with The Walt Disney Company as part of their Parks, Experiences, and Products division, assisting with labor relations negotiations, arbitrations, grievances, and labor relations research. In his role as Peace Operations Coordinator at Pollack Peacebuilding Systems [PPS], Noah assists and coordinates the PPS staff in establishing and maintaining various aspects of peacemaking operations. Noah is also a Research Writer for PPS, examining the latest workplace dispute resolution research and applying it to both content distribution and PPS' best practices.

Audris Jimenez holds a Master's in Forensic Psychology from John Jay College

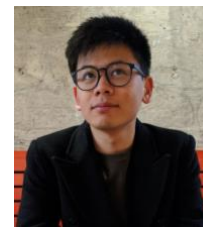


of Criminal Justice. She is currently a Clinical Case Coordinator at a youth Alternative to Incarceration program in New York City and a research assistant for the Boricua Youth Study through the New York State Psychiatric Institute-Columbia University. Her interests include working with youth in the justice system, with a focus on the Latino/a community.

Long-Standing Members



Stephanie Miodus, MA, MEd is a PhD student in School Psychology at Temple University. Clinically, she is interested in working with children with autism and youth in juvenile detention. Her main research interest is the school to prison pipeline for children with autism and alternatives to harsh school disciplinary practices that push children out of classrooms and into the justice system.



Joshua Uyheng is a PhD student in Societal Computing at Carnegie Mellon University. His research interests include the political psychology of populism in the Global South, the network dynamics of online conflicts and digital disinformation, as well as critical approaches to decolonizing computational social science. Originally from the Philippines, he holds undergraduate degrees in mathematics and psychology from the Ateneo de Manila University. He has also previously worked as a research scientist and policy analyst for both government and civil society organizations, with a focus on advocating reforms to fiscal policy and universal healthcare.



Kisane Prutton is a licenced, chartered psychologist and a part-time PhD candidate at the University of Derby, in the UK. Kisane is also a qualified mediator, conflict coach and psychotherapist. In her consultancy role, Kisane

works with individuals and organisations experiencing stress and conflict in the workplace. Her PhD, on the other hand, is exploring women's experiences of everyday life peacebuilding in Northern Ireland. This has been informed by her interest in conflict resolution and peacebuilding, as well as her previous work as a volunteer psychotherapist, supporting adult survivors of childhood sexual abuse, domestic violence and rape. Kisane's first career was in television, as a documentary producer/director for companies, including the BBC.



Aashna Banerjee is currently pursuing her doctoral degree in Counseling Psychology at Ball State University. Identifying as an intersectional feminist, she has volunteered with numerous community-based organizations in India over the years to help

improve the well-being of women and other marginalized groups. Her research interests lie at the intersection of gender, peace psychology, and internationally marginalized populations.

Farewell to Jeremy

Jeremy Pollack, farewell. The staff of *The Peace Psychologist* would like to thank Jeremy Pollack, Managing Editor and Content Contributor, for his dedication and hard work over the last few years. The time, effort, and expertise he poured into *The Peace Psychologist* is deeply appreciated and is part of its peace journalism success. His work here and through his own conflict resolution consulting firm has further contributed to and promoted the wonderful work being done around the globe in the hope of a more peaceful world. As Jeremy departs from his role here to focus on his doctoral dissertation and consulting firm, we wish him all the best in his endeavors, and will miss having him as part of the team. Please read below for Jeremy's kind farewell to our readership, and information on where you might be able to connect with him and his work.

A word from Jeremy



I am so grateful to have been a part of the D48 Newsletter for the last couple of years, and I know that I am leaving it in good hands with fantastic contributors and editors. My departure comes in the face of a busier work and school schedule, as my company expands and my dissertation work intensifies. I run a conflict resolution consulting firm called Pollack Peacebuilding Systems, which has quickly become a more-than full-time job. Meanwhile, I am working on my doctoral dissertation in Psychology at Grand Canyon University. My research explores the impact of social identity on confidence in the context of intergroup competition. A large literature exists in the study of confidence as it relates to participation in group competition, both in the sports-performance field and in the context of conflict and warfare. Similarly, many researchers have looked at social identity's role in both sports-participation and intergroup violence. The literature is limited, however, in the link between social identity and competitive confidence directly. This is the link I hope to further illuminate in my work. Thank you to Robin and all the student editors that have supported me in this effort and have allowed me to contribute to this newsletter. I look forward to working with you all again in the future.

McLamore, continued from page 10

processes in the past, when integrated into contemporary psychological attitudes, can have a strong impact on how we understand conflict psychology. Peace processes are a part of conflict and conflict transformation. So, it follows that narratives surrounding them could have downstream effects. I tend toward caution when suggesting any kind of real-world impacts of research, especially early stage research. But if I had to highlight one, this research could help examine how participants in conflicts perceive them to be tractable or intractable, by focusing on how they think about attempts at peace.

PP: How do you think the small grant award will assist you in your research?

QM: The funds from the award will be instrumental in conducting this research with best practices, like collecting an adequately powered, nationally representative sample for our study. This

Each issue of the *Peace Psychologist* will include a *Researcher Spotlight* on recently published work in *Peace & Conflict: Journal of Peace Psychology*, the flagship journal of APA's Division 48. In this section we aim to promote exciting peace psychological scholarship among the Division readership, as well as bring to the surface the often lesser-known, human side to academic research in peace psychology. We are especially interested in highlighting the work of early career scholars. If you would like to volunteer your work or any other recently published article for a feature, kindly contact Joshua Uyheng (juyheng@cs.cmu.edu), Feature Editor.

will grant the research robustness and also allow us to conduct exploratory analyses controlling for demographic factors. We would simply be unable to accomplish these things without the award. I can't really overstate my gratitude.

PP: As a doctoral student, how do you see your larger trajectory as a scholar and peace psychologist? How do you locate your current project in this wider frame?

QM: As a peace psychologist, my current goals are to pursue an academic career and to continue studying peace and conflict. I am currently in my 5th year, looking at the fast-approaching future and trying to connect my research interests in conflict, peace, and narrative into a coherent program. This particular project expands my horizons to researching peace outcomes and peacemaking, a key new direction as

much of my past research has focused squarely on violence and support for violence. I hope to be flexible and adaptable as a scholar and to take a holistic approach to understanding conflict. This project helps move me in that direction.

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There is a shared hopelessness that is gnawing away at the foundations of community; at times taking the form of suicides. Detention and the fear of being stateless induces trauma that is transgenerational in nature. The demands for documentary proof place inordinate financial burden on communities that are already struggling to subsist. Furthermore, encounters with Foreigners' Tribunals are marked by indignities, curtailed agency, uncertainty—and at times loss of life. Grassroots activists and community workers in particular continually face criminalization, hate campaigns, organized trolling, death threats rape threats, and denied access to livelihoods.

At a community level, these findings indicate the need for psychosocial intervention and healing work. More broadly, these findings suggest that psychosocial healing/transformation requires an integrated, transnational and interdisciplinary approach that works with communities to defend their human rights and develop their capacities as change agents. This intervention is necessary work for psychologists as we move into an era of greater instability, inequality, and displacement.

3. The border as a site of epistemological and material violence in a mutually constitutive and reinforcing relationship. An analysis of policy documents reveals the coloniality of borders, cartographies, and policies implicated in the citizenship crisis. The NCR Policy is itself a colonial derivative with roots in the imperial act—the Foreigners Act of 1946—that legitimized the vocabulary of “detecting, deleting, and deporting” so called foreigners. In British occupied India, borders were systematically deployed to regulate bodies and belonging.

Through my analysis, I show how fraught colonial cartographies are implicated in the current crisis, namely through a willful forgetting, a determined unwillingness to grasp or even name the historical contingencies of colonialism, violence of nation-making, and internal

displacement that have shaped migration in Northeast India. The epistemological power to name what is silenced is an important one and an ethical imperative in social justice research.

This finding has important implications for psychologists committed to social justice and human rights of migrants or refugees. There is a need to problematize the givenness or immutability of borders (often configured through colonial and imperialist violence) and to confront the discursive and material power of categories such as “migrant”, “refugee”, “immigrant”, “expatriate” and “host/receiving” communities. In doing so, we open up possibilities for reading against the grain, accounting for exclusion and marginality at multiple levels.

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Atallah, A. & **Dutta, U.** (under review). ‘Creatively in coalition’ from Palestine to India: Weaving stories of refusal and community as decolonial praxis. Manuscript under review in *Journal of Social Issues*.

Public Impact

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Azad, A.K., Sultana, R., Mullah, M., Hussain, S. M., Hussain, K. S., & **Dutta, U.** (2020, June) Miya community workers facing backlash and harassment in Assam, Northeast India: Space for listening and building solidarity. Organized by Decolonial Racial Justice Action Group.

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Dutta, U. (2019, December). Facilitation Guide for Conversations about the National Register of Citizens. Training guide for organizations and individuals interested in increasing public awareness and informing policy discourses.

Link to materials

https://drive.google.com/drive/folders/11LY6jciRhLO_xcZhmAan2DeZGOUV_SYG

[i] I use the term ‘Global South’ to refer to communities and contexts dominated by systematic and unjust human suffering produced by global capitalism, colonialism, and patriarchy. The term is inclusive of communities and groups in the geographic North (e.g., BIPOC) who continue to experience marginalization and oppression.

[ii] <https://www.theguardian.com/global-development/2019/aug/31/india-almost-2m-people-left-off-assam-register-of-citizens>

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focuses on everyday violence, i.e., forms of direct, structural, and symbolic violence that are normalized and become endemic to the social fabric. Working alongside communities/groups in the U.S. and in India, she uses critical qualitative methodologies to denaturalize oppressive conditions and to articulate experiences that are silenced by officially sanctioned narratives. Her recent scholarship uses decolonial and transnational feminist approaches to respond to citizenship crisis, migration, and gender-based violence in Northeast India.

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addressing the country's internal humanitarian issues, from supplying food to providing health care. However, the conflict continues on and continues to impact shipping and the economy, only furthering the humanitarian issues at hand.

Proposed Implementation for a Peaceful Nation

There is no simple way forward for peace in Yemen, especially given the complex details and international involvement of the war at hand. As is rather evident, the country needs a firm governmental foundation so as to avoid any future issues. Other factors to take into consideration are accountability for government leaders, equality and inclusion of all peoples and groups involved, improvement in education and security, a supportive international community, incorporating a phased approach to allow the country and people to adapt to changes and decisions, repairing the economy and addressing the humanitarian crises, and avoiding previous mistakes (Al Iriani et al., 2020). Some experts suggest that supporting local governments for the time being will help maintain some stability until larger peace negotiations occur (Al-Dawsari, 2017), and many agree that the other nations involved (such as Iran, Saudi Arabia, and others) need to consider how they can contribute to peacefully ending this war opposed to participating in it (Al-Madhaji et al., 2015). There are many approaches that can be taken to address the issue at hand, and there is much work to be done, but there is hope so long as those involved have any desire for peace.

While peace is attainable, it's not a simple matter and requires more than the practical suggestions of what policies and government structures need to be embedded. Another major component in all of this is building trust among everyone involved, including every impacted citizen and group of Yemen, as well as

the international community. Everyone needs to feel as though their issues are being considered, and that whatever negotiations occur are for the best interest of *all* involved. For instance, since the conflict includes not only the Houthis and Hadi-supporters, but also the various people groups within Yemen and regional players, it's impossible to create peace by only acknowledging the struggle for power, despite its prominence in the war (Al-Dawsari, 2017). The world leaders who care to address the Yemeni Crisis need to ensure that the goal is truly to achieve peace for all, and not based on what may be of self-interest. An open mind and willingness to reconcile and compromise is critical in this process. Recent research suggests that even with an intractable conflict, if those involved are able to see outside themselves and legitimize the issues the other group sees as important, there is a great ability to reconcile (Leshem & Sagy, 2020). So far, there has been a lot of suspicion and reluctance to compromise. For this to improve, there must be dependable trust and faith in the process.

Many continue to report on and make efforts toward peace for Yemen, and it's essential that hope

doesn't wither. It will continue to require significant efforts of the international community and likely many compromises of the parties involved. Conquering such a complex conflict, especially one with so much damage done, will be difficult, though not impossible. With so many brilliant minds around the world, and the resources we have in the modern age, hopefully the world sees a peaceful end to this crisis soon.

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Jimenez-Luque & Trimble, from page 13 unknown people seeking to deconstruct cycles of violence or to alter oppressive social relations (Lederach, 2005). To better understand how leadership influences the intersection of conflict resolution and peacebuilding it is key to focus on new leadership approaches that will enrich the field and prove better suited for a global world characterized by fluidity and complexity. Creativity, diversity, and imagination are essential. Peacebuilding mainly has been exercised within a dominant hierarchical framework characterized by the

implementation of a liberal, individualistic vision that sorely lacks an inclusive and community-centered point of view. Peace endeavors have been limited to technical processes to solve social, political and economic problems from a conventional perspective while making invisible peace proposals that do not correspond to the hegemonic vision (Roberts, 2012). As a result, the political nature of peace has been undervalued, replaced by technocrats and bureaucrats who speak on behalf of those for whom peace is supposedly being made but without giving them a voice. Consequently, this "liberal" approach to peace lacks legitimacy by offering a

peace it believes people *should* have rather than facilitating a process for different social groups to seek the kind of peace that best fits their particular visions and contexts (Roberts, 2012). This liberal concept of peace and inclusion is one in which most members of the community are not listened to or appreciated; rather, peace is made by just a few actors in the name of the whole country. It is a conceptualization of leadership exclusive for a few chosen ones rather than a collective process where everybody should participate (Jimenez-Luque, 2020). John Paul Lederach (2005) further argues that so far most of the

peacebuilding processes have been focused “on the rise of violence, an agreement that stops it, and the de-escalation that follows the accord” (p. 46). With such processes to build peace, the negotiation emphasizes the symptoms, or the more visible and destructive manifestations of the conflict, but not the context where the roots and the causes of the violence lie (Lederach, 2005). Including the public sphere within any process of peacebuilding is essential to understand the context wherein the causes of the violence remain and to create sustainable solutions to the conflict.

In any leadership process there are five different elements constantly influencing each other: (1) Actors (leaders and followers with their power/resistance relations); (2) environment; (3) culture; (4) context, and (5) the purpose to be achieved (Jimenez-Luque, 2018). From a perspective of process, each element can be understood as permeable and combines with another element without dissolving into independent parts, thus “the actual character of leadership extends into a portion of another as a relation or continuity of flow rather than a solid state” (Wood, 2005, p. 1103). Leaders are the result of past events, relations, culture, environment, context, and actions, while at the same time they are in a process of becoming different persons because they constantly are experiencing new events and engaging with other people and cultures. In our globalized world, individuals, groups, communities, and countries are more interconnected and interdependent than ever. Therefore, it is essential to understand leadership as a *process*, which offers a broader, holistic picture of the scenarios to be addressed, including the different actors with their unique power relations and cultural approaches. Leaders then experience peacebuilding as constant transformation within a system composed of microsystems in which every element is interconnected and has influence on the other. Thus, peacebuilding cannot be just top-down

processes reserved exclusively for the armed actors. Rather, it is central to include the public spheres in general and the victims in particular, otherwise the process will be incomplete and unsustainable for the future (Jimenez-Luque, 2018).

For successful peacebuilding a key issue is to understand that “violence is the behavior of someone incapable of imagining other solutions to the problem at hand” (Fisas, 2002, p. 58). Thus, it is critical to develop a ‘moral imagination’, a process in which leaders and followers collaborate to create platforms for peace by using their creativity and diversity to go beyond the classic, entrenched approaches (Lederach, 2005).

Additionally, Emilio Iodice (2019) maintains that to achieve connectedness, respect, and peace “Great leaders make significant, positive, and permanent differences in the lives of people and institutions, and stand as symbols of justice, fairness, strength, honesty, integrity and courage” (p. 14ff). There is considerable information to support Iodice’s contention in the following sections of this column focused on issues of diversity for peace leadership. In what follows the findings of an international study on culturally diverse styles and values of leadership. This study shows how culturally diverse world views and the lived experiences of leaders influence their leadership styles regarding inclusiveness of social justice and ethical and cultural values. Then, the description of general leadership styles of Native American Indians that lead to greater cultural understanding and healthier leader-member relationships within communities. Finally, the combination of the main ideas from these two sections results in the conclusions of this column advocating for the dialogue between diverse knowledges and conceptualizations of leadership to contribute to connecting cultural traditions to the work of building peace.

Insights from an International Leadership Study

An international study was conducted to provide information on how culturally diverse world views and the lived experiences of leaders influence their leadership styles, such as inclusiveness of social justice; ethical and cultural values not typically included in mainstream Eurocentric dialogue about leadership; how social identities of leaders intersect with leader identities; and biases that may influence perceptions and appraisals of leader effectiveness and shape leader behaviors. Using mixed methods, including personal narratives based on grounded theory, the study offers a new paradigm to identify effective leadership styles, principles and values that drive the exercise of effective leadership and offers leadership development to address challenges of diverse and inclusive leadership—embodied in a DLMOX paradigm (Diverse-Leaders-Members-Organization-Exchange; Chin & Trimble, 2014).

The DLMOX a paradigm of leadership that is culturally competent and inclusive for diverse leaders to lead effectively with diverse followers across diverse contexts, hence the DLMOX paradigm of Diverse Leaders-Member-Organization Exchange. The paradigm goes against the notion of a conventional leadership prototypes since most leadership theories have been criticized for being too Eurocentric or confined to North American white male leaders. In formulating the DLMOX paradigm we need to consider effects of social identities, lived experiences, and social and organizational contexts in influencing the exercise of leadership and the leadership dimensions that leaders and members endorse as important to effective leadership (Chin & Trimble, 2014).

One hundred and ninety leaders were interviewed from more than a dozen countries and numerous ethnic groups worldwide for a global perspective on how leadership is exercised by a diverse

sample of leaders, including white and non-white, Western and Eastern, women and men, ethnic minority, indigenous, and dominant group members, while maintaining the group and individual uniqueness (Chin, Trimble, & Tan, in preparation). Social identities and lived experiences were prominent dimensions of the analyses, as well as social and organizational contexts and perceptions and expectations influencing the exercise of leadership.

A preliminary analysis of the lengthy interview data has generated the following leadership themes: Collaborative/team-oriented; Participatory/consensus-building; Visionary; Leading from the middle or behind/Non-hierarchical/Behind the scenes; Function/Process-Oriented; Delegator/Trust in Employees; Inspirational/Empowering; Social justice-focused; and Authenticity. Additionally, the respondents highly valued honesty, integrity, adaptability, self-knowledge, caring, authenticity, compassion, effective communication, warmth, and group inducement and encouragement. To the contrary, on average respondents rejected leadership styles that emphasized competitiveness, emotional toughness, forcefulness, and aggressiveness, as well as conflict-inducing, indirect, dominant, fame-oriented, and self-centered approaches to leadership.

Although leadership theories have evolved to reflect changing social contexts, they largely remain silent on issues of equity, diversity, and social justice (Carli & Eagly, 2011; Chin & Trimble, 2014; Jimenez-Luque, 2018; Ospina & Foldy, 2009; Ospina & Su, 2019; Trimble & Chin, 2019). Results from the International Leadership Study offer a paradigm for diversity leadership that challenges existing notions of leadership and provides a global view of organizations in their societal contexts. Through the voice of those who have and are experiencing cultural challenges, the study's goal is to deliver an approach to leadership that is inclusive,

multidimensional, and addresses differences across groups. Redefining leadership as global and diverse, the study participants impart new understanding of who our leaders are, the process of communication and the contexts that shape the exercise of leadership in order to promote approaches to leadership training that will be relevant and effective in bringing about peaceful relations in the 21st century. These approaches will be critical for peace leadership and go beyond Eurocentric perspectives to establish a dialogue with other ways of understanding and exercising leadership. In what follows, the example of Native American Indians general leadership styles.

General Leadership Styles of Native American Indians

The typical leadership styles of traditional Native American Indians provide a good example of the differences within conventional forms of leadership that prevailed in the Western world. Although we may never know how pre-European contact with traditional Indian leadership practices actually played out, enough information is available to enable us to list the essential and important elements (American Indian Research and Policy Institute, 2005; Warner, & Grint, 2006). Specifically, Linda Sue Warner and Keith Grint (2006) point out that "indigenous leadership styles encompassed a continuum of styles that defy any simple reduction" (p. 232). A strong belief in connectedness is the core value for the leadership style of traditional Native American Indians; that is, everything is connected to everything else. A firm and unquestioned commitment to spirituality, the sacredness of all life, and respect for all that exists and existed is actualized in the leader. Native leaders did not view spirit and spirituality as objects to be set apart from life; they believed that spirituality and the sacred are inclusive of all that is and can be. Those who demonstrated strong leadership skills and talents were

thought to have a stronger sense and respect for spirit and the sacred than others.

With a few exceptions Native leaders of the past did not seek that distinction or appointment; they did not campaign or pursue community support. In some instances, leaders emerged because of their hereditary lineage; however, in some of cases the leader was reluctant to assume full and complete responsibility. Typically, Native leaders embraced strong positive values such as generosity, respectfulness, kindness, integrity, and trustworthiness. When some leadership responsibility and direction was requested of them, they acknowledged their responsibility, tacitly understanding they had to set a strong, positive example for others to observe and follow. Firmly developed positive values were essential in honoring the connectedness and relationships in their community or village.

Native leaders were expected to engage the community and village in all consequential discussions, especially those needing serious attention. Many leaders would spend a great deal of time visiting with families and elders. In effect they saw their appointment as leader as "a sphere of influence that must be contextualized" (Warner & Grint, 2006, p. 231). Most did not believe their role was a formal, coveted, delegated position; rather, they tended to see their role primarily as a facilitator and promoter of community values, traditions, beliefs, and interests (Badwound & Tierney, 1988).

The Native leader's goal was to achieve consensus; achieving that laudable goal was tedious and time-consuming. In honoring the connectedness of all things, the leader recognized a decision could never be ordered or imposed on the community and village. The decision and outcome were respected by the village members in large part because all voices were heard, valued, and considered (Edmunds, 1980; Hoxie, 1986; Johnson, 1963; Pavlik, 1988; Smith, 1979; Wise-Erickson, 2003; Warner & Grint, 2006).

The various points and observations described here can be substantiated. For example, in an interview survey with 21 tribal members from the Winnebago Reservation in Nebraska Jeff Hart (2006) found the following to be some of the key words for describing a tribal leader with effective leadership characteristics: vision; respect; spiritual; protector; caring; serving; responsible; trustworthy; and listening. The respondents also told him: “wise councils, spiritual leaders, and elders are essential to the organization of a tribe”; “clanship and families are high on the list as descriptors for traditional leadership”; and “being a role model and having vision ranked high” (p.5). Additionally, Linda Sue Warner and Keith Grint (2006) maintain that role models rely on actions more than the spoken or written word, though all the latter are used in support of and to perpetuate behavior” (p. 238.) The respondents also indicated the following characteristics and attributes were significant: knowledge and the process of knowing; willingness to share; patience; willingness to spend time with the community to share information; hopefulness; and a strong appreciation and respect for “shared leadership.”

In a careful and thoughtful review of literature on leadership characteristics and practices, Tracy Becker (1997) compared the typical American Indian leaders with the typical leadership style in United States governance. She concluded for Indians in general leaders were chosen for their knowledge, experience, and contributions, remained in the position for as long as the tribe needed them, had no power over others, respected the strong value of tribal customs and traditions and thus strived to uphold and maintain them, let consensus guide their decision-making processes, maintenance of relationships was essential in conflict resolution matters, and spirituality was at the center of all activities and matters of importance and significance to the tribe. She contrasted these descriptors with the typical form of

leadership styles in the United States government. That list included: leadership is a position; leaders seek leadership positions; the rights of the individual are salient in most relationships; the majority of the group, community, and populace decides an outcome; judicial matters are governed by restitutions; and reason not “spirituality” influences most decisions and deliberations. (1997, p. 8). Going beyond dominant models of leadership centered in Western perspectives offers new possibilities to achieve and maintain peace in and between our countries. Specifically, when it comes to general leadership styles and skills of Native American Indian leaders, they develop a holistic perspective where everything is connected which results in a more collective conceptualization of leadership. From these perspectives where everything is connected to everything and the opinion of everybody is heard and valued, building a greater cultural understanding and healthier leader-member relationships for a common future seems more doable. Additionally, combining Native American Indian knowledge with other epistemologies and cultural traditions will result in a rich intercultural dialogue of leadership views that can contribute to achieve peace at a global level.

Leadership for Peace Connecting Cultural Traditions

The core value for a culturally grounded leadership style is a strong belief in connectedness; that is, everything is connected to everything else. These leaders maintain a firm and unquestioned commitment to spirituality, the sacredness of all life, and respect for all that exists and existed (Blume, 2020). Amanda Sinclair (2007) emphasizes “leadership should be aimed at helping to free people from oppressive structures, practices and habits encountered in societies and institutions, as well as within the shady recesses of ourselves” (p. vx). Sinclair’s observation is not just

a question of changing the contents of the conversation but the very terms of it (Escobar, 2010). It is a new approach of leadership understood as a process from the borders and the margins of all people’s lived experiences. A peacebuilding leadership process needs to emphasize dialogue and interchange of knowledge and meanings for effective intercultural communication. It is also essential to acknowledge that in any relationship such as the relations taking place in peace talks or when implementing peace agreements, power relationships are manifested in the process of communication and need to be constantly counterbalanced, particularly by leaders who have more positional power than the other participants involved (Jimenez-Luque, 2018). Becoming culturally competent and sensitive does not imply that one discard the many contributions of past and present social and behavioral scientists and scholars (Trimble, 2013). The challenge is to recognize that we cannot fully understand the human condition without viewing it from a cross-cultural perspective. What has been learned about the human condition in the past can be reframed and tested with a new set of approaches and procedures in cultural contexts not previously considered. We must challenge our existing beliefs about effective leadership, ask new questions, and offer new paradigms to guide how we lead in today’s world. By doing so, we will find a rich vein of specific thought-ways and lifeways of various ethnocultural groups with extraordinary value for leadership as a whole. Leaders can and should engage a broader and holistic vision of the world specifically because they see bigger horizons as a result of interchanging knowledge and meanings with others’ cultural perspectives. In spaces where leaders and followers are open to influencing and being influenced by each other they have a solid opportunity to build peace together (Jimenez-Luque, 2018).

This type of holistic and culturally competent leadership results in a Transformative leadership style that will contribute to connect the follower's sense of identity and self to the mission and collective identity of the group or organization. For example, a Transformative intercultural style might reframe "empathy" into "inclusive relational empathy" to emphasize a more relationship-centered perspective. Developing and practicing a culturally inclusive mindset is a dynamic and complex process—a multicultural journey, in effect. An aspiring culturally sensitive leader must focus on developing the appropriate skills, understanding, appreciation, willingness, and ability to lead culturally different followers; the most salient of these is willingness, for without a conscious intent and desire the achievement and realization of cultural competence is unlikely to occur. In essence "the social identity leadership theory argues a leader's primary function is to represent, manage, and promote the sense of shared social identity that underpins a group's existence and purpose" (Haslam, Reicher, & Platow, 2011, p. 247). Amidst rapid technological change, emerging global conflicts, changing population demographics and new social contexts, a Transformative leadership style means being competent to:

- Understand how different world views and lived experiences influence the exercise of leadership and leadership styles;
- Be inclusive of social justice, ethical, and value-based dimensions of leadership not typically included in mainstream dialogue about leadership;
- Recognize how perceptions and expectations of leaders associated with dimensions of identity (e.g., gender, race, ethnicity) may result in biases that shape leader behaviors and influence appraisals of leader effectiveness for those who do not fit the prototype of a "typical leader"; and

- Reflect the importance of context in shaping leadership, including the leader's respect for culturally diverse leaders and members.

A Transformative intercultural style implies unfolding a process of creative and diverse peacebuilding that involves four components: (1) Relationships: Societies are made of relationships of multiple combinations and shapes. Peacebuilding requires the exploration of the "inner makeup of creativity as embedded in understanding the dynamics and potentials of networking" (Lederach, 2005, p. 35). A global and holistic perspective to include all members of the community or country involved in the peace process is necessary for other ways of thinking and leading to bring more creativity to address issues of violence; (2) Complexity: Embracing complexity and ambiguity is needed to overcome the dichotomies of Western thought. "Cycles of violence are often driven by tenacious requirements to reduce complex history into dualistic polarities that attempt to both describe and contain social reality in artificial ways" (Lederach, 2005, p. 35). Peace processes are deep, complex, and uncertain, and the environment, the culture, the context, and the different actors involved have an influence on each other. There is no magical solution nor one solution that 'fits all' when it comes to peacebuilding. The whole community with its diversity of cultures needs to be included in the process; (3) Practice: A conceptual and theoretical exercise first needs to be translated into spaces that offer stability and sustainability to the process of peacebuilding. Action in general is needed, and particularly creative action, for the challenge is to facilitate the creation of social structures that will deconstruct former structures of exclusion and construct more inclusive structures that do not exist already; and (4) No fear to fail: It is necessary to step into the unknown to build peace and be willing to imagine another society, a society in peace. "Violence is known; peace is the mystery. By its very nature,

therefore, peacebuilding requires a journey guided by the imagination of risk" (Lederach, 2005, p. 39).

A leadership process aiming to build peace will try to overcome these barriers, taking into consideration three leadership perspectives that will facilitate the processes of valuing and appreciating differences. These include an even balance of power with other cultural perspectives and collaborating among different cultures to establish the subjects and terms of the dialogue: (1) A decolonial leadership perspective to fight the racist discourse; (2) A perspective of diversity and global leadership to broaden the concept of nation; and (3) an intercultural leadership perspective of communication to create spaces for dialogue (Jimenez-Luque, 2018). Leaders within a process of peacebuilding that value and appreciate diversity understand the need to facilitate platforms for establishing an intercultural dialogue to transform relationships of war into relationships of peace. These leaders are aware of their positional authority of power and they counterbalance asymmetries of power within platforms to eventually transform the asymmetries into social structures of inclusion. Finally, in a peacebuilding process in which different cultures interact, leaders will implement the role of intercultural communicators, translating the different cultural knowledge and meaning of the people involved into rich peacebuilding dialogue.

Conclusion

This column aimed to review what are the leadership skills and models we need now, and in the future, to achieve and maintain peace in and between our countries describing the findings of an international study of cultural competence and focusing on styles of Native American Indian leadership. Overall, the conclusion is that a deeper connection and dialogue between people and cultures and a more collective conceptualization of leadership where

everybody should be heard and valued are necessary elements to develop the work of an effective intercultural peace leadership.

The prophetic words of the Oglala Lakota holyman and traditional healer Black Elk (Heháka Sápa) add a deep cultural perspective to peacekeeping and leadership. Black Elk affirmed that:

The first peace, which is the most important, is that which comes within the souls of men when they realize their relationship, their oneness with the universe and all its Powers, and

when they realize that at the center of the universe dwells Wakan-Tanka, and that this center is everywhere, it is within each of us. This is the real Peace, and the others are but reflections of this. The second peace is that which is made between two individuals, and the third is that which is made between two nations. But above all you should understand that there can never be peace between nations until there is first known that true peace which...is within the souls of men (Brown, 1953; Neihardt, 1932).

In today's highly interconnected and interdependent world, the work of intercultural peace leadership becomes critical for building a deeper connection and relationship among cultures and a fairer future for the next generations. Connecting cultural traditions and learning from and with other leadership perspectives will contribute to create a common future where everybody, regardless their culture and identity, will be involved in processes of peace leadership committed to building a better world for all.

ABOUT THE AUTHORS:

Antonio Jimenez-Luque, PhD

Assistant Professor University of San Diego



Dr. Antonio Jimenez-Luque's work explores how cultural, social, and historical perspectives influence conceptualizations and practice of leadership understood as a relational process of mobilization, emancipation, and social change. At the intersection of critical theory and

intercultural studies, his research topics are (1) organizational culture, identity and change; (2) leadership and framing for sense/meaning-making; and (3) critical interculturality and global social justice. From 2004-2013, Dr. Jimenez-Luque was the Coordinator for the International Cooperation for Development at the University of Barcelona Solidarity Foundation. He designed and implemented projects on topics related with human development, peace-building, human rights, and critical interculturality with local governments, universities, grassroots organizations, and social movements in Algeria, DR Congo, Vietnam, Colombia, and Bolivia, among other countries. In 2014, Dr. Jimenez-Luque moved to the United States where he worked at Gonzaga University for the Associate Vice-President for Equity, Diversity, and Inclusion as Intercultural Research Associate, and taught a variety of classes including Leading Across Cultures, Democracy and Human Rights, and Latin American Politics. Since 2018, he is an Assistant professor at the University of San Diego where develops his research agenda on issues of leadership, social change, and social justice from a critical, intercultural, and global perspective.

Joseph E. Trimble, PhD (University of Oklahoma, Institute of Group Relations, 1969)



Dr. Trimble retired in June 2020. Throughout his career, he has focused his efforts on promoting psychological and sociocultural research with indigenous populations,

especially American Indians and Alaska Natives. For 25 years, he worked on drug abuse prevention research models for American Indian and Alaska Native youth and collaborated on a series of studies concerning the etiology of drug abuse among American Indian youth, and America's other ethnic minority populations. He was a Senior Scholar at the Tri-Ethnic Center for Prevention Research and an Adjunct Professor of Psychology at Colorado State University and a Research Associate for the National Center for American Indian and Alaska Native Mental Health Research at the University of Colorado Health Sciences Center. From 2000-2001, he was a Fellow and Visiting Professor at the Radcliffe Institute for Advanced Studies at Harvard University. Also, he was a President's Professor at the Center for Alaska Native Health Research at the University of Alaska Fairbanks. In 2017-2018 he was a Visiting Scholar in the School of Psychology and Neuroscience at the University of St. Andrews in Scotland. Dr. Trimble's many accomplishments exceed our room to print. In August 2004 he received the Peace and Social Justice Award given by APA's Division of Peace Psychology. "I believe dear Ethel Tobach was the Division's President at the time and that the award and distinction was presented to me in Honolulu, HI at the APA convention. Ethel was a cherished

colleague and friend and deeply committed to the mission and goals of Division 48." In 2017 the Society for the Psychological Study of Culture, Ethnicity and Race in Psychology (APA Division 45) established the Joseph E. Trimble and Jewell Horvat award to honor significant contributions to Native and Indigenous psychology and making psychology responsive and relevant to the needs of Native and Indigenous communities. Two awards are given each year: One to a graduate student who has demonstrated commitment to achieving an admirable balance between community development and potential leadership in the field of psychology; the other award is given to a senior-level contributor to the field of Native and Indigenous psychology who inspired their former students to create benefits for indigenous communities through their scholarship, practices, and leadership. That same year, Dr Trimble received the Gold Medal Award for Lifetime Achievement in Psychology in the Public Interest from the American Psychological Foundation. Last, and most recently, he received the 2019 Distinguished Alumni Award from the College of Arts and Sciences at his alma mater, the University of Oklahoma.

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¹We are deeply indebted to Molly E. Trimble, who provided skillfully worded editorial comments and suggestions through draft versions of this newsletter column. We are extremely grateful for her time, effort, and thoughtful assistance.

MORE ABOUT DR. TRIMBLE: Dr. Trimble has graciously agreed to be interviewed by *The Peace Psychologist* for a Feature Section of future issue. Meanwhile, here's a bit more about who he is, and his work over a five-decade career.

Dr. Trimble has held offices in the International Association for Cross-Cultural Psychology and the American Psychological Association; he holds Fellow status in five divisions in the APA (Divisions 2, 9, 27, 45, and 48). He is past-President of the Society for the Psychological Study of Ethnic Minority Issues (Division 45 of the American Psychological Association) and a Council member for the Society for the Psychological Study of Social Issues (Division 9 of the American Psychological Association). In 1994, he received a Lifetime Distinguished Career Award from the American Psychological Association's Division 45 for his research and dedication to cross-cultural and ethnic psychology. In 1991, he received a Certificate of Commendation for Outstanding Contributions to the Development and Implementation of the National Institute on Drug Abuse's Special Populations Research Programs.



A reflection on Dr. Trimble: *Dr. Trimble has always valued collaboration and finds that most of the time, people benefit intellectually, emotionally, and spiritually from the ventures. Sometimes, when working alone late into the night or very early in the morning, he feels the presence of others sitting next to him, guiding his thoughts and fingers as they move about the keyboard. During those moments, he feels a oneness with the world and the life force that flows in and through all things. Dr. Trimble's quest for finding ethnocultural influences in psychology is far from over. Indeed, he notes that our discipline is now alive with discussions, research, and teaching about ethnic and cultural topics, and he finds that the interest is increasing at levels that exceeded his expectations. The interest is changing the field of psychology as countless people from different ethnocultural groups introduce lifeways and thought ways that challenge conventional psychological tenets, theories, and principles. The field is not there yet and has a long journey ahead before no one is truly excluded.*

Call for submissions—The Peace Psychologist

Deadline 31 January 2021

This PDF version of the Fall/Winter 2020 The Peace Psychologist Newsletter has been sent out via the listserv and can also be found on the Peace Psychology website: peacepsychology.org. There are several very timely pieces in the newsletter so don't wait too long to look over the content! Thanks to all who contributed

Please consider submitting an article for the Winter|Spring 2021 newsletter. Our Editorial Team will be reaching out. We welcome the following types of submissions on or before January 31, 2021:

- Announcements
• Short article related to a topic in peace psychology
• Brief description of your work (research or practice) related to peace psychology
• Summary of your recent presentations or publications related to peace psychology
• Short article about a peacemaker
• A letter to the editor
• Any notice of recognitions/awards/congratulations
• Article about an organization that works for peace
• Reviews of peace psychology textbooks, or books relevant to peace psychology—or ideas of books to review.
• Peace related poetry, art, cartoons, & digital photographs (with copyright permission if it is not your work)

I am especially interested in the following:

- Articles showcasing a university's peace or social justice program(s).
• Student or early career members (with a designated reviewer mentor) to review articles.
• Calls-for-papers, conferences, fellowships, job openings, and so forth for peace scholars.
• Member news—graduations, articles or books published, awards, and so forth.
• Feature articles on new members (e.g., student, early career, from another APA Division).

Submission length varies (500-3000 words). Please look over past issues to get a sense of length (see http://peacepsychology.org/newsletter). You may be requested to trim your submission; editors may also shorten at their discretion if the print deadline is close.

Sometimes we get more submissions than we can handle. So, it might end up in a future issue, etc.

Submissions should be in APA Style 7, with citations and references. Keep your article title to 10 words or so.

Include an author biography of 25-50 words and a high-resolution photo—of you, or relevant to the topic about which you are writing; we will print these as space allows.

+++++

Best Regards—Robin

Submissions can be sent to rtreptow@email.fielding.edu

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Editorial Comment

Aware that we may have overlooked worthy content, failed to respond to some member's inquiry to publish, slighted APA style rules, or otherwise fallen short of the rigor expected from an Editor Team, we humbly offer our Division 48 Membership this Fall/Winter 2019 issue of *The Peace Psychologist*. It has been a *JOY and a CHALLENGE* to gather content, forge an appealing format, honor our newsletter history, and strive to serve members. We welcome thoughtful feedback—ways to make the next issue of *The Peace Psychologist* better: What is missing? Ideas for new sections? Also, tell us what you like.

Comments can also be directed to any Executive Committee member, the Publication Committee (Fathali M. Moghaddam moghaddf@georgetown.edu; Melis Ulug melisulug@gmail.com; John McConnell dr.john.m.mcconnell@gmail.com; Brad Bushman bushman.20@osu.edu), or Dan Aalbers (dan.aalbers@gmail.com) or Gianina Pellegrini (gianina.pellegrini@gmail.com) who have graciously agreed to review the newsletter and give feedback.

—Robin with Jeremy, Noah, Kisane, Audris, Anupriya, Natalie, Joshua, Steph, and Aashna