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Aman Upadhyay on Unsplash

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## The Newsletter Awaits New Leadership



Au revoir from Robin! As *The Peace Psychologist* goes to 'print', I want to publicly express my gratitude to our team, to our readers, and to the Division 48 Executive Committee for nearly three years at the helm of peace journalism. After 32 fantastic months of creative, collaborative work, it's time to pass the baton! I'm eager to assume lesser roles—to research, write, and copy-edit. A surprise successor to the position will be finalized post-April 3rd, after the Executive Committee's next meeting. During this period, the newsletter operations continue as we await the official announcement of the new Editor-in-Chief.

*Robin Lynn Treptow*

## Presidential Column

# Welcome Introduction from Violet Cheung-Blunden



### A Dialectic Approach to the Common Project of Peace

Thank you for placing your confidence in me to serve as the division's president this year. I cannot wait to see the ways our division will grow and the contributions we will make in 2022.

Let me first express my appreciation to my predecessor Nahid Nasrat and the outgoing past-president Robert McKelvain for their steady leadership during the pandemic. I hope 2022 will be remembered in our division's history as a year of healing from the COVID-19 pandemic and a time to restore the division's operations to pre-pandemic levels. At this juncture, let me relay an anecdote from a terrorism researcher in the hope to broaden our perspectives on how to approach tensions if/when they emerge in the division.

In the immediate aftermath of 9/11, President George W. Bush asked his aides to convene leading scholars of terrorism at the White House. At the meeting, the group of scholars quickly descended into a heated exchange regarding different academic approaches to terrorism. At the end of the hour, President Bush reportedly

## Presidential Column continued

looked at his aides with quizzing eyes and asked “What was all that about?” The group of scholars had the ear of one of the most powerful leaders in the world for an hour but were too preoccupied with their differences to seize the opportunity. No one knows what would have happened if the scholars had been able to provide an educated and informed narrative. But we can see on the traveled road the lives lost, human rights violated, and international relations jeopardized.

Our members also likewise engage in vigorous debates because we are passionate, committed and principled professionals. Over the past decade though, I noticed enough animosity built up between certain members that they could no longer serve on the same committee, present at the same symposium, and even belong to the same division. I wonder if this kind of dynamic has cost us any opportunities.

When I look at the work of our members, I see a variety of topics but also a unifying theme on peace. Commonality and difference are ever-present whenever two people(s) or two objects come together. This duality, i.e. the existence of commonality and difference, can be seen as a natural order or a disturbing state that must be settled immediately. Personal approaches to duality are influenced by philosophical traditions and cultural backgrounds. Naïve dialecticism is a collection of East Asian public beliefs characterized by the acceptance of contradiction and the expectation of change in everyday life. Certain researchers, including professors during my graduate school days, have shown the psychological implications of the Eastern tradition, including a reasoning style characterized as contextual, flexible, holistic, and dialectical. In one of the well-known experiments, participants seeped in the tradition showed less attribution bias.

I trust that you have heard about this line of research so I will spare you from a scholarly summary. Let me instead illustrate the concept with the popular notion of frenemy. A common definition of frenemy is someone who is simultaneously a friend and an enemy. I hope we are friendly with each other at all times but when/if we find ourselves unable to do so, let us settle for frenemy. Let us simultaneously acknowledge our stark differences as well as our striking similarities. When we are too preoccupied with our differences, let us rise to ten thousand feet above and witness that our members occupy a narrow band on the wide spectrum of the ideologies in the world. I ask that you keep this bird’s eye view in mind at all times when participating in the division. With this mindset, I hope disagreements will no longer be regarded as egregious violations of the natural order nor approached by committing attribution bias.

Naïve dialecticism is by no means the only avenue to peaceful relations. However, its utility in peacebuilding may warrant more attention at a time marked by a thirst for cultural diversity and inclusion. By adding a new mindset to our existing perspectives, I hope the division will be able to hear when opportunity knocks and rise to the occasion as a collective. I look forward to learning more about you and your work. Let us give our best efforts to make 2022 a year of restoration, productivity and peace.

# APA Annual Convention August 2022

Grant J. Rich, PhD, Juneau, Alaska, Senior Contributing Faculty, Walden University, Program Chair

The Annual APA Convention will take place this August 4th to 6th, 2022 in Minneapolis, Minnesota. Division 48 is extremely pleased to offer a full program of symposia, skill-building sessions, critical conversations, and posters. Among the division highlights will be a Presidential Address by Violet Cheung entitled “Sources of Anti-Immigrant Sentiments in Western Advanced Democracies.” In addition, among the accepted symposia are ones titled, “A Core Curriculum for Peace Psychology: A Developmental & International Framework,” “Who, What, When, Where, How, and Why? A Discussion on Peace Psychologist Self-Identity,” and “Race-Based, Transgenerational, and Historical Trauma and its Impact on Mental Health.” Other accepted symposia include “Giving Voice Through Peace Journalism: Three 'Hows' and a 'What' for Ethically Disseminating News,” “Pluralism as the antidote to cancel culture,” and “Contextualized Mental health and Self-care Practices in Peacebuilding.”

One symposium titled “Family and Child Violence, Trauma and Resilience in International and Cultural Context: ACEs & PACEs” will focus on research in Haiti, Vietnam, Canada, the USA, and beyond. Kirk Schneider will offer a Skill-Building Session entitled “Depolarizing America Through the Experiential Democracy Dialogue.” Past President Nahid Nasrat will chair a symposium on “Toward an Inclusive and Peace-Oriented Decolonized Approaches of Well-Being.” Stephanie Beckman will chair a session focusing on student issues, entitled “Building a Peaceful Organization: Reflections and Next Steps for APA Division 48 Student Committee.” In addition to the sample of accepted symposia noted above, the division programming includes an exciting set of posters assembled in a divisional poster session devoted to Peace, Conflict, and Violence.

My gratitude to the fifteen reviewers who successfully completed the blinded peer reviews of the convention proposal submissions; their timely return of their reviews and their professional dedication to this valuable service to psychology are much appreciated.

Convention registration should open in April 2022, so please be sure to check the APA website at <https://convention.apa.org/> for updates. Presently the Convention is scheduled to be in person, though there will be anticipated virtual and hybrid opportunities as well; be certain to monitor the APA website for the most up-to-date information on this issue. I look forward to meeting many of you there!

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



## Member News

Due to be published this summer

Hall, H., V. (2022) Violence Risk Analysis (VRA 4): Clinical and Forensic Aspects,

Violence risk analysis, also referred to as violence prediction and dangerousness prediction/evaluation (a legal term), is of increasing importance in a society suffering from the pandemic and its terrible consequences including a documented rise in domestic violence, substance abuse, assaults and homicide in many urban areas, and civil disobedience. *Violence Risk Analysis: Clinical and Forensic Aspects* expands and synthesizes the theoretical, empirical, and clinical literature towards individual case application for both in vivo and telehealth contexts.

The increasing sophistication of neuropsychological and clinical assessments is addressed, keeping the reader abreast of the field. Clinicians, consultants, researchers and psychologists and mental health practitioners in any number of related fields will be able to address relevant violence-related questions from both criminal-forensic and civil-forensic perspectives.

The attorney and other legal professionals are likely to find interest in this book as a helpful adjunct to understanding mental health experts, formulating sound direct and cross-examination strategies, and eliciting suggestions for forensically related treatment and intervention. As with all previous works by Drs Poirier and Hall, this book will be rigorously peer-reviewed by highly credentialed forensic professionals.

The purpose of this book is to provide a portable text that can be referred to in evaluative settings or as a general reference that will emphasize the following:

- Expansion of types of potential forensic professionals' roles in violence-related matters—consultation, training, evaluation, research, and clinical-forensic treatment-in these challenging times.
- Ensuring that ethical guidelines be followed to protect human rights in all violence-related services.
- Integration of empirically based, violence-related findings and conclusions with criminal and/or civil law, if applicable.
- Providing base rates for clinical and forensic areas of concern, especially helpful in evaluation, report writing and testimony at various legal forums as an expert witness.
- Linking legal cases and authority to clinical and forensic work regarding violence.
- Newest advances in violence prediction methodology and technology to assist in the search for ground truth in applied settings and situations.

*"The principles of violence prediction, on an individual basis, are also valid for collective violence. Peace activism is urgently needed for the anticipated,(much worse, as the Delphi method predicts, upheaval in domestic and international affairs."*



**Harold V. Hall** is the Director of the Pacific Institute for the Study of Conflict and Aggression in Kamuela, Hawaii. He was an airborne officer in Vietnam and studied at the National Defense University. Dr. Hall has engaged in peace projects utilizing the Delphi Method to predict the onset and anticipated characteristics of U.S. war (e.g., first and second Gulf Wars). He was awarded a Rotary Fellowship to Chulalongkorn University in Thailand and taught self-defense to Karen refugees who escaped from Myanmar. While a Fulbrighter in Poland he was granted permission to review the genocide archives and to construct a violence prediction scale in Polish. He has appeared over 300 times in state and federal courts as an expert witness in murder and manslaughter trials. Dr. Hall is board certified in both Forensic Psychology and Clinical Psychology by the American Board of Professional Psychology and is a Fellow of the American Psychological Association. He is board certified in Professional Neuropsychology by the American Board of Professional Neuropsychology and is a Distinguished Practitioner, National Academy of Psychology. Dr. Hall has authored over 100 peer-reviewed articles, reviews and chapters, and has authored or edited 14 books including 4 second editions-- Violence Prediction, Lethal Violence, Forensic Psychology and Neuropsychology for Criminal and Civil Cases, and Methamphetamine Use-- and a third edition--Detecting Malingering and Deception. email: pisca88@icloud.com.

## Member News

**Brooke Burrows** is a fourth-year doctoral candidate specializing in social change processes including collective action, conflict resolution, and international justice mechanisms. Her primary projects include examining how public recounting of suffering can lead to processes of meaning-making and empowerment with downstream impact for conflict reconciliation and outlining the roles of stereotypes and privilege within activism. With previous experience as a Peace Corps Armenia Community Development Volunteer and an AmeriCorps Project Conserve Member in Western North Carolina, Brooke is invested in the application of research to better understand and address the needs of vulnerable communities facing an increasingly connected but also resource-stressed world.



## Member News Spotlight: Urfa Mir



As the first & only peace-psychologist from Kashmir & South-Asia, I work at the intersection of psychology, mental health, psychosocial support, (peace) education, art, culture, and peacebuilding. My work is aimed at impacting individuals, communities, and systems - to heal, cope with the ramifications of living in conflict situations or zones - building more awareness, dialogue, and space for positive peacebuilding in the process. My focus has been on taking peace-psychology from theory into practice, being mindful of the ever-changing context on the ground. I have worked in Kashmir, Myanmar, other parts of India and South Asia, and the USA in the past decade. I have been recognized as one of the top-10 Kashmiri women achievers; along with acknowledgments and memberships from many international forums (such as TEDx talks, UN Women, Psi-Chi, INPP, Rotary Foundation, Global MHPSS Working Group).

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[www.internationalcenterforpeacepsychology.org](http://www.internationalcenterforpeacepsychology.org)

I support many individuals and organizations locally-globally through volunteer experiential-workshops, designing interventions, facilitating dialogues, creating community safe-spaces, implementing strategies, mentoring, advocacy, awareness programs. I am the Founding Executive Director of Paigaam and the International Center for Peace-Psychology, where I am now collaborating with international-organizations, academic-institutions and experts, taking my learnings from on-ground practice in South-Asia to the rest of the world.

Links to work:

- [https://www.ted.com/talks/urfa\\_mir\\_the\\_conflict\\_of\\_war\\_peace](https://www.ted.com/talks/urfa_mir_the_conflict_of_war_peace)
- <https://www.uwc.org/impact/one-alums-work-as-the-first-peace-psychologist-in-kashmir>
- <https://www.womensregionalnetwork.org/single-post/2018/08/07/Practicing-Peace-with-Urfa-Mir>
- <https://www.newsdeeply.com/womenandgirls/articles/2017/08/15/the-peace-psychologist-in-kashmir-helping-women-affected-by-conflict>
- <https://thekashmirwalla.com/2019/03/a-pill-of-peace-urfa-mir/>



## *Student Spotlight: Gunjan Bansal*

My name is Gunjan Bansal. I am a PhD candidate in International Psychology at The Chicago School of Professional Psychology. I am a first-generation immigrant from India, where I graduated as a physician with a M.B.B.S. degree from Mysore Medical College in 2007. I later relocated to the U.S. In 2012, I graduated with a Master's in Health Administration from the University of Scranton and have been working full time as a Health Administration Faculty Specialist and Fieldwork Advisor in the same program for over 3 years. I am a licensed Nursing Home Administrator in Ohio and Pennsylvania, an active member of the American Psychological Association (including APA Division 48) and the American College of Healthcare Administrators, and the American Association of University Professors Pennsylvania Executive Board member



*Gunjan Bansal*

I was drawn to Peace Psychology during my doctoral training in International Psychology, which is dedicated to fostering human rights, social justice, and equity in diverse socio-cultural-economic and national contexts. I was intrigued by the research on restorative justice, rehabilitation and reintegration of survivors of child soldiering, human trafficking, wars, and natural and man-made disasters in different parts of the world. During the American Psychological Association Annual Convention in 2021, I presented my poster on Rescue, Rehabilitation, and Reintegration of Child Soldiers in India. Armed conflicts affect 10% of the world's population aged below 18, and 10% of the world's combatants are children. Child soldiers (or underage soldiers) include individuals who are aged below 18 and who are employed by security forces, or armed, insurgent or rebel groups as active fighters, suicide bombers, spies, over-ground workers, cooks, porters, and messengers, for sexual motives or as a means of publicity. Children in India's regions affected by armed conflict (Chhattisgarh, Jharkhand, Andhra Pradesh, Jammu & Kashmir, Manipur, Nagaland, and Assam) are at greatest risk due to the collapse of families and socio-economic systems, lack of effective juvenile justice systems, lack of counselling and rehabilitation services, mistreatment from state forces, socio-economic disparities, domestic violence, and abuse. There are opportunities for peace psychologists, international psychologists, healthcare leaders, mental health professionals, humanitarian workers, researchers, and educators in the intervention pyramid for Mental Health Psycho-Social Support (MHPSS), including socio-economic development, juvenile justice system development, policy development, development of school mental health programs, counselling, rehabilitation, education and reintegration of children and former child soldiers.

## *Student Spotlight continued*

In 2017, I presented a poster on Educating Healthcare Professionals on Identifying and Responding to Human Trafficking Victims at the Graduate Research Forum of The Chicago School of Professional Psychology, Online Campus. Since then, my classmates and I have published a fact sheet on Generalized Anxiety for the Kuwait Counselling Centre in 2020 on behalf of The Chicago School of Professional Psychology. My PhD dissertation, which is currently in progress, integrates psychology and health administration lenses for exploring employee engagement in a Long-Term Care Home in India. As a PhD candidate in International Psychology, licensed Nursing Home Administrator, Health Administration Faculty Fieldwork Advisor, as well as a first-generation immigrant from India, my acculturation, cross-cultural, multilingual, leadership, problem-solving, research, and teaching experiences and skills help me promote inter-professional education and collaboration, for facilitating culturally inclusive, contextually informed, and psychological science-based interventions.

My diverse experiences and training with a variety of populations in different cultural and national contexts drive me to promote advocacy for under-represented and under-served groups, and foster social justice, equity, and peace.



*Gunjan Bansal*

## Updates on Past Division Small Grant Awardees

Small Grants Committee Chairperson, Breeda McGrath

This section discusses updates from previous Small Grant Awardees. We congratulate awardees for the progress on their work, and are excited to share their milestones with the Division!

### Updates to “Psychological Effects of Peace Reminders in Long-Term Conflicts”

*Quinnehtukqut McLamore & Dr. Bernhard Leidner,  
University of Massachusetts Amherst*

In 2020, we received a small grant to support work for our project entitled, “Psychological Effects of Peace Reminders in Long-Term Conflicts.” The project aims to conduct a large, representative study among Israeli Jews, investigating whether past reminders of peace agreements with an outgroup affects Israeli Jews’ contemporary attitudes toward peace processes, by reducing zero-sum beliefs about the conflict. Originally, the planned completion date for this project was January 2021. However, practical considerations and changes in the Israeli-Palestinian conflict have necessitated a shift in our scheduling and planning.

At present, we have completed three pilot tests of survey measures and experimental manipulations of zero-sum beliefs via peace reminders in the U.S., using U.S.-North Korean relations as the research context. These studies have refined our method for presenting information about peace reminders to participants. Moreover, these studies have demonstrated that peace reminders, compared to baseline and experimental controls, reduce zero-sum beliefs, thereby reducing support for militarism and increasing support for diplomacy. However, once we had successfully refined manipulations (April 2021), and initial talks to begin translation were underway, the air strikes in Gaza began. Consequently, as ceasefire agreements with

Gazans are fresh in the minds of Israeli Jews, we have shifted the context of the studies to Israeli-Jordanian relations, to examine the principle in a more distant context.

Our updated timeline for completion of the project is as follows:

- August 2021: At present, we are working with Israeli translators to convert our survey into Hebrew and draft Hebrew manipulation materials.
- September 2021: After Rosh Hashanah and Yom Kippur (ending Sept 16th), we will collect data from a representative sample of Israeli Jews, as planned.
- October 2021: Data will be analyzed and written up for publication.
- November 2021: A final report will be given to APA Division 48 as planned, and the manuscript submitted for publication.



*Quinnehtukqut McLamore* is a rising 6th-year PhD candidate at the University of Massachusetts Amherst in the Psychology of Peace and Violence Program. Having

Breeda McGrath is a licensed clinical psychologist and nationally certified school psychologist. She has served as Chair of the Divisions 48 Small Grants Committee since 2018. She currently serves an Associate Campus Dean for Online programs at The Chicago School of Professional Psychology, where she supervises over 30 graduate programs. Breeda is a school crisis prevention and intervention trainer and has worked in Illinois public schools. She collaborates with international colleagues in Indonesia, Senegal, India, and Ireland, and provides training and consultation for the Young Center of Immigrant Children's Rights.



## Updates on Past Division Small Grant Awardees

Small Grants Committee Chairperson, Breeda McGrath

graduated from Bard College with a double major in Biology and Psychology in 2016, they take an interdisciplinary research approach to investigate how group identities are shaped and in turn shape intergroup attitudes and behaviors. Their theoretical and empirical expertise on conflict narratives and group identity has led to publications in the *Personality and Social Psychology Bulletin* and *Analysis of Social Issues and Policy*. From another perspective, they leverage their familiarity with the biological stress response and social neuroscience to examine reactions to collective trauma both with traditional social psychology methodologies and with more novel cardiovascular approaches, yielding publications in *Biological Psychology*. Recently, with their advisor, Dr. Bernhard Leidner, they have worked with and managed a cross-national collaborator network across 21 countries to study these phenomena in the context of the coronavirus pandemic.



*Dr. Bernhard Leidner* is currently an Associate Professor in the Psychology of Peace and Violence Program of the Department of Psychology at the University of Massachusetts Amherst. He is a fellow of the Society of Experimental Social Psychology. As a social, political and peace psychologist, Dr. Leidner's research focuses on intergroup violence, international conflict (reduction), and justice, primarily in the context of large social categories such as nations and ethnic groups. His work, often conducted in multiple countries and world regions, and making heavy use of online surveys and experiments, has

been published in top-tier outlets in psychology in general and social psychology in particular, as well as in more multidisciplinary journals in the area of conflict studies. Dr. Leidner has received both federal funding (e.g. NSF) and funding from private foundations (e.g. Harry Frank Guggenheim Foundation), and both his publication and his grant funding record have been recognized nationally and internationally. More recently, and therefore not yet reflected in his publication record, Dr. Leidner has begun research funded by the NSF on cross-cultural comparisons of people's compliance with and reactions to government responses to the coronavirus.

### Updates to "Sport to Heal Trauma in Youth: A Case Study"

*Kayla Hussey & Dr. Lindsey Blom, Ball State University*

Traumatic experiences occur in a variety of ways and the reactions of trauma have the potential to cause disturbance to peace on multiple levels: peace within an individual (e.g., regulating one's emotions), peaceful relationships with others (e.g., forming friendships), or on a larger scale, such as peace within a community. Sports, in general, are widely accepted as a leading activity for youth in providing opportunities to develop essential life skills such as character building and self-leadership, structure, forming lasting relationships with adults and friends, and allowing time for physical activity (Bergholz et al., 2016). More specifically, the field of Sport for Development and Peace (SDP) utilizes sport as a tool in sustaining peace objectives and promoting positive human development. Within the SDP field, specialized sports programs have adopted a trauma-informed approach for sports to assist populations such as refugees who have experienced trauma from war-torn countries or children from poverty-stricken or high-violence communities. Within these trauma-informed sport-based programs, coaches undergo training to understand how trauma affects a young person, recognize the behaviors of a person affected by trauma, and learn strategies on how to adapt their coaching to fit

## Updates on Past Division Small Grant Awardees

Small Grants Committee Chairperson, Breeda McGrath

the trauma-informed approach (We Coach, 2019). As an outcome of trauma-informed sport programs, participants learn to recognize their stressors and regulate emotions, build on personal strengths, increase pro-social behavior, create relationships, and have a safe space for support (Bergholz et al., 2016).

As a former athlete, I was always fascinated by how sport united people of various backgrounds; as a graduate student, I became particularly interested in the way sport can promote positive development and build life skills with youth, as well as the intersection of counseling skills through sport environments. My personal experiences in sport and research interests, paired with the influence of Dr. Lindsey Blom's research and applied practice in sport for development and peace initiatives around the globe, sparked the curiosity toward youth sport programming specifically for youth who have experienced trauma.

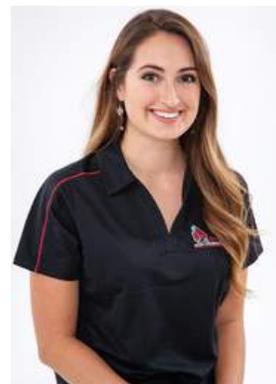
The focus of the current project was to bridge the gap between literature and applied practice; the research questions were guided by the work of Drs. William Massey and Meredith Whitley (2020), to broadly examine design components of youth sport programs that implement a trauma-informed approach.

To do this, the original research plan included community-based participatory research in which our research team would partner with a trauma-informed youth sport program to understand elements such as coach-athlete interactions, program design, and facilitator experiences of trauma-informed youth sport design through on-site observations, coach focus groups, individual facilitator interviews, and curriculum review. The APA Division 48 Small Grants Award would assist in the travel costs for research team members to travel to the partner program.

Like many other researchers over the past year, our original research plans were postponed due to the

pandemic. Adapting to pandemic guidelines while still moving forward in the research process, we conducted a preliminary study of the original project that was planned. The original focus, examining design components of youth sport programs that implement a trauma-informed approach, remained the same. We broadened our population group to include facilitators (e.g., coaches, directors, trainers) across various trauma-informed youth sport settings in the United States and conducted zoom interviews to examine the challenges faced, training, and implementation aspects of their respective programs.

I am incredibly grateful for the APA Division 48 Small Grants Award and the willingness from the division to allow an extension on the project due to the pandemic. We plan to complete our original study in the coming months, while also finalizing a manuscript from the preliminary project. I also started my PhD this Fall at West Virginia University in the Sport, Exercise, and Performance Psychology program where I am excited to continue research in utilizing sport as a tool for sustainable change.



**Kayla Hussey** (Left) is a recent graduate of the Sport and Exercise Psychology master's program at Ball State University in Muncie, Indiana. During her time at Ball State University, Kayla was an advisee and research assistant for **Dr. Lindsey Blom** (Right), a leading expert in sport for social change research whose work includes examining and implementing youth sport programs to promote peace.

## Introducing the 2021 Division 48 Small Grant Awardees Small Grants Committee Chairperson, Breeda McGrath

Eight projects were awarded for the 2021 Small Grant Awards. Below we list the awarded projects and introduce their research teams. Congratulations to all the awardees! For additional information, contact Small Grants Committee Chairperson Breeda McGrath ([bmcgrath@thechicagoschool.edu](mailto:bmcgrath@thechicagoschool.edu)).

### **Effects of Chronic Violence Exposure on Prosocial and Violent Behavior**

*Mikaela Armenta, University of Chicago*

This project asks the questions: 1. How do different degrees of exposure to violence affect one's prosocial and violence proclivity towards members of different social groups, and 2. Does the strength with which one feels a sense of shared essence with their social group (identity fusion) affect these relationships? The present studies specifically compare witnessing a person from a social group that one does not identify with, harm a member of a group that one does identify with (witnessing ingroup victimization), against being the direct victim of intergroup violence (direct victimization).

Despite the likely relationship between intergroup violence exposure, identity fusion, and subsequent prosocial and violent behavior, research has yet to unequivocally establish a causal link because it is difficult to ethically experimentally administer genuine intergroup violence, and explanatory variables are typically self-reported exposure to past violence or community metrics of violence like local homicide rate. To address this, this project utilizes narrative priming experiments. Participants – American adults, aged 18+ – will complete an online experiment in which they read about and are asked to step into the shoes of witnesses or direct victims of intergroup violence (a terrorist hi-jacking or war) and complete surveys of identity fusion with their social group, ingroup prosociality, and outgroup violence proclivity and a brief history of their exposure to intergroup violence.

It is the researcher's intention that the findings from these studies will both improve the academic understanding of how exposure to intergroup violence impacts social

abilities, and inform the development of interventions and policies for groups where violent behavior may be driven by exposure to intergroup violence including terrorist cells, as well as sanctioned entities like police departments or the military.



**Mika Armenta** is a Ph.D. student in the Department of Psychology at the University of Chicago. Her research is motivated by the need to understand interactions between pan-human social behaviors and biases and conflict drivers. She aims to apply her research and training in experimental psychology to design and evaluate group-based conflict interventions ranging from how to most effectively reduce youth matriculation into violent extremist organizations, to how to increase forgiveness and cooperation between former child soldiers and their communities. Her work is informed by a desire to infuse policy with science and to effectively communicate it to those who have the power to implement its findings. In addition to her graduate studies in Psychology and Integrative Neuroscience, Mika holds a Bachelor's in Psychology and International Studies from the University of New Mexico and has several years' experience working in the national security sector on peace engineering as an intern at Sandia National Laboratories. She is passionate about this work because of its applied value that emphasizes communication with policy- and decision-makers, and rights- and stakeholders.

## Introducing the 2021 Division 48 Small Grant Awardees Small Grants Committee Chairperson, Breeda McGrath

### **From Conflict to Peace: Exploring Youths' Participation in Political Armed Conflict and Peacebuilding in Yemen**

*Steven Krauss, Universiti Putra Malaysia*

Half a million people are killed by political conflict each year. More than 600 million youth live in fragile and conflict-affected countries and territories. Due to the growing number of cases of political armed conflicts, research on youth involvement in conflicts and peacebuilding has increased of late. Several studies have attempted to understand the nature of youth participation in political armed conflict from different perspectives including background motivating factors, youth roles, the relationship between youth involvement and educational background, gender, youth bulge and peer influences. A major gap in this literature is the lack of in-depth qualitative investigation that draws on the voices of youth in conflict zones, particularly from those who have engaged in both conflict and peacebuilding. It is critical for those working to build peace in high-conflict contexts to understand the evolution of young people's experiences from being contributors to conflict to becoming advocates for peace. No known studies have explored youth participation in conflict from this vantage point.

The objective of this study is to explore the experiences of youth in the context of the current political armed conflict in Yemen. Through in-depth qualitative interviews with selected Yemeni young people, the study aims to explore the structural and proximate factors influencing the participants' evolution from participation as combatants to that of peacebuilders. The study aims to also identify the major barriers faced by Yemeni youth participation in peacebuilding. Study recommendations resulting from the inquiry will be used to inform practitioners and policy makers in Yemen on improving policies and strategies for recruiting youth into peacebuilding work.



**Steven Krauss, PhD** is a Professor with the Dept. of Professional Development and Continuing Education, Faculty of Educational Studies, and Head of the Youth Social Health and Well-Being Laboratory of the Institute for Social Science Studies (IPSAS), Universiti Putra Malaysia. His teaching and scholarship center around youth development, youth civic and organizational participation and qualitative research methods. His current research and scholarship focus on the role of youth-adult partnerships within the field of youth development and education. His work has been published widely in both local and international academic journals, books and book chapters. A citizen of the United States, he has lived and worked in Malaysia for over 20 years.

### **Māori and Pākehā perspectives: trustworthy police in New Zealand**

*Mariska Kappmeier, University of Otago*

*I don't trust the police. When I needed them, they treated me like an animal, dismissed me as an emotional woman, instead of protecting me from an abusive man. He was Pākehā, I am Māori.*

What happens when citizens don't trust the police - those very professionals whose job it is to keep them safe? They are less likely to reach out when they are in danger and are more exposed to crime and violence. This project will work with Māori (New Zealand's indigenous population) and Pākehā (White New Zealanders of European descent)

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to address the question, how to create a trustworthy partnership with the police equally between all communities. Building on a baseline project, which runs a survey study in 2020, this project will conduct focus groups with Māori and Pākehā. The project serves three objectives. First, particularly for Māori, it will provide interpretative narratives to the quantitative results of the survey. Second, it holds the potential to create a transformative space particular for the Pākehā group; the prevailing perception for Pākehā is that there is no need to reflect on the relationship with police, as they are normally not exposed to the Māori experience with the police. The results of the survey study can highlight the different experiences and can inform a more general perception through deeper conversation in the focus groups. Thirdly, for both groups, it will address the question, what does a trustworthy police force in Aotearoa/ NZ look like?

In summary, the proposed project fits into a larger bicultural research project. The inclusion of the focus-group allows a mixed-method approach that discerns the texture of trust providing an evidence-based baseline for improving intergroup relations within Aotearoa/ New Zealand. Results of the focus groups will be linked back to the communities and the police within the framework of the larger quantitative project.



*Mariska Kappmeier* is a Lecturer at the National Centre for Peace and Conflict Studies at the University of Otago.

How can groups build trust and move towards reconciliation when their shared past has been shaped by aggression, violence or oppression? This is the question behind Dr Kappmeier's research interest which examines intergroup trust and how it can be built to improve intergroup relations. Through her research, she had developed the Intergroup Trust Model, that conceptualizes intergroup trust as a multidimensional construct. This quantitative model provides a solid basis for understanding how trust between groups can be built but also where it is eroded.

Dr. Kappmeier received her PhD in Psychology from the University of Hamburg, Germany. Prior to joining the National Centre for Peace and Conflict Studies, at University of Otago, Aotearoa/ New Zealand, she completed a postdoctoral tenure at the intergroup relations lab of Professor Jim Sidanius in the Psychology Department of Harvard University, USA.

### **Peace and Healthy Relationships in the Family: Applied Workshops and Evaluations in Context of the Indian COVID-19 Crisis**

*Diksha Bali & Mazneen Havewala, University of Maryland, College Park*

Our project focuses on stress reduction and promoting healthy, peaceful family relationships within the COVID-19 context, specifically in India. To date, COVID-19 has pushed families around the world into a stressful position, where isolation, changes in routine and work-life balance, lack of childcare, recreational or educational options for children, monetary concerns, and other factors have collided for individuals and families (Prime et al., 2020; Schieman et al., 2020; Griffith, 2020). In India, due to the high population density, COVID-19 precautions and health impacts may oftentimes be even harsher than in other countries. Parental stress and negative parental affect (e.g., distress) have been linked to child mental health difficulties in India during this COVID-19 crisis as

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found by a study published earlier this year (Mahli et al., 2021), and there is reason to believe that parental stress may have heightened even more due to the deadly second wave that India experienced in April-May of [2021].

One way we can contribute to peace in the family and well-functioning individuals at this time is by providing emotional support for families, fostering social connections between them, and helping build non-violent conflict management and relationship building skills to limit the pandemic's negative impact on family functioning and peace. We plan to offer a series of 3 workshops, each lasting 1.5 hours. During the workshops, parents will learn (1) evidence-based stress management techniques; (2) emotion coaching, conflict management and communication strategies for relationships with their spouses and children; and (3) family relationship building strategies and practices. Our target audience is parents who have children between the ages of 3-18 years of age. We will be offering these 3 workshops virtually to 35 participants at a time, and will evaluate their impact on family functioning and stress.

**Diksha Bali** is a second-year doctoral student in the School Psychology program at the University of Maryland, College Park (UMD), under the guidance of Dr. Cixin Wang. Since joining UMD, Diksha has worked on research projects about human values, intergroup understanding, and ethnic racial socialization. She has also helped provide workshops to school-aged youth to promote parent-child communication and social and emotional learning. Prior to her doctoral studies, Diksha worked at Child Trends, where she helped analyze large datasets for public policy and equity-focused initiatives for children. Beyond research, Diksha's expertise has been in providing culturally responsive mental health and SEL (socioemotional learning) programming for diverse youth and young adults in high stress settings. Her work with adults has included providing PFA (psychological first aid) sessions for Indian frontline workers involved in the COVID-19 crisis. Diksha

is passionate about promoting peace and understanding within and between groups of people, which has informed her work on this research project and beyond.



**Mazneen Havewala** is a third-year doctoral student in the School Psychology program at the University of Maryland, College Park, under the guidance of Dr. Cixin Wang. Mazneen earned her first Master's degree in Clinical Psychology in 2008 in India, after which she worked as a Clinical Psychologist for two years. She moved to the United States in 2011, and got her second Master's degree in Personality and Social Psychology from the American University, Washington, DC in December 2012, after which she worked as a research assistant in various capacities. Currently, under Dr. Cixin Wang's mentorship, she has led and conducted several research and community outreach projects, including conducting parenting workshops to promote parent-child relationships and parent and child wellbeing. Her research interests include understanding the effects of parental, peer and cultural influences on child mental health and child academic outcomes. After graduating, she aspires to be involved in research and academia.

### **Building Immigration Advocacy Consortia: Advancing Human Rights and Social Justice**

*Stephanie Miodus (Temple University), Germán Cadenas (Lehigh University), Mary Beth Quaranta Morrissey (Fordham University), & Elizabeth Cárdenas Bautista (University of Georgia)*

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This project “Building Immigration Advocacy Consortia: Advancing Human Rights and Social Justice” aims to support the advancement of strategies and practices fostering psychologists, future psychologists, and allied professionals’ work in collaboration with on-the-ground community leaders (activists, community organizers, policy advocates, and non-profit leaders) who are aiming to protect immigrants from harm. Our project is particularly oriented towards working with activist and community leaders who work with undocumented immigrants. The goal of the previous project was to highlight a set of “bottom-up” or grassroots strategies created with collaboration among psychologists and community leaders to amplify advocacy work to protect immigrants. Now that these strategies have been [identified](#), the goal of the team is to collaborate with and support community activists across the U.S. in implementing these strategies in their organizations, which will be supported by the Division 48 Small Grant.



**Stephanie Miodus**, MA, MEd is a fourth-year School Psychology PhD Candidate at Temple University. She received her BA in Psychology from the University of Pennsylvania, MA in Forensic Psychology from John Jay College of Criminal Justice, and MEd in School Psychology from Temple University. She serves in American Psychological Association leadership, including on the APAGS Advocacy Coordinating Team, as Division 1 Student Representative, as Division 46 Student Committee Co-Chair, as previous SPSSI GSC Policy & Applied Work

Focus Member-at-Large, as Division 16 SASP Editor, as Division 48 Immigration Working Group Chair, and on the Division 37 DREAM SIG Executive Committee. She is also actively involved in the National Association of School Psychologists and Global Alliance for Behavioral Health and Social Justice. Her main research interest is the school to prison pipeline and a focus on children in detention. She is involved in the leadership of the American Psychological Association Interdivisional Immigration Project team, which works on advocacy projects focused on protecting immigrants from harm and recently received a grant from Division 48 to work on a project to support collaboration with community activists to support immigration advocacy.



**Germán A. Cadenas**, PhD joined the faculty at Lehigh University in 2018, after completing his PhD in Counseling Psychology at Arizona State University, and his Doctoral Internship and Postdoctoral Fellowship at the University of California Berkeley. His primary research interests are focused broadly on the psychology of undocumented immigrants, including their sociopolitical activism, educational outcomes, career development, and psychological wellbeing. This line also encompasses the development and validation of cultural competencies and social justice strategies for educators and mental health providers working with immigrant communities. On a second line of research, Dr. Cadenas

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investigates the utility of critical consciousness as a tool to promote educational equity and career development among communities facing social oppression. Dr. Germán A. Cadenas identifies as a Latinx immigrant himself and is formerly undocumented. He has a background in policy advocacy and community organizing for immigrant rights, and regularly collaborates with local and national advocacy organizations. His opinion and personal story have been featured in popular media. He currently serves as Vice President for Diversity and Public Interest in the Society of Counseling Psychology (American Psychological Association, Division 17) and is also active in the National Latinx Psychological Association (NLPA). His work has received extramural funding and has been published in outlets such as *Journal of Vocational Behavior*, *Journal of Latinx Psychology*, *The Counseling Psychologist*, and *Journal of Diversity in Higher Education*.



**Mary Beth Quaranta Morrissey, Esq., PhD, MPH, JD**, holds a research fellow appointment in Fordham University's Global Healthcare Innovation Management Center, Gabelli School of Business, and adjunct faculty appointments in Fordham's Graduate School of Social Service and Graduate School of Business. She is past president of APA Division 24 and was recently appointed to APA's Committee on Aging. Morrissey's work is interdisciplinary and cuts across law and policy, public health, social work and psychology, and gerontology. She

also serves as senior advisor for health policy and ethics, Finger Lakes Geriatric Education Center, University of Rochester Medical Center, and under the joint sponsorship and support of the FLGEC, the Westchester County Department of Aging, and the Collaborative for Palliative Care, NY, directs a post-graduate certificate program with concentrations in public health and palliative care.



**Elizabeth Cárdenas Bautista, MEd** is a fourth-year doctoral candidate in the Counseling Psychology program at the University of Georgia under the advisement of Dr. Delgado Romero. Elizabeth's research interests include Latinx mental health, social justice, and advocacy. Elizabeth is focused on complex trauma and post traumatic growth encountered in immigrant communities due to mixed document status in communities and the relationship with social-political climate. Currently, Elizabeth is interested in understanding the experiences of Latina community activists in the southeast region of the United States. Clinically, Elizabeth is passionate about providing competent and accessible bilingual/bicultural counseling services to the Latinx immigrant community. Elizabeth values working with the community and bringing the voices of the community into spaces to help retell their history and reclaim their space.

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### **A Phenomenological Study on the Peacekeeping Experiences of Soldiers from the Global South**

*Sandra Dennis, British Columbia Provincial Government Ministries of Children and Family Development and Social Development and Poverty Reduction*

There has been a seismic shift in the provision of peacekeepers from the Global North to the Global South. The literature shows that resolution of conflict requires intentional processes, either between involved parties, or with the assistance of an outside mediator. Peace researchers agree that the new and complex conflict dynamics require a full range of strategies for reaching dispute resolution. Those who would engage with conflict in our increasingly interconnected world must appreciate the importance of global complexity.

There is agreement that there is an educational gap in problem solving or peace keeping skills. Countries have autonomy over their individual peacekeeping training and need to be fully cognizant of the skills required for international peacekeeping missions.

The purpose of this phenomenological study will be to understand the peacekeeping experience for soldiers in the Ecuadorian military. I will employ a qualitative research design utilizing phenomenology. The target population will be Ecuadorian soldiers who have undertaken a UN peacekeeping mission. Interviews will take place in person in Ecuador. The knowledge gained from this study may be useful for the Ecuadorian military and for other militaries around the world in adding to their understanding of the soldier experience and the lessons which may be learned from it.

The following overarching research question guides this study: What is the experience of peacekeeping among men and women soldiers in the Ecuadorian military? The phenomenon of peacekeeping has been experienced by

hundreds of thousands of soldiers from over 120 nations of the world. It is one of the most effective tools available to the UN to enable nations to travel the difficult, early road from conflict to peace by means of legitimacy, burden sharing, and deploying troops to integrate with peacekeepers to realize multidimensional mandates. It is a collective investment in global peace, security, and stability.

This study will be significant as it will fill a gap in the current literature about what is known about the experience of peacekeeping through the eyes of men and women in the Ecuadorian military. There is a dearth of research coming from the Global South where the majority of the world's current peacekeepers hail from. Militaries in the Global North have published phenomenological studies about the lived experiences of peacekeeping but the baton in recent decades has been passed to the soldiers of the Global South and their voices have yet to be heard.

This study will contribute to the academic research on peacekeeping by looking at the phenomenon through a different perspective than has been studied in the past. The results of this research may have implications for how peacekeepers are selected and how they are trained in order to equip them to meet the expectations of today's complex multinational missions. Hearing from this new brand of soldiers will also help the UN community to hear and better serve the needs of this emerging community, the countries they represent, their respective militaries, and their families.

Peacekeepers are working in increasingly complex and dangerous environments. The literature has found high rates of both post traumatic stress syndrome and suicide amongst veteran peacekeepers. Peacekeeping research has often left out the voice of the peacekeeper and especially those from developing nations. Understanding

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their experiences has huge potential for improving the experience for the soldiers and their families, their militaries, countries and the people they serve in foreign jurisdictions.



*Sandra Dennis* has a Bachelor of Medical Rehabilitation in Physical Therapy. She works as a medical consultant to the British Columbia Provincial Government Ministries of Children and Family Development and Social Development and Poverty Reduction. In 2017 Sandra graduated with a Master's in Global Leadership. She was invited by fellow classmates to do her Capstone project in Ecuador looking at ways and means of adding soft leadership skills to the curriculum of the Ecuadorian military. She worked with members of the Anti-terrorism Special Forces, Intelligence, and Peacekeeping Units. Her work was very well received and Sandra was honored to be invited by the Canadian Ambassador to meet with her and her staff in Quito, by the Ecuadorian Ambassador to Canada to meet with him and his military attaché in Ottawa and by the Ecuadorian military attach in Washington, DC to meet with his staff there and present her findings. Sandra presented pieces of her work and follow-up research at conferences in Canada, the USA, Belize, Ecuador, Peru, South Africa, Brussels, Sweden, Sri Lanka, India, and New Zealand.

### **No Justice, No Peace: Taking Action to End a Distant Conflict**

*Candice Cason, Common Forces, LLC*

After completing her undergraduate work at Harvard College, *Candice Cason* completed a Master's degree in Education/Community Mental Health at Northeastern University, raised a daughter, provided direct care to individuals and families grappling with mental health and addictions challenges, ran several behavioral health and human service organizations, and then, at the age of 55, returned to school to complete a Ph.D. in Psychology at The Chicago School to better understand research methods and hone her research skills. Captivated by service design and alignment of organization activities with organization mission and goals for both internal and external stakeholders, Candice co-founded Common Forces, LLC, a management consulting firm providing organizational development, strategic planning, training and change management assistance to health, human service, labor, civic engagement, environmental and advocacy organizations inside and outside the U.S.

### **The Political and Socio-Psychological Dimensions of Anti-Normalization among Moroccan Leftist, Islamist, and BDS Activists**

*Taib Biygautane, Kennesaw State University*

Until recently, a majority of Arab states maintained a unified position of boycott of any formal relations with Israel to demonstrate solidarity with the Palestinian struggle for an independent state. With the 2002 Arab Peace Initiative, Arab and Muslim-majority states conditioned full diplomatic relations on Israeli withdrawal from the 1967 Occupied Territories, the establishment of a sovereign Palestinian state, and the settlement of the Palestinian refugee issue. Between August and December of 2020, however, the leadership of a number of Arab states began shifting their long-held official positions by announcing U.S.-brokered full diplomatic relations with Israel. While some around the world heralded this move as a dramatic shift toward peace, others argued that absent any explicit compromises on Israel's side vis-à-vis the Palestinians, these

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agreements betrayed Arab states' solidarity with the Palestinian struggle for the rights of self-determination and statehood. These agreements were also met with widespread denouncement by Arab publics and civil society, as expressed in public protests, demonstrations, and social media campaigns.

This research project explores Morocco as a case study to investigate civil society's responses to the Moroccan Israeli agreement on December 22, 2020, with a focus on the extent to which they express empathy toward Palestinians and Israelis and how that correlates with support for or opposition to the December deal. The main objective of this project is to investigate how third-party group empathy operates in intractable conflicts, what frames Moroccan civil society's use to respond to the Moroccan Israeli resumption of diplomatic relations, and what implications civil society responses have on the agreement. Overall, these lines of research promise to contribute to the peace research literature with new empirical data on the efficacy, durability, and sustainability of state-level "peace agreements" that fail to accommodate public and civil society concerns and demands.

BA in socio-cultural and linguistic studies from Hassan II University, Morocco. He also has an Advanced Diploma in Islamic Studies from Al-Maktoum College of Higher Education, the United Kingdom. Biygautane's research interests intersect with three main areas, namely: civil resistance and civil society activism in relation to peace and conflict studies; contemporary Islamic reformist discourses vis-à-vis development; and regional integration, conflict resolution, and development. These interests focus on the broader MENA context, including the Palestinian-Israeli and Arab-Israel conflicts, and the Maghreb region in particular: the Western Sahara conflict, the Moroccan-Algerian tensions, and the Arab Maghreb Union (AMU).



*Taib Biygautane* is a Ph.D. student in International Conflict Management and a Graduate Research Assistant at Kennesaw State University (KSU). He holds an MA and

# Personal Reflections on Peace



*Dr. Nahid Nasrat*

## *"What Refugees Want is Love"* *Nahid Nasrat*

Dear colleagues, peace builders, and friends,

I hope this finds you in great health and peace. These past couple of months have been extremely challenging to bear witness to the continuation of dehumanization of Afghan people, watching them to be, yet again, displaced. I am talking here because the issue affects me personally and professionally. As I have shared with you before, I had to flee my native country, Afghanistan, in the late 1980s due to the political persecution brought on by the Russian invasion which caused me to lose many people close to me.

I vividly remember the day when my father informed me to pack one outfit without telling me what we would do or where we would go. We escaped that evening, leaving everything behind, not saying goodbyes to my friends, family members, or neighbors. It took us 10 days to reach Pakistan illegally. During our escape, my father and I came very close to many life-threatening situations. However, we were lucky to have reached a relatively safe haven. A different journey started once we became stateless refugees. Psychologically speaking, statelessness makes one extremely vulnerable; a stateless person may feel disconnected, alienated, and otherized.

When I reflect on my experiences as a refugee, I realize how challenging the journey has been. One's fate fully depends on luck and nothing else. There are multiple dangers that refugees can be faced with, namely during their stay in the native country, during their escape, and in the country where they settle in. In the world of psychology, each phase can bring its unique challenges and traumas.

During the pre-immigration phase, the individuals may experience intense political turmoil. During the Russian invasion in the 1980s, I lost my beloved uncle due to his resistance to the oppressive communist government, as well as many close family friends and other relatives. My father was persecuted because of his refusal to collaborate with the invaders. He resigned from his academic position at the Kabul Medical University and as the chief of a Kabul hospital because he could no longer trust people around him who were paid off. Consequently, the government imprisoned my father and accused him of collaborating with the enemy. While my father was imprisoned, we had lost hope of his return, knowing that people rarely could come out of prison once detained. After six months of imprisonment, one day, my father appeared in front of our house door. One of his former students, who was the prison's medical doctor, recognized my father and arranged for his release without informing the administration. He also informed my father to leave the country as soon as possible. It was pure luck that my father got out of the prison. The same evening, we left everything behind and were on our way to reach a safe haven.

During our escape, we were confronted with many risks and dangers. We hiked on one of the highest mountains in Afghanistan at night with no clear path. We were held at multiple checkpoints, while the soldiers tried to make us reveal our destination. We did not disclose our identities, otherwise we could have been arrested, imprisoned, and never seen from again. We disguised ourselves as local merchants and stayed in different people's homes during the day. We were hiding during the day and continued our escape at night. After many days and nights filled with danger, uncertainty, and fear, we arrived in Peshawar, Pakistan. The minute we arrived, we knew that we no longer had a home nor a country. We became stateless. We did not know what would happen afterwards.



*Photo sourced from Reuters*

*What Refugees Want is Love (continued)*

There were multiple post-migration challenges. Pakistan was not the country my father wanted to resettle in. He wanted us to be reunited with the rest of our family who had left Afghanistan ten months earlier. They ended up seeking asylum in Germany. My father and I had no legal documents to enter Germany, and the German government would not issue any visas to the Afghans at that time. After a long time and many difficult experiences, we managed to arrive in Germany, and 4 weeks later, we were reunited with the rest of our family. My parents had to start from nothing in Germany. Even though we had lost everything, my parents considered themselves lucky to have the family together again. They showed much gratitude for being reunited after a long time.

The experiences of post-migration for me were filled with many challenges, including learning the German language, doing menial jobs, not knowing anyone who shared the same culture, and suddenly becoming caregivers for the family due to financial, language, and cultural limitations. However, these experiences would have been unbearable, had we not known individuals who showed us love and compassion, and offered their assistance. Again, we were very lucky to have met incredibly kind and loving German friends who reached out to my family and offered their help, including teaching us the German language. We knew that the resettlement experiences would have been much more challenging had people not welcomed us to their country.

I shared my personal experience here to shed a glimpse into what refugees have to go through to find “safety” and feel dignified. Although finding a safe haven is clearly important, the main thing that kept my parents hopeful and dignified was people’s love and compassion. These individuals saw and acknowledged our humanity.

In the past couple of months, Afghan refugees have been entering their host country, the U.S. My hope is that they all will be received with love, compassion, and seen as humans. Afghans have suffered four decades of wars, political instability, and foreign invasions. They need to be treated with dignity, respect, and humanity. In fact, this is my wish for all refugees regardless of their ethnicity, race, religion, and country of origin. One thing that all refugees have in common is that they were forced to leave. No one wants to leave their beloved home.

I find solace in Rumi’s poem who said it beautifully:

Human beings are members of a whole

In creation of one essence and soul

If one member is afflicted with pain

Other members uneasy will remain

If you have no sympathy for human pain

The name of human you cannot retain

May there be peace and love.

*Nahid*

During her role as president of Division 48, Dr. Nasrat established the National Healing Initiative. This is a group which is comprised of peace builders, psychologists, peace lovers, activists, and students. They recently started their podcast on national healing. Sameet Ashfaq has interviewed Victor Small Jr., who has been working on restorative justice for many years with minority students. His main goal is to end the school-to-prison pipeline. He has shared his thoughts on critical race theory, restorative justice practices, some of his learned lessons that worked well, and some outcome measures.

Click here to listen to the [podcast](#).

# Personal Reflections on Peace



## *9/11 Revisited: Psychological Trauma, Personal Reflections, and Meaning-Making*

*Deborah A. Stiles*

I am a Missouri-based peace psychologist who was personally affected by the 9/11 attacks at the World Trade Center Towers. I grew up in Summit, New Jersey, a town featured on a 60 Minutes episode hosted by Ed Bradley; CBS chose to make a show about Summit because approximately 50 residents of my hometown were unaccounted for on the day of the 9/11 attacks.

On September 11, 2001, my brother who worked very near the World Trade Towers, helped lead the evacuation from his building. He walked to my sister's loft in SoHo, and together they travelled to Greenwich Village, where my mother who had emphysema (COPD) lived. My sister recalls standing outdoors and looking downtown where she saw my frail mother being held like a baby by my brother and behind them there was a fireball explosion emanating from the towers in lower Manhattan. After trying several hospitals, they were able to obtain oxygen tanks for my mother. My sister's children did not want to leave their schools in upper Manhattan; their parents insisted they leave and somehow the whole group managed to make it safely to New Jersey in my brother-in-law's van. I spent the day terrified and shaking because I was living in St. Louis and I did not know for 12 hours that my family members were safe.

One of my brothers, my sister, and my mother were the family members most directly impacted by the attacks on the World Trade Center; in a state of shock and fear, they walked (or were carried) out of lower Manhattan. In his book about 9/11, psychoanalyst and historian Dr. Charles Strozier explained, "For everyone close to the violence of the World Trade Center disaster, it was shocking, abrupt, extreme, scary, completely out of context, and it almost always had a lasting effect" (2011, pp. 9 -10). After the two World Trade Center towers collapsed, fires burned for 100 days and toxins were released into the New York air (Strozier, 2011). The photo overleaf shows "Ground Zero" at the World Trade Center disaster. This is a "Creative Commons", U.S. Navy photo by Photographer's Mate 2nd Class Aaron Peterson.

Recently, in an attempt to understand the responses of my family members to 9/11, I read research studies about the importance of proximity to the World Trade Center Towers. The studies found high levels of posttraumatic stress in those living closest to the World Trade Center site (Galea et al., 2002; Silver et al., 2005), DiGrande and colleagues "found substantial long-term posttraumatic stress symptoms among a large group of lower Manhattan residents" (2008, p. 268).

When the World Trade Towers collapsed, I was living in Missouri, 953 miles away from New York. Unlike my friends in Missouri, I had several posttraumatic stress symptoms in response to the 9/11 attacks. I believe I experienced sadness, grief, and psychological distress because I had lived and worked in Manhattan, because several of my family members lived or worked in New York City, and because the amount of human suffering and death on 9/11 was unbearable for me. One study I read recently allowed me to view my personal response to 9/11 in an accepting way. The article was titled, "Psychosocial Predictors of Resilience after the September 11, 2001 Terrorist Attacks" (Butler et al., 2009); this article discussed the importance of being open to emotions, discussing feelings, and not suffering a damaged worldview as a result of the 9/11 attacks.

# Personal Reflections on Peace

## *9/11 Revisited: Psychological Trauma, Personal Reflections, and Meaning-Making (continued)*

Although I did have a relatively high level of distress concerning 9/11, I believe I was able to maintain a relatively high level of resilience and psychological well-being due to maintaining my positive worldview and finding meaning and self-realization in the midst of tragedy.

About two years after 9/11, I came across a beautiful poem written by Alice Walker who won the Pulitzer Prize for her novel, *The Color Purple*. The poem is called “Falling Bodies” and she introduces it by explaining, “The attack on the World Trade Center destroyed the World Trade Towers. Two of the tallest buildings in the world. As the towers burned, people were seen leaping from their windows” (Walker, 2003, p. 119). On page 119, the poem begins:

He told me  
Some of them were holding hands  
Leaping from  
The flaming  
Windows.

I loved the poem so much I decided to illustrate it and then give it as a present to friends and family.

I persuaded several people to let me photograph them holding hands; the hands served as a border around Walker's poem (see visual, far right). My gift was not well-received; in fact, many of the recipients of my gift were horrified by the poem; most likely, this stanza from pages 120 and 121 caused the horror.

Consider: The pilot  
& the  
Hijacker  
Might  
Have been  
Holding hands.



Many Americans perceive 9/11 as purely about good (the United States) and evil (the hijackers). Alice Walker, who was widely criticized for her views on 9/11, has a different perspective. She was quoted as saying, “I was distressed that after 9/11, when the United States was attacked by terrorists, the United States' response was to attack Afghanistan, where some of the terrorists had been.”

In my opinion, the “holding hands in the plane” scene in the poem is very unlikely to have occurred, but I believe it is possible. The young hijackers were not the 9/11 masterminds. The hijackers were young men and perhaps experiencing what psychoanalyst Erik Erikson described as identity confusion. “The adolescent looks most fervently for men and ideas to have faith in”, according to Erikson (1968, p.128). Perhaps the young hijackers viewed themselves as self-sacrificing, 9/11 heroes and martyrs? Perhaps the hijackers were suffering? “It is true, of course, that the adolescent, during the final stage of his identity formation, is apt to suffer more deeply than he ever did before or ever will again from a confusion of roles” (Erikson, 1968, p. 163). Perhaps a confused hijacker suddenly realized his profound mistake and confusion and took the hand of the pilot?

A few research studies discuss positive meaning-making and posttraumatic growth (PTG) occurring in response to 9/11. Ai and colleagues explain, “September 11, 2001, with its tremendous national impacts, might also have influenced people's meaning or purpose of life, which in turn might affect their mental health” (2005, p. 527). They further state, “Studying post-September 11, 2001, growth may broaden our understanding of the PTG theories.” (2005, p. 529).

# Personal Reflections on Peace

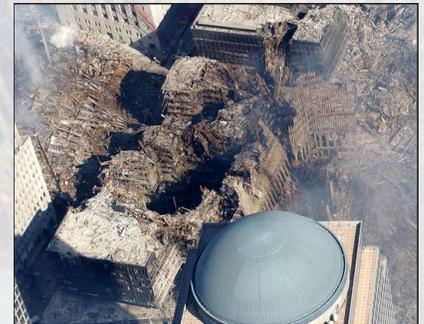
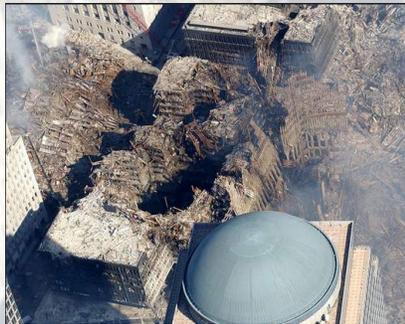
## *9/11 Revisited: Psychological Trauma, Personal Reflections, and Meaning-Making (continued)*

In an article titled, “Pathways to Posttraumatic Growth Versus Posttraumatic Stress: Coping and Emotional Reactions Following the September 11, 2001, Terrorist Attacks”, Park and colleagues (2008) describe how they drew upon the earlier study by Ai and colleagues about hope, meaning, and growth. Park and colleagues also had interesting comments about the emotion of sadness after 9/11. They reported that feeling sad was related to posttraumatic growth, whereas negative affect, such as anxiety and depression, were not associated with PTG.

September 11, 2021 was the 20th anniversary of 9/11. During that week, Kim Mills of *Psychology Today* interviewed Dr. Roxane Cohen Silver, the principal investigator of a multi-year study of the psychological impact of the September 11th terror attacks. In the interview, Dr. Silver and her colleagues found that “individuals did not have to be directly exposed to the events of 9/11, that is they did not need to be at the World Trade Center or around the buildings, to have been impacted by the events of 9/11.” Dr. Silver is correct in my experience; on September 11, 2021, I watched the video about Summit, New Jersey again and I spent the most of the day crying.

Also, on September 11, 2021, I reread Alice Walker’s *Falling Bodies* poem. I appreciated her perspective; there is another stanza in the poem about the possibility that the hijackers and pilots were holding hands:

**Those who wish  
To make  
A war  
Of this  
Will never believe  
It possible**



Looking back, I know that my worldview has not changed since I was a young adolescent and young adult. I still believe in what Marvin Gaye sang in 1971, “War is not the answer.” Butler and colleagues (2009) found that negatives changes in worldview were associated with maladjustment in a six-month follow-up; my worldview has remained positive over many decades.

In the last few years, I have had the benefit of learning about Dr. Ani Kalayjian’s perspectives on trauma and healing. The summer 2021 issue of *The Peace Psychologist* featured an interview with Ani Kalayjian. I have taught Dr. Kalayjian’s 7-Step Integrative Healing Model to my graduate students, and I have participated in the 7-Step Integrative Healing Model over Zoom. Although I agree that more research on her methods is needed, I have personally experienced, “why it is very important to heal first from the trauma, then be able to practice forgiveness, and then from there, generate new lessons which would be stepping stones for us to change our perspectives” (p. 19). I agree with Dr. Kalayjian that “the world is living in a very antiquated system where force, power, and weapons are used as opposed to using the wonderful mediation and conflict resolution techniques we have, in addition to forgiveness practices” (p. 19). I think that the poet Alice Walker would agree with Dr. Ani Kalayjian too.

# Personal Reflections on Peace

## *9/11 Revisited: Psychological Trauma, Personal Reflections, and Meaning-Making (continued)*

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# Global Peace Photo Award 2022

## CALL FOR PHOTOGRAPHS

*Do you love photography? Do you enjoy others' photographic efforts?*

*Does capturing a digital image—or one on film—stir you to creativity?*

If so, here's a chance to use **your passion towards peace in our world**, or enjoy others' such efforts. Mark down the 22 May 2022 submission deadline, and get 'clicking.' Would-be student or professional visual journalists might also check out these [grants](#) and [visual image award opportunities](#).

Photo by Laura Chouette on Unsplash



**The Global Peace Photo Award** was launched in 2013 as the Alfred Fried Photography Award to highlight the various facets of peacefulness in visual journalism. Winning images feature humans' positive side—empathy and those things worth keeping and celebrating: and most of all our shared need for beauty. This innovative Global Peace Photo Award was inspired by [1911 Nobel Peace Prize Laurettes Alfred Fried and Tobias Asser](#) who shared a single prize for their separate work. The Global Peace Photo Award echoes [Fried's grassroots journalistic efforts for peace](#) alongside [Asser's](#) grasp of international private law. An Austrian Jewish pacifist, Fried began his efforts for peace early (at age 15), and 13 years later co-founded the German peace movement. His forward-looking ideas prefigured a modern global organization of the type of the [League of Nations](#) and later the [United Nations](#) to assure worldwide peace.

Both professional and amateur photographers from around the globe whose images capture the things people are doing to create a peaceful world, including daily-life quests for goodness and beauty can enter for the prize. See the 2021 winners [here](#). The theme is open and there are no contest application fees. Read more specifics on submission criteria at <http://www.friedaward.com>. Submitted photographs which best convey an essence that humanity's future lies in peaceful coexistence earn the awards. The top five listed photographers are awarded the Alfred Fried Peace Medal. The Peace Image of the Year receives a prize of €10,000, is on display for one year at the Austrian Parliament, and is included in the permanent art collection of the Austrian Parliament. There is also a Children's Peace Image of the Year—see the 2021 winning photo “Lap of Love” by Aadhyaa Aravind from Shandar, India [here](#).

The Global Peace Photo Award is organized by the Austrian publishing house [Edition Lammerhuber](#) in partnership with a number of other entities. Individuals who are curious to know more about the ways journalism can promote peace might peruse the websites of the Global Peace Photo Award's journalistic and governmental partners: [Photographische Gesellschaft \(PHG\)](#), the [United Nations Educational, Scientific and Cultural Organization \(UNESCO\)](#), the [Austrian Parliament](#), the [Austrian Parliamentary Reporting Association](#), the [International Press Institute \(IPI\)](#), the [German Youth Photography Award](#), the [World Press Photo Foundation](#) and [POY LATAM](#) (celebrating more than ten years of recognizing excellence in documentary, journalistic and artistic photography in Latin America). Among these groups, the World Press Photo Foundation boasts its own [photo awards](#)—the next opportunity is for 2023 with deadlines at the end of 2022, and [POY LATAM extends prizes](#) across a wide variety of visual journalism categories, e.g., photography, film.

Read more about this Global Peace Photo Award opportunity at <http://www.friedaward.com>

**Deadline: 22 May 2022**

Website: <http://www.friedaward.com>

# Caldas University

## Manizales, Colombia

As global tensions surface, it's time to consider how to bolster your peace knowledge. Those curious about where to study—especially internationally—might check out <https://www.masterstudies.com> where you can browse thousands of graduate degrees from around the world. Knowledge about the dynamics of conflict and the methods of diplomacy learned in peace and conflict studies is applicable to several fields. Careers in government and international organizations can be positively impacted by the conflict management learned about in peace and conflict studies.

### **Master in Social Justice and Peace Building**

The master's degree in [Social Justice and Peacebuilding](#) at [Caldas University](#) in Manizales, Colombia aims to foster students' reflective thinking about theories of peace. As well, coursework is designed to support learners in generating and applying knowledge about social justice and peacebuilding processes. Such dynamics are viewed as specific to a region or country, and as essential to purposeful engagement within a society. This degree moreover encourages awareness of how organization, mobilization, and transformation yield avenues to peacebuilding with intention to increase social inclusion, improve democratic relations, and promote and sustain equity.

See information on Caldas University in the [World University Rankings](#).



*If you want peace, make peace...*

# First Person Reflections on International Solidarity Mobilization

*Cristina Jayme Montiel and Joshua Uyheng, Ateneo de Manila University*

International networks form an empowering space for peace psychologists to find interpersonal support and institutional solidarity around crisis eruptions. Participation in international networks of peace psychologists is marked by both shared ideals and global differences, which may enrich or perturb group action. During the COVID-19 pandemic, the need for such networks has taken on heightened urgency. Violent and authoritarian moves by governments around the world have advanced in the name of quelling the public health emergency. Under a blanket of viral risk, social movements to counter such efforts have likewise had to adapt to new contexts of repression by utilizing new strategies for solidarity and action.

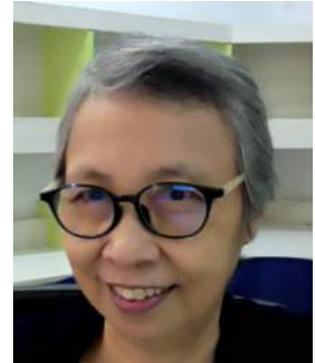
Events in Colombia this year spoke to these realities and challenges, as protests in April and May were met with what the United Nations has condemned as “excessive use of force” by government security officers, including mass arrests, tear gas, and reported cases of firing at civilians (Al Jazeera, 2021; Grattan & Faiola, 2021). Triggered by a government tax proposal criticized for hitting working-class Colombians hard during a pandemic, the protests saw tens of thousands march on the capital of Bogotá for days on end. Protestors demanded the proposal be withdrawn and better solutions enacted to address the ongoing crisis (Grattan, 2021).

In this article, we present brief reflections on some lessons we learned working with the International Network for Peace Psychology (INPP) in crafting a concerted response to the unfolding situation from peace psychologists and other academics around the world. Grounded in the essential efforts of the Inter-American Society of Psychology (SIP), the statement sought to move through the international media to incentivize local politicians and social leaders to act in the interests of peace.

Withdrawal of the bill ultimately came down to the collective action of the people of Colombia (BBC, 2021a). Yet underlying structural issues persist, triggering continued conflict (BBC, 2021b). Against this social backdrop, we share these ideas to shed light on how working together through the international network bolstered a global voice of support in calling for peace. These insights may inform future efforts as the world continues to roil in the turbulence of persistent and evolving crises, like the pandemic and beyond.

## Lesson # 1: Reinforcing Regional Leadership with Global Support

The social project was fueled by collaborative leadership. One key ingredient of the collective leadership can be traced to Dr. Wilson López López of the Pontificia Universidad Javeriana, located in Bogotá, Colombia. Wilson’s embeddedness in the political context was enhanced by his simultaneous social positions among (a) the global academic network of peace psychologists, having recently hosted the international symposium; (b) regional Spanish-speaking scholars in Latin America and Spain; and (c) social justice movements in Colombia.



**Cristina Jayme Montiel, PhD** is Professor Emeritus of peace/political psychology and has been with Ateneo de Manila University for more than 40 years. She was named an Academician of the National Academy of Science and Technology and received the 2010 Ralph White Lifetime Achievement Award from the American Psychological Association’s Peace Psychology Division. In 2016, she was also recognized by the Psychological Association of the Philippines as their Outstanding Psychologist. She has published around 100 peer-reviewed academic papers on topics like Mindanao peace building and a psychology of democratic transitions. She has also been a consultant for the Philippine government’s Commission on Human Rights, and the Office of the Presidential Adviser for the Peace Process.

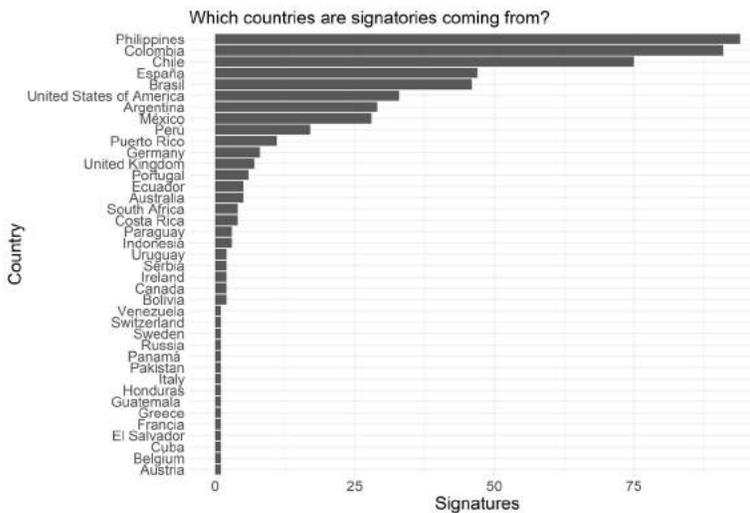


**Joshua Uyheng** is a PhD student in societal computing at Carnegie Mellon University. He holds degrees in mathematics and psychology from the Ateneo de Manila University. An associate editor of *The Peace Psychologist*, Josh may be contacted at [juyheng@cs.cmu.edu](mailto:juyheng@cs.cmu.edu) for story ideas or to feature your work.

**The International Network for Peace Psychology** consists of scholars, practitioners, and activists from around the world who are committed to promoting peace and social justice through their research and practice. More about INPP can be read at: <https://peace-psychology.weebly.com/>. The statement addressing the situation in Colombia can be read here: <https://www.scribd.com/document/512120542/global-call-for-peace-dialogue-in-colombia>.

*If you want peace, make peace...*

At different stages of the project, and for varying political goals, Wilson activated his connections with these groups. By linking with the INPP, Wilson’s leadership in advocating for peace in Colombia reached a wider audience beyond national borders, spanning over 500 signatories from 39 countries in 6 continents (see Figure 1). Yet it was also through Wilson’s leadership that the INPP’s international membership found a contextually sensitive direction through which to course their support. With Wilson’s on-the-ground understanding of the protests, the statement crafted could offer a practical and nuanced assessment of the situation and directions toward its resolution.



This two-way relationship points to valuable considerations for global collaborative efforts at peacemaking within particular contexts. As we see the world from varying vantage points, our work as peace psychologists within international networks thrives in spaces for mutual listening and respect for diverse political struggles. Especially for scholars in the Global South, whose voices may be doubly marginalized as advocates for peace in the local stage while also undermined broadly in the global stage, conscious efforts to bolster global support can be invaluable for local initiatives. As the roster of signatories further shows, international networks also activate a unique space for South-to-South fellowship, where scholars from other Global South countries can offer solidarity for shared regional struggles.

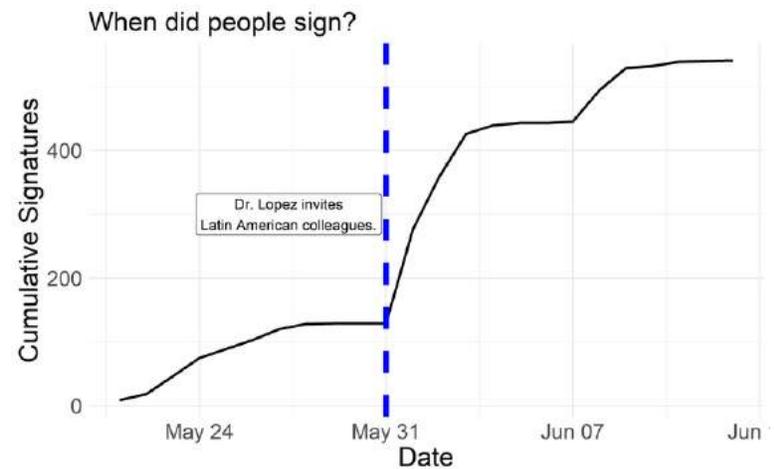
**Lesson # 2: Combining Professional Commitment with Interpersonal Care**

Working collaboratively with Wilson at the helm of envisioning and directing our work was neither motivated by nor made possible on a purely intellectual basis. Over email threads across various time zones, genuinely warm camaraderie animated exchanges between scholars at the INPP. Our empathy and concern was directed not only toward the socio-political upheavals in Colombia in the abstract, but also the very concrete welfare of Wilson and his loved ones. We spoke with worry

when conflicts spiked, and with relief and happiness when things took turns for the better.

From this standpoint, the network’s collaborative work was not limited to a transactional logic in which Wilson or the INPP dictated actions for the other. It was not a matter of simply distributing labor to accomplish an organizational task. Because of interpersonal affection, in the early stages when Wilson was coping with the local situation, the INPP stepped in to begin signature collection for the campaign through global contacts.

By the end of the month, when Wilson was able to get back on his feet, the existing infrastructure for expanding support for the petition was already in place and ready to mobilize with greater efficiency across his Latin American colleagues (see Figure 2). In a pandemic where social isolation is not just the norm but the necessity, personal care facilitated new pathways of closeness and solidarity, and a meeting of hearts and minds that ultimately kept the movement afloat to completion.



**Lesson # 3: Opening to Collaborations of Serendipity and Generosity**

Finally, under volatile conditions of social upheaval, it was crucial that our collaborations did well to sensitize not only to shifting constraints, but also novel possibilities. Given the uncertain nature of crises, it was impossible to organize our network in a preemptive manner against all forms of societal strain. Yet we learned that the international network offered a meaningful avenue for all of us from around the world to open up to unforeseen currents of generosity and creativity, and through these circuits, ignite sparks for action.

More senior members, for instance, found that they possessed unforeseen connections that would be vital for our mobilization. Others with prior experience in generating collective responses to violence took the helm in translating to English the original Spanish-language statement, allowing for a wider net of international signatories; mobilizing their own local networks of

*If you want peace, make peace...*

social scientists in various parts of the globe; and taking care to communicate encouragingly to the INPP group on a regular basis in order to buoy collective spirit. As we assembled to do our work, we saw that tactical usage of digital technologies could also accelerate our data processing faculties and make the signatory-collection process more efficient. To this end, our junior members played a necessary role with their technological savvy. This quick international mobilization of peace psychologists demonstrated cross hemisphere and cross generational team work to the max!

**Conclusion**

Ensuring the success of international networks of peace psychologists entails open and respectful communication and listening, strategic leveraging of intergenerational resources, and appreciating strategic calls, personalized stressors, and regional leaderships, especially of Global South partners. As the world and its conflicts grow increasingly interconnected, we hope these reflections offer some illumination for how peace psychologists may continue to work together in big and small ways toward achieving our shared purpose of peace.

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*Upcoming Section of "The Peace Psychologist"*

**Spirituality and Peace**

**Coordinated by Associate Editor, Anupriya Kukreja**

Spiritual and religious practices have always emphasized the role of compassion, love, and dialogue for maintaining harmonious and peaceful relationships in society. While each may have their own gods and doctrines, they also have their own prescribed methods for peacebuilding and conflict resolution. This section of The Peace Psychologist will hence take up one indigenous or spiritual practice each edition, and look at core Peacebuilding doctrines and ideas from it while translating how they can be applicable to real-life conflict resolution in the present day. The writer/ curator may choose one practice/ school of thought and write their own analysis, or recruit an expert from that faith tradition who can expand on that practice's peacebuilding doctrines.

**Call for papers**

We will be accepting 750-1500 word long pieces on the same. Email us at [rtreptow@email.fielding.edu](mailto:rtreptow@email.fielding.edu) to send in your pitch! Put Spirituality and Peace (Anupriya Kukreja) in the subject heading.

APA-Wide Peacework

# APA Apologizes

for Longstanding Contributions to Systemic Racism  
*Acknowledges failures, accepts responsibility, pledges change for psychology*

Friday, Oct. 29, 2021

WASHINGTON – As part of the nation’s historic reckoning on racism, the American Psychological Association has apologized to communities of color for its role – and the role of the discipline of psychology – in contributing to systemic racism. The association’s governing Council of Representatives adopted an apology at its meeting Oct. 29, acknowledging that APA “failed in its role leading the discipline of psychology, was complicit in contributing to systemic inequities, and hurt many through racism, racial discrimination, and denigration of communities of color, thereby falling short on its mission to benefit society and improve lives.”

“APA is profoundly sorry, accepts responsibility for, and owns the actions and inactions of APA itself, the discipline of psychology, and individual psychologists who stood as leaders for the organization and field,” the apology states. The resolution, which passed unanimously, acknowledges that “the governing body within APA should have apologized to people of color before today. APA, and many in psychology, have long considered such an apology, but failed to accept responsibility.”

The apology credits a broad cross-section of APA’s members, including elected and appointed leaders, for bringing the apology to communities of color to fruition. The effort included soliciting public comments and conducting listening sessions and surveys. The work was spearheaded by the APA Task Force on Strategies to Eradicate Racism, Discrimination, and Hate and its five-member Apology Advisory Subcommittee, composed of eminent psychologists who were chosen for their knowledge and expertise.

At the same meeting, the Council of Representatives adopted two additional resolutions, one delineating APA’s and psychology’s role going forward in dismantling systemic racism in the United States and the other pledging to work to advance health equity in psychology. The former directs APA’s CEO to develop a long-term plan to prioritize, operationalize and ensure accountability for achieving the goals identified in the resolution. This is to be presented to the Council by August 2022.

“For the first time, APA and American psychology are systematically and intentionally examining, acknowledging and charting a path forward to address their roles in perpetuating racism,” said APA President Jennifer F. Kelly, PhD. “These resolutions are just the first steps in a long process of reconciliation and healing. This important work will set the path for us to make real change and guide the association and psychology moving forward.”

In offering the apology for the harms committed, “APA acknowledges that recognition and apology only ring true when accompanied by action; by not only bringing awareness of the past into the present but in acting to ensure reconciliation, repair, and renewal,” the resolution states. “We stand committed to purposeful intervention, and to ensuring that APA, the field of psychology, and individual psychologists are leaders in benefiting society and improving lives.”

The three resolutions just adopted all build on *Harnessing Psychology to Combat Racism: Adopting a Uniform Definition and Understanding*, a resolution the Council passed in February 2021. That was a definitional resolution on racism that provided guidance to psychologists and APA to consider four levels of racism – internalized, interpersonal, institutional, and structural – in their efforts to counter racism within individuals and across societal systems. It also instructed APA to “undertake an analysis of psychology’s history, with the goal of understanding the harms that marginalized racial groups have experienced and the actions necessary to create a more equitable, diverse, and inclusive association, discipline, and society going forward.”

The three resolutions were accompanied by a chronology of the long history of psychology’s and APA’s harms to communities of color, which served as a resource to inform APA’s work on the apology and the path forward.

The American Psychological Association, in Washington, D.C., is the largest scientific and professional organization representing psychology in the United States. APA’s membership includes nearly 122,000 researchers, educators, clinicians, consultants and students. Through its divisions in 54 subfields of psychology and affiliations with 60 state, territorial and Canadian provincial associations, APA works to advance the creation, communication and application of psychological knowledge to benefit society and improve people’s lives.

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APA-Wide Peacework

## Op-Ed:

# A call for tangible solutions after APA's apology as a valid first step

*Disclaimer: This is not a shared sentiment of the members of APA Division 48. Instead, this is the response of one person deeply impacted by social injustice and a victim of many racial atrocities.*

We often center our attention on things where we can be the hero instead of the villain. Saving the earth from global warming, making peace with animals, and helping to find missing indigenous women are all notable acts of heroism. These services are needed but can be a distraction from addressing the heaviest topic of peace and reconciliation—racial injustice. When the latter issue arises, people feel a need to own the responsibility of the injustice, and it creates feelings of shame and discomfort. Sadly enough, the topic is also often presented in a way that calls for accountability.

Before we begin, you must please agree to suppress the implicit bias that will turn this insert from a plea to a complaint. I am not an angry black man, but I am hurt. In any domestic abuse situation, an apology is nothing without action. For the past centuries, raising awareness has been the basis of action. As a graduate student, I have dedicated my research to studying the psychology of racism for the purpose of designing tangible solutions. We can change lives and the APA community has the power to do so if it chooses.

An apology can be trendy. We don't want another trend; we want a change of mind for a change of quality of life. The field of psychology should consider persons' holding of implicit bias against and racial discrimination towards others as a mental health issue. The epistemology of skin representation is an essential study for research capable of changing systemic issues. The subtle actions of persons whose minds are programmed to fear are hurtful and upsetting. For example:

The tight grip and under tuck of a purse in passing a black man.  
The racial profiling of black people while transiting the streets of America.  
The moment of questioning the efficacy of a black person who was given a task and didn't believe they were qualified.

The list goes on, and the accountability lessens as the justification increases. The truth is, I am hurting on the inside and deeply impacted by the untreated dysthymia from a life of feeling devalued, unappreciated, unwanted, and ugly. But what is it about the color of skin that transmits a negative stimulus to the amygdala? What causes the cathartic response of violence and conflict when facing an injustice? This is how psychology can begin to heal the mental health of millions. This is how the APA community can assist.

The apology is a step in the right direction as far as the reformation of the education system. The apology, however, is nothing without direct comprehension of what the offense is. Black people in the US have always been viewed, perceived, portrayed, thought of, and once legally deemed as less than human. The shared societal mindset of the African American race is likely shared internationally through media mainstreaming. For that reason, an apology is a significant first step. This doesn't mean we are not grateful, nor should we spend too much time dwelling on the past. Honestly, I believe that no one should ever be held responsible for a history they did not create. However, you are accountable for the inclusive, equitable, diverse future of belonging we can design from our downfalls and mishaps. Let's learn from our mistakes to end the cyclic history of trendsetting initiatives without tangibility.

*"No one should ever be held responsible for a history they did not create. However, you are accountable for future of belonging we can design from our downfalls and mishaps"*



**Darryl Johnson, SSYB, CSM** is an MPsy Student at Southern New Hampshire University. He holds a BS in Information Technology. As an IBM certified Design Thinking Co-creator and Certified ScrumMaster, Darryl uses his technical skills to support the framework of tangible solutions towards racial equity. He was accepted as a member of the National Society of Leadership and Success (NSLS). In 2020, Darryl authored his first publication, *Reclamation*, an unedited, unapologetic, uncensored conversation on understanding how uncertainty divides humanity. In 2021, Darryl received an award for his work to end racism and bigotry, *The Path: An Agent of Change, Inc.* by the NSLS. He is currently the Executive Director of The Old Fourth Ward Business Association in Atlanta, GA, where he is an advocate for social equity and inclusion.

## A Tribute to Dr. Albert Bandura and His Contributions to Peace

Stephanie Miodus, M.A., M.Ed. & Frank Farley, Ph.D.

Dr. Albert Bandura died at the age of 95 on July 26, 2021. Bandura is most famously known in the public, particularly among those who have taken an introductory psychology course, for his Bobo doll experiments (Bandura et al., 1961), where he and his collaborators showed that children in nursery school imitated the aggression that adults displayed against the doll even when the model was no longer present. The findings from this study supported observational learning for aggression, or that children learn aggressive behaviors by observing/watching the aggressive behaviors of others. While the Bobo doll experiments focused on aggression, the implications of these findings are important for the field of peace psychology and moving towards a more peaceful society. By understanding that children imitate the aggression that they observe, it provided the opportunity to consider how to apply these findings as a way to potentially intervene on children's aggression through reducing their opportunities to observe aggression, and thus, aim to increase non-violent and peaceful interactions. Bandura took an active role in advocacy in this area and worked towards having his findings inform policy to improve society, including by testifying in front of congressional committees as well as the National Commission on the Causes and Prevention of Violence. In particular, during his testimonies, Bandura discussed the potential negative effects of media violence on children, where children might imitate the violence/aggression they viewed in the media, similar to them imitating the models in his experiments. His testimony led to change, including the Federal Trade Commission, deciding that children engaging in some risky behaviors (e.g., pounding each other in the head) was not acceptable in advertising.

Bandura's Bobo doll experiments and expertise on aggression are not the only ways he contributed to peace psychology. For example, Bandura also explored moral disengagement (e.g., Bandura, 1999; Bandura, 2016), the concept that people will disengage their typical moral self-sanctions for their own actions that cause harm in order to remain at peace with themselves. Bandura explored moral disengagement in a variety of areas from the corporate world (White et al., 2009) to terrorism (Bandura, 2004). While moral disengagement may help people achieve inner peace, it does not contribute to a more peaceful world if individuals are engaged in harmful practices and have come to accept their actions as acceptable rather than acknowledge the harm they caused. Thus, Bandura (1999) suggested that "humane personal standards" are necessary for a civil society but that it was not sufficient to only address the issue of moral behaviors on the individual level. Based on his work, Bandura (1999) called for a movement towards peace on a systems level, particularly addressing the need for "safeguards built into social systems that uphold compassionate behavior and renounce cruelty." Bandura has left a lasting legacy on the field with his significant contributions to engaging in peace, as well as his impact on those who knew him.

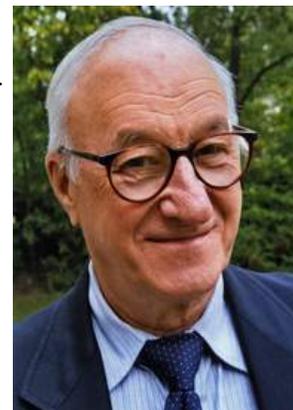
In addition to Bandura's contributions to peace behavior via concepts like moral disengagement and the role of modeling and media in aggressiveness, he articulated broad concepts that can be seen as underpinnings to peace. One is his pioneering works on social learning, where he placed the powerful concept of learning into a social framework which fits well the fundamental need in the development of peacefulness for social reference, connectedness, and communication. Another broad relevant concept in his work was the idea of agency, of agentic motivation, of self-efficacy, believing that one can influence things in one's life, that we can change the world, an obvious requirement in any attempts at peace, and peace activism, and a factor often missing in peoples' fatalistic sense that peace is often unattainable. It is a quality particularly important in a democracy, where social/political change often happens at the ballot box where agentic motivation is a key factor.

Bandura was a polymath with exceptionally broad interests and capabilities. The second author herein knew him well personally (Farley, 2021). Both were born and raised in Alberta, Canada, but a few miles apart, and both emigrated to America, along the way being separately elected Presidents of the American Psychological Association, only meeting and becoming friends when active in that Association. The extreme gun violence in America was a concern in interactions between the two against the very low and little understood incidence in Canada. It is noted here that Bandura received the highest honor in both countries afforded a scholar/scientist, the National Medal of Science in the U.S., and the Order of Canada in Canada.

Any full accounting of the psychology and promotion of peace will necessarily involve some or many of the ideas of this fine scholar, Albert Bandura.

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Source: Albert Bandura. This file is licensed under the [Creative Commons Attribution-Share Alike 4.0 International](#) license.

*Peace The World 'Round*

*Data gathered by Robin Lynn Treptow*

# International Peace Conferences

Note: This article gives readers a flavor of peace conferences around the globe for scholars, activists, and others passionate for harmonious living among all peoples.

Do you have in mind to travel the world while connecting with peacemakers, scholars, and anyone of good will who is interested in promoting peace? Or perhaps you just want to pick up some new peacemaking skills. Have a go at these virtual and in person conferences, and online course opportunities.

The first virtual conference is in Bali, Indonesia in July of this year: the [International Conference on Peacemaking and Peace Psychology](#) posted by The World Academy of Science, Engineering and Technology. While the call for abstracts has come and gone, registration for listener attendance remains open. The conference “aims to bring together leading academic scientists, researchers and research scholars to exchange and share their experiences and research results on all aspects of Peacemaking and Peace Psychology. It also provides a premier interdisciplinary platform for researchers, practitioners and educators to present and discuss the most recent innovations, trends, and concerns as well as practical challenges encountered and solutions adopted in the fields of Peacemaking and Peace Psychology.” Once you register, you can sign up to [volunteer](#), [attend \(listen\)](#), and even [sponsor or exhibit](#) your peace wares.

Here are a few of the dozens of papers you can pay a small fee to download and read. See others at [International Conference on Peacemaking and Peace Psychology](#):

1. Implication of Taliban’s Recent Relationship with Neighboring Countries and Its Impact on the Current Peace Process by Lutfurahman Aftab
2. The Conduct of Laundering Money through Transport of Cash in the Middle East and North Africa Region by Haytham Yassine
3. Common Sense Leadership in the Example of Turkish Political Leader Devlet Bahçeli by B. Gültekin & T. Gültekin
4. Identifying Common Behavioural Traits of Lone-Wolves in Recent Terrorist Attacks in Europe by Khaled M. Khan & Armstrong Nhlabatsi
5. Great Powers’ Proxy Wars in Middle East and Difficulty in Transition from Cold War to Cold Peace by Arash Sharghi & Irina Dotu

Global Campaign for Peace Education (<https://www.peace-ed-campaign.org/calendar/>) Most courses are free, and last just a few weeks.

CONAPP ([Consortium of North American Peace Programs](#))

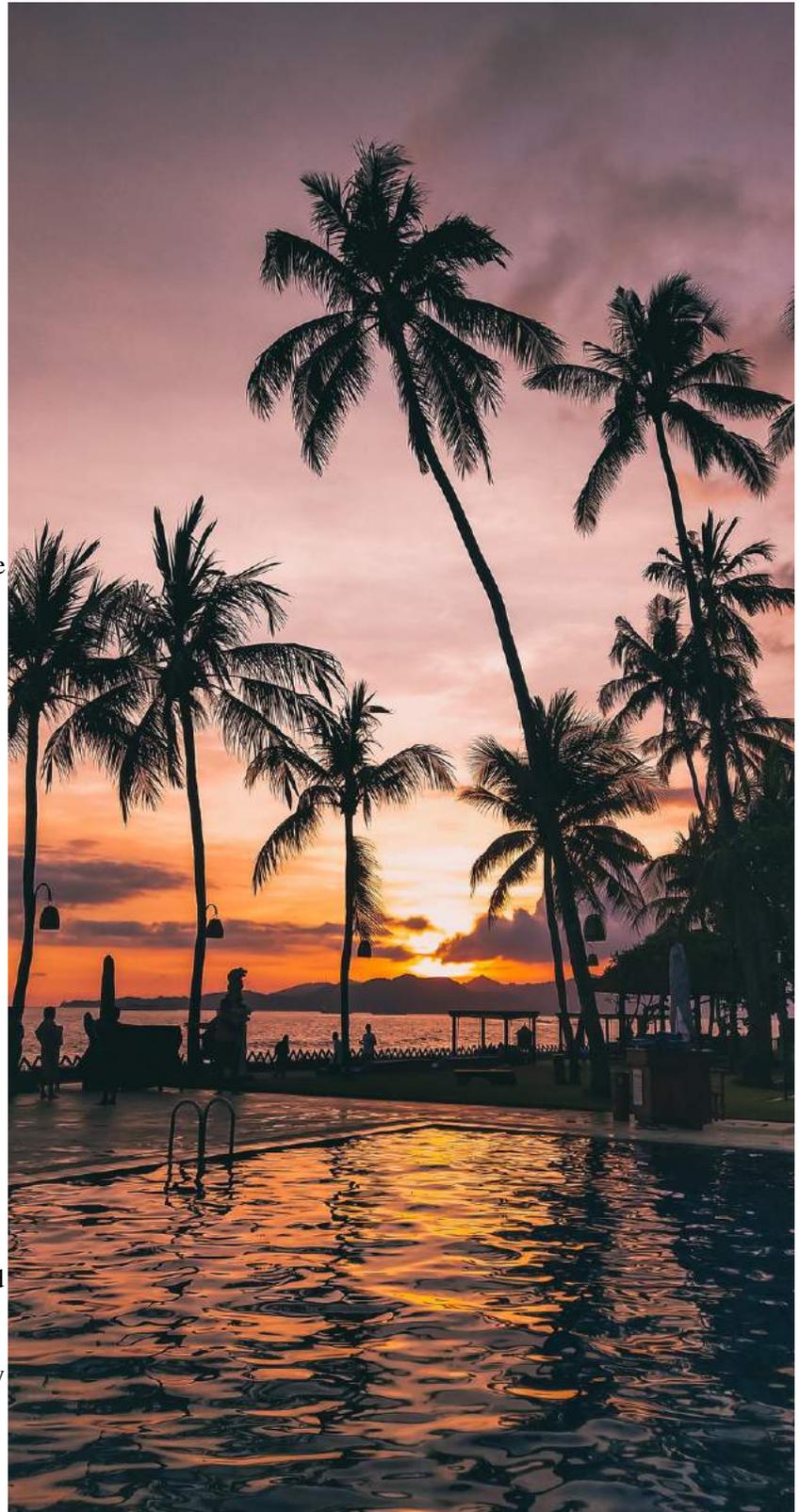


Photo by Muhammad Novrijal on Unsplash

*Peace The World 'Round*  
**Peace Education in Colombia: Hope, Challenges, and Lessons**  
*By: Gabriel Velez & Fabio Idrobo*

Colombia has long made international news headlines and been depicted in popular media for its violence. Many outside of Colombia may know it for the burning of its capital following the assassination of a populist presidential candidate in 1948, for Pablo Escobar's legendary power as a drug kingpin, for the international trade in cocaine and marijuana, for its multiple armed revolutionary groups, or millions of victims of the armed conflict and internally displaced peoples.

During the 2010s, however, the political situation changed in Colombia, opening up the possibility for peace. Then-president Juan Manuel Santos (2010-2018) engaged in a year-long peace process with the oldest and most prolific armed revolutionary group, the FARC-EP. Held in Havana, the international community supported and lauded the talks. The parties discussed not simply how the FARC-EP could lay down arms and re-integrate, but also issues of land distribution, rural economies, stemming the drug trade, crop-substitution, political participation, and gender and racial equality. The peace process was not restricted to Havana; the government concurrently engaged in building support and peace across the whole of Colombian society. One key element of these efforts was Law 1732 in 2014, which mandated the incorporation of peace education at all levels of schooling. The law provided a broad definition of peace education, allowing institutions to meet their obligations by addressing one of twelve themes, ranging from Sustainable Use of Resources to Political Participation and Conflict Resolution (Chaux & Velásquez, 2016). Still, the law's impact was varied and unclear. The nature and depth of children's exposure to peace education varied widely due to the decentralized nature of the Colombian school system, the broad challenges to education (amid uncertainty and continued violence), the lack of state presence, and the demise of internationally supported programs such as "Paz a La Joven."

Over half a decade from the establishment of the peace education law and the 2016-signing of peace accords between the government and the FARC-EP, Colombia faces numerous challenges to becoming a peaceful, post-conflict society. Many armed actors did not demobilize or have remobilized. Criminal groups operate in urban and rural contexts, often with impunity. The current president, Ivan Duque, ran against the peace deal and undermined its implementation. At alarming rates, human rights workers and social justice advocates have been targeted and killed (Miranda-López, 2020). These challenges are extensive and multifaceted, and their reverberations influence the lives and development of young people.

The Colombian situation makes clear how an attempt to educate in ways that promote peace-building and peaceful identities amongst young people must be attentive to sociopolitical contexts and dynamics. It provides insights and lessons touching on key questions for the field: what is the role of peace education in societal transformations; how can the psychosocial influence of peace education be understood as embedded within political and societal contexts; and what happens to individual and collective psychologies when structural conditions and political dynamics impede efforts to promote peace through education?

### **The Peace Education Context**

To a degree, the Colombian experience speaks to the power of peace education as a collective movement that can harness young people's psychosocial development and community connections to build cultures of peace. One example of peace education as a collective movement in Colombia is Educapaz, a coalition focused on supporting best practices and development of education with an eye toward promoting peace across school, community, political, and nonprofit sectors. Their work emerged from the peace process and involves supporting programming, evaluation and development, specifically reaching communities most affected by the Colombian armed conflict. To provide a current sense of the state of peace education in Colombia, we spoke with Oscar Sanchez, Director of Educapaz.

Mr. Sanchez highlighted that the peace process, accords, and peace education law have generated a movement in Colombia. The formal recognition of the role of education in building peace has led to the proliferation of curriculum resources, as well as the development of networks of educators, communities, and some civil society organizations working on these issues. The basis of this work is access and opportunity: Mr. Sanchez noted that in a country with stark inequality and injustice, "the absence of opportunities ends in a pipeline for the factories of war." As an example, he described the state of psychosocial support in schools. This work is often the solitary role of one or two female professionals handling a wide array of issues for hundreds of students and their families, including conflict in classrooms and schools, social and emotional learning, and mental health. In rural areas, there is seldom even a professional in this role due to lack of access, low pay, and poor working conditions. At the same time, as multiple theorists and empirical research have demonstrated, the success of peace education and peacebuilding is integrally tied to the areas of life this work touches (e.g., Davidson, Waldo, & Adams, 2006). To address this issue, Mr. Sanchez argues that the Colombian state must reform traditional education models and provide resources and support to build this psychosocial support out into a collective endeavor. To date, such comprehensive intervention has not occurred.

As one major obstacle in the Colombian context, Mr. Sanchez highlighted the disconnect between those authentically and deeply engaged in the work of peace education on the one hand, and the public policy in this area on the other. He noted that politicians and policy makers driving the peace education law, who are mostly based in the capital city of Bogotá, were generally disconnected from the realities of educators' efforts in conflict-affected areas. These gaps also meant that implementation was insufficient to motivate and push peace education in contexts where educators were less willing to engage in this work. As Mr. Sanchez stated, it is "a solid national movement with a number of actors, but it continues to be a minority [concern] and public policy is disconnected from them." These issues began with the peace education law itself and, according to Mr. Sanchez, the removed perspective and erratic implementation of those driving it. At its core, the law is ambiguous, often received as just another hurdle to clear, and with minimal oversight or follow up. Still, Mr. Sanchez believes that the work that is being done in communities across Colombia demonstrates that schools can reduce violence in the social contexts in which they are embedded. It is a movement still at the margins—or in Mr. Sanchez's words, "there are beautiful flowers, but no garden"—but there is hope. And, ultimately, "if we want to end the culture of violence, something must be done with the education system."

### **A Civil Society Example: Fundación Para La Reconciliación**

Beyond the K-12 setting, numerous Colombian nonprofits are engaged in running peace education programs. One example is the Fundación Para la Reconciliación (FPR), whose work is guided by psychological frameworks for promoting wellbeing through forgiveness and reconciliation. One of their programs, the School's for Forgiveness and Reconciliation (ES.PE.RE), addresses the need to promote a culture of peace, with particular focus on vulnerable populations and individuals exposed to political and chronically endemic violence (e.g., victims of the armed conflict). An integral part of their program is for participants to discuss and understand the need to accept a restorative justice system as part of a reconciliation process. They do so by conducting a 40-hour peace education program where participants collectively share experiences through ludic exercises that can transform anger, wishes of retaliation and vengeance into a willingness to engage in compassion (empathy) for the offenders and restore lost links within their community. The schools have been active for more than 20 years in 21 countries. Approximately 90,000 participants have attended the workshops in the most remote areas of Colombia, in regions unattended by state governmental agencies, and riddled with political violence.

## Exploring Young People's Responses

Beyond this organizational perspective, another approach to evaluating the impact of K-12 peace education programming in Colombia is through the responses and reactions of the young people themselves. No current national system is in place for a broader analysis of their perspectives or outcomes, and the mandate itself only requires schools to report how they are fulfilling it, with little attention to its actual impact.

There have been some studies, however, including one of the authors' (Velez), that have sought to capture the psychological processing and responses of students. Velez's broad project drew on extensive interviews with adolescents across the country to define a developmental model for young people's engagement in peace building. One part of this project explored adolescents' responses to the Colombian Ministry of Education's suggested approach to peace education. A recent article in *Peace & Conflict: The Journal of Peace Psychology* on this work highlighted a focus on action; young Colombians saw information learned in the classroom as a foundation for contributing to peace. In this vein, they highlighted the need to connect in-classroom learning about peace with everyday contexts and peace building opportunities beyond the classroom (Velez, 2021). Participants were attentive to how peace education did or did not connect with their lived realities and identities (i.e., their understanding of their own agency and ability to promote peace). These findings support a critical peace education approach, as it provides tools and frameworks for students to engage with systemic and societal forces inhibiting peace (Bajaj, 2008, 2015).

## Looking Forward

Peace psychologists across the world contribute to developing, understanding, and evaluating peace education programs (Velez & Gerstein, 2021). The case of Colombia is no different. Numerous psychologists, international and local to Colombia, have worked to support the efforts to broadly build a culture of peace in Colombia. This current article only touches on the extent and depth of the Colombian context, providing a brief, general overview of peace education in Colombia, with some insights into its impact, various actors, and their perspectives. One takeaway is how the complexity of political and social dynamics can interrupt peace education and peace building efforts, which are inherently embedded within such systems. Young people are not just passive receptacles; young people base their interpretation and response to peace education from their understanding of themselves and their societies. Changing political priorities impact the implementation and development of effective practices and programs. Beyond school-based programs, other peace education work can focus on promoting psychosocial healing and reconciliation to lay interpersonal groundwork for cultures of peace.

The larger struggle to cement peace in Colombia also speaks to the extensive obstacles; problematic structures, institutions, and systems can inhibit effective practices and accountability. Another difficulty is the state of the education system more generally in Colombia, which shares similarities with other global contexts of violence and extended warfare. The country ranks near the bottom of the 38 countries in the Organization for Economic Co-operation and Development (OECD) on a number of measures, including educational attainment, expectancy, and international standardized tests (OECD, 2021). Furthermore, stark inequalities mark the Colombian education system, as rural and conflict affected areas lack resources, infrastructure, and stability (e.g., Fergusson, 2019; Gamboa & Londoño, 2015). These dynamics when combined with other obstacles like the drug trade may constitute some of the underlying drivers of violence and thus continue to undermine efforts at peacebuilding.

Even amid such challenges, Educapaz, FPR, and others strive to build cultures of peace through education. The international community of peace psychologists can learn from them and their work, and there are many opportunities to contribute to these efforts. In line with the oft used saying *un grano de arena* (a grain of sand), the small success and contributions may be the planting of seeds that will flourish further in Colombia and beyond.



**Gabriel Velez** is an assistant professor and developmental psychologist in the Department of Educational Policy and Leadership (EDPL) in the College of Education at Marquette University. Dr. Velez studies identity development in adolescents, particularly in relation to citizenship, human rights, and peace, including young people's understandings and responses to peace education and restorative practices in their schools. He is an associate editor for *Peace and Conflict: The Journal of Peace Psychology* and *Journal of Adolescent Research*.

A detailed listing of his work can be found at

<https://marquette.academia.edu/GabrielVelez>, and he can also be followed on Twitter at @GabrielMVelez or contacted via email at [gabriel.velez@marquette.edu](mailto:gabriel.velez@marquette.edu).



**Fabio Idrobo** is a research associate in the Population Health Division at Fundación Santa Fe de Bogotá, an adjunct faculty at the School of Medicine at the Universidad de Los Andes (Bogotá, Colombia) and the Department of Psychological and Brain Sciences at Boston University (USA). His research centers on implementing mental health programs for vulnerable populations and victims of the Colombian armed conflict. He currently works on projects funded by the UKRI-Minciencias to generate knowledge to foster sustainable peace in Colombia and other post-conflict countries.

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Spirituality & Peace

**Geography, Psychology, Music, and Spirituality: A Glimpse of Dasein in the Uttarakhand Himalayas**

by Vineet Gairola , Ph.D. student at IIT Guwhati



*Figure 1: dhol in the Rājrajeshwarī Devī Temple of Kandara Village of Rudraprayag district, Garhwal Himalayas, Uttarakhand. As I played the rhythm through dhol with damauñ, which is usually played by the lady sitting near me, the pujari of the devī got possessed, along with dāsi devī, and bhutyor devtā. Music of dhol-damauñ and divine possession are intricately linked to each other. The sound makes the deities dance (Gairola, 2019).*

*If the devī-devtās do not participate in the worship through divine embodiment, it is considered inauspicious. When the deities come and there is possession, enchanting rhythms of dhol-damauñ, and sounds of bhañkora add to the spiritual ambience. People from the community ask the deity to solve problems related to family, injustice, employment, education, any dispute, their own health, etc. to which the deity answers and addresses their concerns. In such ways, matters of everyday living are addressed where resolution of conflicts take place at a psychosocial level.*

Picture provided by Vineet

Being closely associated with the Himalayas, my artistic and musical sensibilities as a dancer, musician, and psychologist have translated into every sphere of my life. I am the first Indian to receive the Stephen Mitchell Award 2021 from the Society for Psychoanalysis and Psychoanalytic Psychology (Division 39) of the American Psychological Association (APA) for my paper titled “On Wilfred R. Bion’s Way of Being: Linking Truth, Thought, and Nostalgia.” In this paper, I elucidated the mystical and musical elements of Wilfred Bion’s thinking, who was a renowned psychoanalyst and worked extensively with patients who suffered from psychosis.

This paper also tells me that working on understanding the link between consciousness, mysticism, music, and esoteric experiences can bring new ideas and perspectives to life in a palpable manner (Gairola, 2021a). I am also the winner of the Psychoanalytic Research Exceptional Contribution Award from the International Psychoanalytical Association for my paper titled “Bhagavad Gita and Psychotherapy: A Cure for Soul?” where I wrote about music and psychological therapy between Krishna and Arjuna (Gairola & Mishra, 2022). In the middle of the Kurukshetra war, Arjuna’s conflict resolution journey begins.

Recently, my Ph.D. research proposal, which is about exploring the spiritual and mystical practices of the Uttarakhand Himalayas, received the Student Research Award 2021 from the Society for the Psychology of Religion and Spirituality (Division 36) of the APA.

I was able to bring this area to the field of academic psychological research by reading Carl Jung’s *Man and His Symbols* (Jung & Franz, 1964) in 2016. During my extensive fieldwork in the central Himalayas for my master’s degree, I attempted to trace the link between music and possession. With the help of ethnography, participant observation, semi-structured interviews, and extensive field recordings, I was able to extend Carl Jung’s concept of archetypes to music. I proposed the possibility of a collective sonic unconscious. My research was the first-ever psychological study of the ‘supernatural’ phenomena seen in the Uttarakhand Himalayas. I wrote a paper based on my master’s thesis titled “Significance of Archetypal Sounds: Exploring the Mystical Practices of the Uttarakhand Himalayas,” which has been selected for presentation at the upcoming congress of the International Association for Analytical Psychology (IAAP) in Buenos Aires in 2022.

## Spirituality & Peace

Uttarakhand, one of the parts of the Central Himalayan region, is referred to as *dev bhūmī*, or “land of the Gods”. The entire mountainous topography of this region is said to be the home of numerous local deities, some of which are forms of pan-Hindu gods and goddesses, mostly having their own unique narratives which are remembered, repeated, and worked through by both the Garhwali and Kumaoni community of the Uttarakhand region. The topography provides a distinct kind of environment with its own specific psychic structures. In naming many rocks, trees, high altitudes, mountains, rivers, a specific part in a village, a place for ancestral gods, etc. is making what Bollas suggests, “...a wider and denser universe of personal meaning” (Bollas, 2009, p. 36). As the people of the Garhwal Himalayas pay reverence to the forests, rivers, places of high altitude, specific regions in villages, they are also considered as places where deities reside. In the intimacy of everyday life, the deities are sought for protection, security, blessings, and justice.

Rhythmic music of *dhol-damauñ* (see figure 1) and various other instruments like *huṛki thālī*, *ḍauñr-thālī*, and *Bhañkorā* play a pivotal role in the daily lives of the people of the entire community, and in the mystical traditions of the Uttarakhand Himalayas. Each event has its music played through *dhol-damauñ*, which is played beforehand, in the midst of, and after each critical activity that surrounds the aspects of life and death. There is a “psycho-musical” element, that is a potent force in the inner worlds of people. Often, the cultural and clinical speak to each other (Gairola, 2021b). There are auspicious, shamanistic, and recreational functions of music in the Himalayan culture which are overtly or covertly therapeutic in nature (Chandola, 1977).

Malik (2010) opens up the perspective of social justice, not through the classical textual inscriptions but through the “folk” deity named *Goludev*. He asks one to think, “what does it mean to imagine temples as legal courts?” (Malik, 2010, p. 207) and “In what ways do rituals of divine embodiment (or “possession”) enact and articulate concepts of social justice?” (Malik, 2010, p. 207). This assists one to dive deeper into the “intimate connection” (Malinowski, 2011) between mythology, the sacred, and the practice of *jāgar* (to awake deities), everyday activities, and social organization.

The ground of cultural experiencing can be understood through Donald Winnicott, an object-relational psychoanalyst who gave the concept of “transitional space”, which is “unchallenged in respect of its belonging to inner or external (shared) reality, constitutes the greater part of the infant’s experience and throughout life is retained in the intense experiencing that belongs to arts, and to religion and to imaginative living, and to creative scientific work” (Winnicott, 1971, p. 14). The liminal space between the inner world of the people belonging to the Garhwal Himalayas and the outer environment which empathizes this inner psychological makeup is what brings potency to the rituals and practices which are conducted in everyday lived presences of the Garhwali community.

My aim is to go to the field and re-live the lifestyle of the people of Uttarakhand with them and with that re-live, rethink, and renew how the psychosocial world is conceptualized at an intersection of mystical, esoteric, and ‘supernatural’ practices. The concern is not about interpreting the results within the prevailing paradigm, rather it is about doing studies that address the basic issues that challenged it. I am rebellious enough to reclaim psychology’s original endeavor which is *psyche logos*—the study of the soul.



## Spirituality & Peace



**Author Bio:** *Vineet Gairola* ([vineetworkz@gmail.com](mailto:vineetworkz@gmail.com)) is a Ph.D. Scholar in Psychology at the Department of Liberal Arts, Indian Institute of Technology, Hyderabad. He has been researching ritual practices and worship in the Garhwal Himalayas for more than four years. He is primarily interested in documenting spiritual and mystical experiences, including divine possession seen at various temple sites and places of spiritual significance. For his Ph.D., he examines various ritual practices involving gods and goddesses (*devī-devtās*) and how the spiritual and divine element is entwined in the daily lives of communities. He is a recipient of the Stephen Mitchell Award by the American Psychological Association (Division 39), the Psychoanalytic Research Exceptional Contribution Award by the International Psychoanalytical Association (IPA), the Student Research Award 2021 from the Society for the Psychology of Religion and Spirituality (Division 36 of the APA), and Asian Student Membership Scholarship from the Association for Nepal and Himalayan Studies (ANHS).

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## *Art & Poetry for Peace:*

World renowned Iraqi cellist, Karim Wasfi, presents music as an act of peaceful resistance and a path for transforming conflict.

*by Kisane Prutton*



Image reproduced by kind permission of Asia Society <https://asiasociety.org/>

This now iconic image, of Karim Wafi, challenges the rubric that peace is achieved through the military might of war. World renowned Iraqi cellist, lead conductor of the Iraqi Orchestra, and founder of Peace Through Arts, Karim Wasfi, deploys music to instil peace. Through acts of peace and building community, Karim defies terrorists and their terrorist mission to instil fear. Performing at the sites of bomb blasts, Karim uses music to unite onlookers. As he reflects eloquently in his interview, “Music reaches the deepest level of the human psyche, resonating at the collective level of shared suffering and shared hope. The embodied aesthetic of music creates connection and community, transcending fear if only during those fleeting moments”.



Karim does not work alone in his mission to transform conflict. He seeks collaborations and a critical mass to mobilise change. Karim worked with the Mosul City Fine Arts Institute, for example, in 2017 when the Christian-majority city of Garaqoush, near Mosul, was devastated during the expulsion of ISIS. Karim and the institute responded by rallying a programme of public performances throughout Mosul. Musicians across the city took part, many of whom were traumatized and some of whom were also refugees. Karim’s commitment to peace is evidenced not just through his public acts of peaceful resistance but through his investment in education. In 2001 Karim founded Peace Through Arts in Bagdad, its purpose to use musical education to bridge the cultural rifts caused by political instability. Peace Through

Art teaches young men and women how to play instruments and make music, creating sustained cultural, political and social change. The Peace Through Arts program works on many levels: *therapeutic*: promoting healing for those traumatised through conflict; *cultural change*: fostering social cohesion at a societal level, combatting discrimination through inclusivity; *education*: training musicians and their trainers, and preventing extremism by demonstrating alternative ways to build peace; *reconciliation*: facilitating societal engagement and social cohesion through intercultural activities, building interfaith understanding. The focus is on investing in the youth of today - the future leaders of tomorrow’s Iraq,



Images reproduced by kind permission of Geneva Peacebuilding Platform <https://www.gppplatform.ch/> Filmed on location in Mosul, during Geneva Peace Week.

For more information on Karim Wasfi’s work, and to support opportunities for scholarships through Peace Through Arts, please visit <http://karimwasfi.com/> .

See examples of Karim’s work: <https://www.youtube.com/watch?v=4ysRpe0BbuE>

Contact Karim via twitter @MAESTROKW facebook @KWCFM Karim Wasfi Center For Creativity - Peace Through Arts Foundation

## Book Review & Interview with the Editors

### *Contextual Social Psychology: A Conversation With Dr. Thomas Pettigrew*

By Anupriya Kukreja

Social psychology research is at the backbone of peace psychology work at scale. Looking at group behaviour contextually is what makes practical endeavours in peace psychology more evidence based and hence effective. In order to design interventions that aim at peace between communities, it is important to know what traits, histories, and contexts in those communities trigger conflicts.

Dr. Thomas Pettigrew has been a tenured Professor and distinguished Social Psychologist for over 70 years. I read his latest book “Contextual Social Psychology” to review for *the Peace Psychologist*. Due to Dr. Pettigrew’s years of experience, the book comes across as a mix of an extensive literature review as well as a memoir of his research career. With a solid foundation of long-term observation and empirical research, there is no better person to document, assess and analyze the evolution of social psychology as a field, and argue for why placing it contextually is important.

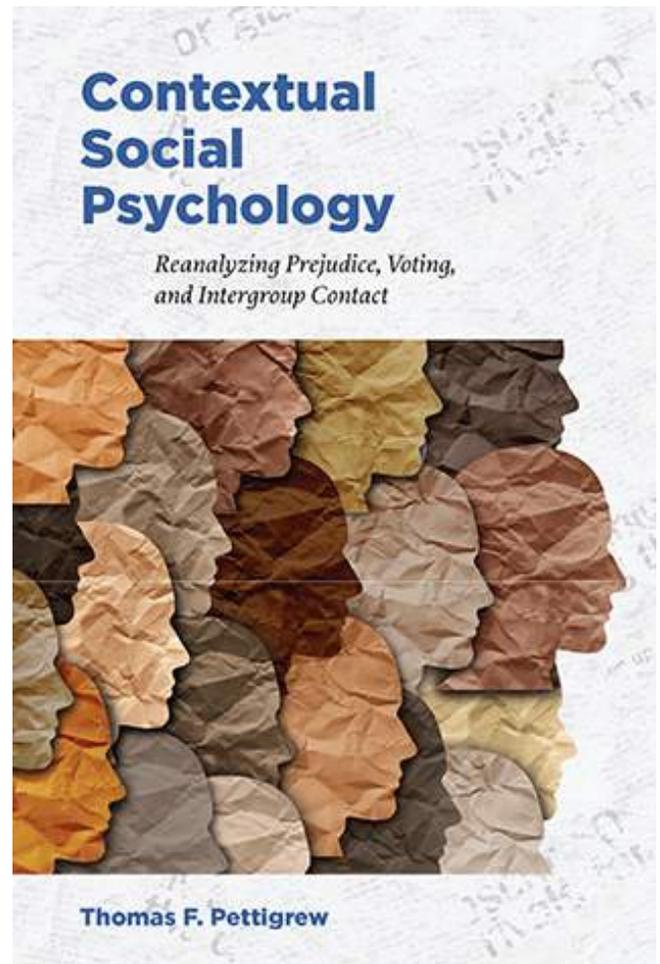
Interdisciplinarity being at the centre of the book, he advocates for socially, culturally and politically conscious research that places human behaviour in its context, rather than independent silos. With robust examples and comprehensive assessment of each variable, Dr. Pettigrew chooses to go deeper into authoritarianism, prejudice, and relative deprivation. He shares his excitement for several research advancements when it comes to methodology, statistics and technology that can facilitate contextual social research with even more ease.

A deeply detailed book, it quotes several examples from other countries like India, Germany, Nigeria etc. In this interview, I attempted to ask Dr. Pettigrew about aspects of the book that stood out the most for me. Towards the end, he concludes by talking about the importance of traveling, understanding different cultures, and his new concept of “deprovincialization”- values that we so often emphasize in the Peace Psychology discipline.

The interview has been edited for length and clarity.

**Anupriya:** Can you take me through the process of writing this book? For example, when did you start writing it? Who commissioned it, and how long did it take for you to complete it?

**Pettigrew:** During the last month of her life, my wife urged me to write the book, so, in a sense, it was commissioned by her. She had always edited all my writing. I started writing the book in October 2018 and didn't finish it till January 2020. So it's a little over a year and a quarter. I wrote it almost full time as I'm retired now. I stayed at it day after day and it took me a lot of time. Hemingway, a great author, once said “It's a good day if you've written 500 good words”. There are a couple 100,000 in this one so I think it worked out.



**A:** Did writing this book feel like an exercise of writing an autobiography or a memoir? Documenting your life’s academic observations from your own work to the work of your colleagues- how much would you say was memory versus fresh research?

**P:** Chapter Two is a kind of autobiography. However, the rest of it comes from my work over the years. It was both, of course, but it is really hard for me to judge. As you get older, your memory gets worse, particularly for short-term memory, but long-term memory is pretty good. And so I was able to remember all the things, but I also used Google and other devices to cough up, particularly modern research, new research, and there are more than 800 references. I'm a big believer in references and science building on itself. So I don't know how I could have done it without Google Scholar.

**A: You've seen the evolution of the field of psychology from what it was to what it is today. You even mentioned the several crises of psychology- which was to establish itself as a relevant field initially and later on about replicability and methodology. a) Do you think there's a "new school" and old school of social psychology research- a sort of generational gap? For example, you mentioned Dr. Paluk's high bar for the intergroup contact theory studies, like feature random assignment of subjects and delayed outcome measures for application. b) What do you think is the next crisis?**

**P:** I think the main thing is that the rigor and particularly statistical sophistication has improved enormously. Over the seventy years I've been in the field, that attack on contact theory, I think, was poorly rejected. I'm afraid she and her colleagues weren't in control of the literature. They made statements that were flatly wrong, as I point out in the book. But I don't think there's a big generational difference within social psychology, other than more competent research designs and statistics. To make that argument, I'm particularly excited about how multi level analysis allows you to do exactly what contextual social psychology needs.

Yeah, actually I argue in the book that each crisis actually lead to improvements. but they were also overdrawn and exaggerated. Each generation comes along and wants to be different. But, in general, I think improvements came, or both of those. I didn't want to call them crises. But, whatever you call them, I think they lead to some improvements. And, I would expect things like that reoccur, but I'm not sure what the next so-called crisis will be. There'll be more interest in investing in logical and structural things at the lowest level. And, that's not my specialty. But, all the new methods coming in showing actually bring connections with certain personality types, even with prejudice and so forth.

**A: You referenced the International Society for political psychology a few times. It's a fascinating sub field. How do you see the field growing further? And who do you see it attracting the most amount of interest from- election campaigners, party workers, policy makers, or university departments and academics?**

**P:** Well, I don't think social psychologists are very good at getting our ideas across to the political domain. To tell you the truth, I wish we were better at this. But, I hope that's going to be an area that develops. Additionally, as you see in the book, I argued that if we had contextual, social psych, and in this case, contextual, and political psychology, we would, I think, be able to influence policymakers better, because they work at a structural level, for the most part. We don't tend to work at the micro and meso levels. And, if we had contextual knowledge I think we could put our findings in a way that would make sense to policymakers and make it easier for them to use our insights. But, if you're interested in political psychology, you definitely want to read [Left and Right by Jost](#). It's the best thing I've ever read for political psychology, I think it'll set up the field and structure it.

**A: You mention in the book while talking about authoritarianism that many right wing scholars insist that the left can also be authoritarian, but evidence shows that they are not nearly as much. There has also been an upsurge of right wing complaints on university campuses surrounding them not having enough academic representation intellectually, especially in India. Going forward, how do you see academia being impacted by this partisan bias?**

**P:** Well, in the US and it's also true in India, the right wing is more powerful than it's been for a very long time, and is threatening academia and freedom to express yourself and research. In Florida right now they've passed a law to keep the faculty of the university from testifying in court, because they didn't want them to do it, which almost is a pure case of attacking academic freedom. So far, I don't see it having affected American social psychology very much yet. That's not to say it won't happen, or couldn't in the future. But, as you saw in the last chapter, where I'm talking about the Trump phenomenon, there were three variables- authoritarianism, prejudice, and relative deprivation. They work not only in America, but the same phenomenon is operating in India or US and Canada too. For so long people have said, well, the trouble with social psychology and some other social sciences is that they're linked to the culture in which the work is done. However, here we have examples that run across very different cultures and different human systems, and that's exciting.

"The upsurge of racist nationalism at the macrolevel context has made blatant forms of prejudice more normatively acceptable again in both Europe and North America. Far-right leaders openly model the blatant forms of racism and prejudice that had been declining for decades."

(Pettigrew, 2021, p. 79, in Contextual Social Psychology 2021)

**A: You talk a lot about the subtle forms of prejudice in your book and how intergroup contact is also more effective through building personal relationships. There's a study you quote about LGBTQ communities and how they were more accepted after people recognized that they had friends and family from that community. Currently, there's an environment of tokenism in large corporations right now where they want to look more diverse and inclusive, but how can they create space for authentic inclusivity?**

**P:** Well, that's big grapes and the binary is just simply numbers that have to get enough people to make it real. But also, to not just be diverse, but be diverse at top levels. I've consulted for a lot of firms, including Coca-Cola, insurance companies, and Zillow on how they can integrate. And, one of the things I always urge them to do is for the top heads of the companies to hire black Americans that were in their own office, and do that first, so that the example is clear. And the word goes down the hierarchy, that age is coming. And they're not being asked to do anything that the chief of the company isn't doing himself.

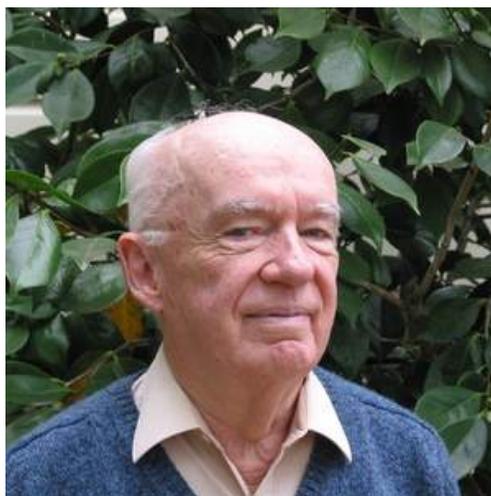
**A: So it's like top-down representation which leads to bottom-up inspiration.**

**P:** A good way to say it, but it's still a slow process.

**A: Okay, for my last question, which is a little personal. Have you ever had a profound experience of conflict resolution in your own life? And how has your research helped you in acting more wisely in the same?**

**P:** That's a good question, but I'm not sure I have a very good answer. So it's just my personal experience mentioned in chapter two about the black woman who helped raise me. And it really basically taught me what it was like to be black in America in the 1930s and 40s. And from that, I think I gained empathy, which led me into all sorts of other situations in the black world that most white Americans never have the advantage of.

I've been fortunate to have been to 38 countries. Unfortunately, India is not one of them. But, I've lived in the Netherlands for several years and worked at the University of Amsterdam. I spent time in Germany, South Africa, and so forth. And wherever I went I had the experience of being an outsider. I found it very useful and you learn a lot about your own culture. I was particularly impressed by the Netherlands, they did a lot of things so different from the United States, which I thought were better than the way we did it in the US. And that gives you another way of looking at your own culture. Apart from it, and looking at it in a way that if you don't have the advantage of travel and living outside, I've tried to capture that in a new concept called Deprovincialization. I've got several papers out already. But, I just learned today that one of my papers with some European colleagues on Deprovincial hasn't been accepted. One main way of doing it is not to travel, but to live in another culture, and that opens you up to all kinds of things. You start seeing that your own culture, in a distant way, is not the only way to do things in the world, and these other people seem to be doing just fine with their culture, which is very different from yours. That, I think, living in those countries did more for me than yours.



'Broadening the role of empathy in mediating contact effects, repeated intergroup contact can, in time, cause people to reappraise their own group and culture. I named this process deprovincialization.'

(Pettigrew, 2021, p. 145, in Contextual Social Psychology 2021)

*Book Review*

# *East West Street by Philippe Sands* *On the Origins of “Genocide” and “Crimes Against Humanity”*

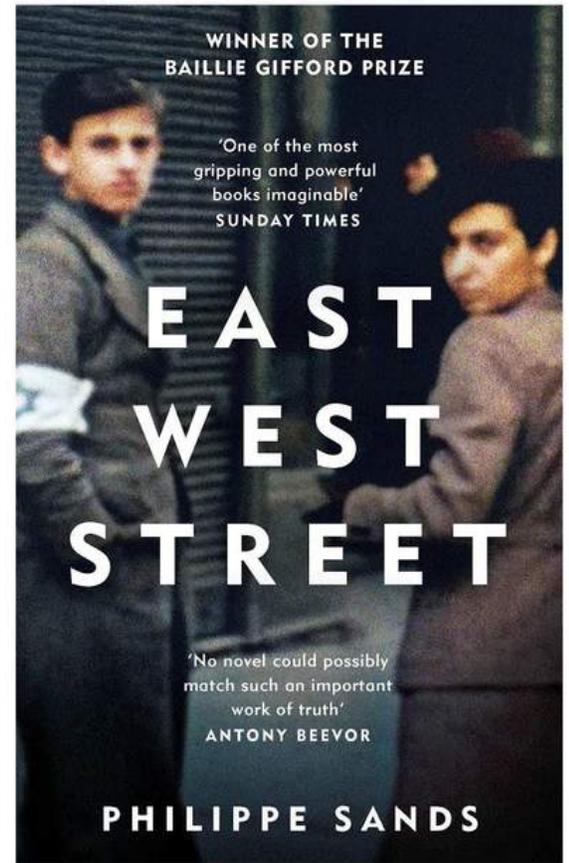
By Dr. Mary Claire Heffron

This spellbinding book opens in 2010 with the author, a renowned legal scholar, receiving an invitation to lecture at Lviv University in Ukraine on the legal theories related to genocide and crimes against humanity. Lviv, a city near the Polish border, has had a history of name changes that reflect the shifting national alliances in Eastern Europe. As Sand’s research continues, he also uncovers and intertwines bit by bit the history of his maternal grandfather, a Galician Jew, his escape from Lemberg, then his flight from Vienna to Paris at the beginning of World War II.

As Phillippe Sands’ story unfolds, we also take a deep look at two individuals, Rafael Lemkin and Hersch Lauterpacht, who each shaped legal concepts and theories related to the response to the atrocities of Hitler’s Third Reich that resulted in the death of well over six million individuals by Nazi orders as well as devastating numbers of combat and civilian casualties during World War II. We grow to understand the history of each of these legal scholars, with Rafael Lemkin working specifically on the idea of genocide, or crimes against specific groups, and Lauterpacht’s work, that stressed how the atrocities were crimes against humanity in general. Ironically, we discover that these two legal scholars who worked on related theories grew up and then fled the city of Lviv themselves, originally living on two ends of East West Street and never encountering one another until much later in their lives when the important differences in their views enriched and deepened the understanding of what was at play on the world stage. Lemkin’s work included looking at the systematic steps in which individuals were denationalized and made stateless which then lessened their protection by law. This was followed by removing legal rights from members of the targeted group. His own standing as a scholar and his descriptions of these processes gained him a teaching offer from the United States. Lauterpacht took a focus more on the rights of the individual rather than on targeted groups.

Later in the narrative, we are introduced to the life and family of a third individual, Hans Frank, Hitler’s personal lawyer who eventually became governor general of all Nazi-occupied Poland and oversaw the ghetto in Lviv (then a city in Poland known as Lemberg), and was responsible for the death of over 133,000 individuals in Polish death camps.

The final section of the book focuses on the meeting of the two major scholars, with Hans Frank on the stand at the Nuremberg Trials. This impeccably researched book provides an in-depth look at the personal journeys of terror and resilience made by so many during World War II, highlights the horror of these times, and underscores the complexity of the efforts to address and prosecute crimes against humanity and genocide in as just a manner as possible during the dramatic Nuremberg trials. As someone who identifies as a peace psychologist devoted to improving understanding and communication at the individual and organizational levels, promoting harmony, or at least less destruction between individuals and groups, I found these detailed historical, legal, and personal accounts riveting and enriching. I found that they deepened my understanding of the tangled personal and political webs that created this scale of destruction, along with the forces that fought to survive, which later established a system used to protect the world from a similar repetition of horror and destruction. In our current world, the scale of horror and destruction continues at a smaller scale in so many places. Reading this book highlighted the importance of individuals, diplomats, politicians, lawyers and anyone who focuses their intelligence, caring, and wits to preventing, lessening, or untangling cycles of misunderstanding, hurt, injustice and violence that humans seem so prone to recreating.



*Dr. Mary Claire Heffron has a wide variety of interests including program development, consultation, professional training, and policy work related to infant and early childhood mental health and human development. She has worked with professionals across disciplines to develop and support the reflective capacities necessary for effective intervention. Her work includes the adaptation of reflective approaches for medical personnel, teachers, and early interventionists to promote the well-being of those served through relational approaches. She has written a widely used textbook and DVD on reflective supervision, as well as numerous articles and chapters in her areas of expertise. Throughout her career, Dr. Heffron has maintained an active clinical practice focusing on infants, children, and family concerns including trauma, separation, adoption, transition to parenthood, divorce and co-parenting.*

*Peace Museum*

# The Peace Museum, Bradford, UK

by Kisane Prutton

“There are many museums dedicated to war, very few to peace. The Peace Museum is not just a vital resource, but also a vital reminder of the individuals who dedicate their lives to the idea that we must never give up on finding a peaceful answer to the problems the world faces.”

Will Ellsworth-Jones, Journalist and Author of *We Will Not Fight*



*The Peace Museum* is located in Bradford, a city in the North of England. Those with an appetite for art may be familiar with Bradford as the birthplace for the literary Brontë sisters and the artist David Hockney. However, Bradford is also a landmark in the UK as a City of Peace. The city’s status as a centre for peace is rooted in a history of social activism championed by its citizens. In 1917, for example, over 300 members of the Bradford Women’s Humanity League demonstrated against the First World War. These were courageous women in an era when women had no voice (and no right to vote) in the UK. Other noble citizens of Bradford, renowned for their peace activities, have been commemorated by numerous plaques that can be found across the city.

As many of the testimonials and online reviews point out, *The Peace Museum* is unique in its focus on grassroots peace activism. It has the exclusive status as the only accredited museum of its kind in the UK. It has recently been shortlisted for ‘The Best Small Museum Project Award’ at the Museum Association’s ‘Museums Change Lives Awards’ 2021. This is a UK award celebrating museums that positively impact the lives of communities in the UK. It is evident that *The Peace Museum* is a living entity, dedicated to transforming lives of people today, through the lens of peace. Two recent projects serve to illustrate this living commitment to peace: The ‘Peace and Pandemic’ project is a digital exhibition capturing the peace movement’s response to the COVID-19 pandemic. The project aims to connect like-minded peace activists in the global peacemaking community, inspiring hope through sharing stories and facilitating global change through engaging in debate. At a local level, the museum’s flagship ‘Peace Out’ project, is collaborating with Bradford’s LGBTQ+ community. The project tracks the history of violence perpetrated against LGBTQ+ people and their angry uprising and activism in their struggle for equality and justice. ‘Peace Out’ does what it says on its double-entendre tin; the project goes out into the community as a pop-up exhibition, continuing in its quest to gather and share stories and explore peace around LGBTQ+ activism.

## VISIT THE WEBSITE. SHARE YOUR PEACE STORY!

*Peace and Pandemic is a digital exhibition exploring the peace movement’s response to the COVID-19 pandemic. It is a live exhibition – if you have an object or story you’d like to*

*contribute you can email the team at [info@peacemuseum.org.uk](mailto:info@peacemuseum.org.uk). The exhibition is available to view at <https://www.peacemuseum.org.uk/Pages/Category/peace-pandemic>*



*Peace Out is a project exploring Peace and LGBTQ+ activism, available to view at [www.peaceoutexhibition.com](http://www.peaceoutexhibition.com)*



*Denim jacket with peace badges. One of the 9000 exhibits in the museum*

The past is, of course, the gateway to tomorrow. School children, students, visitors attending the Peace Museum’s educational events will address important, contemporary global issues, such as the nature of hatred and the threat of extremism in our world today.

REFERENCES: Content and photos from The Peace Museum’s website, <https://thepeacemuseum.eu.rit.org.uk/>

## Justice for Animals Working Group

# Good News for Animals Column

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

### Progress for Animals in Industrial Animal Food Production

Although a relatively new phenomenon, since the 1960's, factory farming has taken over the farming industry. An astounding 10 billion plus animals are raised for food in the US, and of these, 9.5 billion are raised on factory farms. Although most Americans believe that the animals we raise for our food should live free from cruelty and abuse, there are no federal laws to protect these animals (ASPCA Action, 2021). Legal scholars, including international legal rights scholars are beginning to investigate how human rights are violated by animal agriculture. These rights include life, housing, privacy, and family life. Researchers are looking at holding agricultural businesses responsible for the protection of these rights (Blattner & Ammann, 2020).

On a national level, the Netherlands is proposing a law that will force farmers to cut the number of cattle in large farms, due to a nitrogen crisis. Nitrogen gets into water supplies and damages natural habitats. Algae bloom is one example of this degradation of the environment through very large factory farms. This action is not insignificant, as the Netherlands is the EU's largest meat exporter. This measure is also likely to drive other such laws in the future. These mega farms have been decreasing by 3% over the past few years, due to a growing lack of interest in this type of farming. Possibly 40% of these mega farms are projected to not exist within 10-15 years (The Guardian, 2021). While this proposed law does not have animal cruelty as its main emphasis, decreasing numbers of mega farms will de facto remove many animals from lives of intense suffering.

Recently, in July of 2021, the Farm System Reform Act (FSRA) bill began working its way through the US congress. It is sponsored by Corey Booker, Elizabeth Warren, Ro Khanna, and others. It provides for no new large farms and phasing out the existing large farms by 2040. This law would hold corporations responsible for pollution and allocate 10 billion dollars per year for 10 years, in order to help farmers transition out of factory farming to a new form of sustainable farming (Farm Sanctuary, 2021).

The Animal Legal Defense Fund is assisting in prosecuting animal cruelty by supporting the introduction of many state house bills, including banning the sale of foie gras (Rhode Island), ending the intensive confinement of egg-laying hens (Hawaii), banning gestation and veal crates (New Jersey), upgrading standards for egg-laying hens (Massachusetts). These measures would reduce animal suffering and help to end one of the top causes of zoonotic disease emergence, which emerged during the Covid pandemic. An Oregon bill seeks to have a mega dairy farm moratorium. These state laws are all direct consequences of addressing abusive practices found in mega animal farms.

Even if these bills become law, vigilance still needs to be maintained. If Brazil can be seen as an example, farmers are given only small fines and short prison terms when they violate food and cleanliness rules (Vaarikala, 2020).



Picture of "Lamb and Piglet" by Candi Sicoli

*I was inspired to create this pastel in honor of the happiness these farm animals could experience if they were able to live lives in clean, spacious, abuse free conditions.*

A very positive development is the establishment of a place in New York called the Farm Sanctuary, where abused farm animals are given a second chance at a better life. Farm Sanctuary also has a second location in Los Angeles. Some of the goals of Farm Sanctuary are to rescue, educate and advocate for farm animal welfare. A place of peace for animals also exists in Butjadingen, Germany where "no animal serves a human need." Eddy (2021) also reports that even though Germans have traditionally been heavy meat eaters, they are consuming less meat (the lowest amount since 1989) and the number of German vegans now numbers 2 million.

Once again, we are reminded of the interconnection of all life. These mega farms produce negative effects for animals (i.e., overcrowding, pain), and for the humans that consume their meat (i.e., antibiotic resistance due to overuse of antibiotics, zoonotic spread of disease), and for the environment in which they exist (i.e., algae bloom, nitrogen crisis).

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# 22 American Psychological Association Divisions for Social Justice (DSJ)

22 American Psychological Association Divisions have joined their expertise and energies for social justice causes under the designation Divisions for Social Justice (DSJ). On the immediate following page, Dr. Kip Thompson, of DSJ shares a statement regarding Haitian refugees.

**Division 1:** *Society for General Psychology*

**Division 9:** *Society for the Psychological Study of Social Issues (SPSSI)*

**Division 17:** *Society of Counseling Psychology*

**Division 18:** *Psychologists in the Public Service*

**Division 24:** *Theoretical and Philosophical Psychology*

**Division 26:** *Society for the History of Psychology*

**Division 27:** *Society for Community Research and Action:*

*Division of Community Psychology*

**Division 29:** *Society for the Advancement of Psychotherapy*

**Division 32:** *Society for Humanistic Psychology*

**Division 34:** *Society for Environmental, Population, and Conservation Psychology*

**Division 35:** *Society for the Psychology of Women*

**Division 37:** *Society for Child and Family Policy and Practice*

**Division 39:** *Society for Psychoanalysis and Psychoanalytic Psychology*

**Division 41:** *American Psychology- Law Society*

**Division 43:** *Society for Family Psychology*

**Division 44:** *Society for the Psychology of Sexual Orientation and Gender Diversity*

**Division 45:** *Society for the Psychological Study of Culture, Ethnicity and Race*

**Division 48:** *Society for the Study of Peace, Conflict, and Violence*

*Division of Peace Psychology*

**Division 49:** *Society of Group Psychology and Group Psychotherapy*

**Division 51:** *Society for the Psychological Study of Men and Masculinities*

**Division 52:** *International Psychology*

**Division 56:** *Trauma Psychology*

Kenji Miyamoto, PhD

APA Divisions for Social Justice

Secretary

# Statement on Haitian Asylum Seeker Crisis at US Border

by Divisions for Social Justice Representing 22 (APA) Divisions (authored by Kip Thompson)

This statement does not represent APA or individual divisions but is Divisions for Social Justice's (DSJ) statement. DSJ is made up of representatives from 22 divisions (see prior page for a listing of those APA divisions). The statement, authored by Kip Thompson, was circulated on the Division 48 (Society for the Study of Peace, Conflict, and Violence) listerv in late 2021. We publish it here in our Advocacy section to draw reader attention to the immigration crisis.

Over the past month [October 2021], Americans have watched in horror as thousands of Haitian asylum seekers have eked out shelter beneath Texas overpasses and been chased and corralled by U.S. Customs and Border Patrol (CBP) officers on horseback. These images and the strong emotions they evoke are startling, but they are not particularly new – they are the latest in a string of unfortunate events for the Haitian people and inform a historical context that has been quite adversarial to their native country. That context starts in the late 18th century when a multiracial contingent of freedom fighters successfully revolted to end slavery in Haiti. However, the Haitian Revolution could not compel more developed countries to recognize their independence, so Haiti did not benefit from global trade, setting the country on a rough economic path. In the mid-1990s, international financial institutions forced many in Haiti to lose their agricultural livelihoods. In 2010, a devastating 7.0 magnitude earthquake hit central Haiti, killing hundreds of thousands of people, and affecting millions more. In early July 2021, the president of Haiti was assassinated, leading to national upheaval and little over a month later, the country was rocked by yet another 7.2 magnitude earthquake. This small country has had big problems, and few supports, for a long time. The reasons many Haitians have for wanting asylum in the United States are clear.

For many Haitian asylum seekers, their journeys to the United States for a better life began months and even years ago. These trips often include experiences of kidnapping, sexual assault, violence, and other traumatic events, negatively impacting their mental health. Yet, their recent arrival has been met with abuse, humiliation, and violence at the hands of U.S. Border Patrol agents and often culminates in their expulsion back to Haiti or countries south of Mexico.

The Biden Administration has relied upon Title 42 of the U.S. Code as a rationale for expelling these asylum seekers during the COVID-19 public health crisis in violation of US anti-refoulement obligations under international human rights law (See <https://www.ohchr.org/Documents/Issues/Migration/GlobalCompactMigration/ThePrincipleNon-RefoulementUnderInternationalHumanRightsLaw.pdf>). The most recent decision of a federal appeals court, however, allows the Biden administration to continue to expel immigrants on Title 42 grounds while litigation challenging the policy works its way through the courts. (See <https://www.aclu.org/press-releases/aclu-comment-federal-appeals-court-ruling-title-42-challenge>). Title 42 was also used by the Trump Administration to limit rights of asylum seekers in 2020 and remains policy a year later. CDC leadership denied having any evidence that asylum seekers contribute to rates of COVID-19. But while this policy stands, Haitian asylum seekers will continue to be dehumanized in the United States. Homeland Security Secretary Alejandro Mayorkas has already signaled he expects more asylum seekers from Haiti in the coming months.

As psychologists committed to social justice, we must call upon legislators to promote humanitarian policies and foster empathy among our communities towards Haitian people. Here are some steps you can take to help solve this complicated global issue:

- **Contact** your local U.S. Senator and demand they set a confirmation hearing for Chris Magnus, President Biden's nominee for commissioner of the U.S. Custom and Border Patrol.
- **Contact** your local elected officials and ask that they make public statements welcoming Haitian asylum seekers to your communities.
- **Email** the editors of your local newspapers and other news outlets and ask that they speak up for the Haitian asylum seeker population. Encourage them to find Haitian and Haitian American writers who can describe the beauty and dignity of these people.
- **Consult** with local schools and non-profit organizations and provide resources and training on avoiding stereotype threat and implicit bias.
- **Educate** yourself on the history, strength, and contributions of Haitians and Haitian Americans. Speak positively of and show empathy towards this group at every opportunity.

Like so many other ethnic groups in the United States, Haitian asylum seekers have come for a better life. Ours is a salad bowl that has room for Haitians too, and part of the American Psychological Association's Divisions of Social Justice responsibility may be to remind the public of that truth from time to time. This is one of those times.



Kip Thompson, PhD is currently a clinical assistant professor in the Division of Psychological and Educational Services at Fordham University at Lincoln Center. He also serves as the VP for the Public Interest and Diversity for Division 43 (Society for Couples and Family Psychology) in the American Psychological Association and the Divisions of Social Justice. Dr. Thompson's research interests include sociocultural differences in coping from traumatic stress from Hurricane Katrina, program evaluations for school-based interventions, and the impact of COVID-19 on various populations. He is a Morehouse Man who earned his PhD in clinical-community psychology from the University of South Carolina. He completed his predoctoral internship at the Center for Multicultural Training in Psychology at Boston Medical Center, and the Leadership Education in Adolescent Health post-doctoral fellowship in the Division of Adolescent/Young Adult Medicine at Boston Children's Hospital/Harvard Medical School.

Compiled by Stephanie Miodus

*The following information are excerpts gathered from emails sent by the APA Advocacy Washington Update - a weekly newsletter that highlights how APA is working to advance the discipline and practice of psychology on Capitol Hill and beyond. The goal of this section is to promote advocacy in a variety of ongoing actions for peace by the APA so members and readers can be involved in these efforts. The peacebuilding efforts below highlight a few initiatives that promote peace and social justice, but there are many other relevant peace-related advocacy efforts. For more information on these, join APA's Psychology Advocacy Network to stay updated on legislative issues impacting psychology and receive action alerts directly to your inbox by [signing up](#), or learn more about APA's [advocacy priorities](#) for 2022.*

**Supporting legislation to fund mental health services for communities impacted by gun violence.** On September 28, U.S. Senators Chris Coons (D-DE), Cory Booker (D-NJ), and Dick Durbin (D-IL) introduced the Preventing and Addressing Trauma with Health Services (PATHS) Act to fund mental health services for individuals impacted by gun violence. The legislation differs from previous efforts in Congress that fund prevention and intervention services by focusing on individuals processing the trauma that comes from experiencing violence in their neighborhoods. "This bill marks an important step forward in investing the resources necessary to increase access to trauma support and mental health services that so many individuals impacted by violence need," said APA CEO Arthur Evans Jr., Ph.D., in [Senator Coons's press release expressing the association's support for the legislation](#). For more information, contact Ben Vonachen, senior director of congressional and federal relations, at [bvonachen@apa.org](mailto:bvonachen@apa.org).

**Supporting sickle cell disease Medicaid demonstration bill.** APA recently [signed a coalition letter](#) to sickle cell disease (SCD) congressional champions to encourage them to introduce the SCD Medicaid demonstration bill. The bill would authorize the Centers for Medicare & Medicaid Services (CMS) to develop a Medicaid demonstration project to improve access to state-of-the-art, high-quality outpatient comprehensive care that includes mental health care for individuals living with SCD, with a focus on young adults. The Medicaid demonstration project is designed to improve access to comprehensive, high-quality outpatient care, including recommended clinical, mental health, ancillary, and support services for individuals living with SCD who are enrolled in Medicaid, with an emphasis on targeting young adults and pregnant women with SCD. For more information, contact Erin Swedish at [eswedish@apa.org](mailto:eswedish@apa.org).

**Working with Congress to update definitions of child abuse and neglect and mandatory reporters.** Research from the U.S. Department of Health and Human Services has found that approximately 676,000 children per year are victims of some form of child abuse or neglect (CAN), with many more instances unreported. State variation of CAN and mandatory reporter definitions leave children vulnerable and reduce early opportunities to connect children to health and social services to prevent future morbidity and mortality. Senator Chris Murphy (D-CT) is drafting a bill requiring the U.S. Department of Health and Human Services to convene relevant stakeholders to consider whether a revised federal definition of CAN and mandatory reporters will better protect children. After a request for input from Murphy's office, APA's Advocacy Office

worked with Div. 37 (Society for Child and Family Policy and Practice); Div. 54 (Society of Pediatric Psychology); APA's Office on Children, Youth, and Families; the Committee on Children, Youth, and Families; and several psychologists with expertise on children, youth, and family issues to develop a set of evidence-based recommendations for Murphy's draft definition bill. The recommendations submitted include: broadening the scope of the bill to define additional terms related to CAN; ensuring that the new definitions are used consistently across states and federal agencies; and listing who would be included as "relevant stakeholders" to participate in the panel—such as clinicians and researchers—and is inclusive of communities of color, among others. For more information, contact Aaron Bishop at [abishop@apa.org](mailto:abishop@apa.org).

**APA advocates for the evacuation of mental health professionals from Afghanistan.** Following the political upheaval in Afghanistan, APA advocated for the evacuation of a number of mental health professionals facing death threats due to their collaboration with Western institutions. U.N. representatives collaborated with colleagues from the International Association of Applied Psychology to write an [advocacy letter](#) that was disseminated widely at the U.N., primarily to the Group of Friends of Mental Health and Well-being (similar to a congressional caucus), and to the New York City Mayor's Office. APA [also sought aid from the Ambassador of the State of Qatar to the United States](#), while U.N. representatives continue to request support from Missions to the U.N. As of September 2021, one colleague has been evacuated; seven more have been approved for evacuation by the U.S. Department of State.

**Working to support elder justice and social isolation programs.** The House Ways and Means Committee recommended that the House Budget Committee include H.R. 4969, [the reauthorization of the Elder Justice Act](#), as part of its House budget reconciliation package. The APA is part of the Elder Justice Coalition working toward the legislation's passage and inclusion in the package.

The legislation includes almost \$4 billion to establish elder justice infrastructure, which includes adult protective services. It will also support evidence-based approaches to improve linkages between health and social services and supports. The bill also includes \$400 million to improve staffing in nursing homes and \$250 million for programs to address social isolation and loneliness by conducting outreach to individuals at risk of isolation and developing community-based interventions to end social isolation. For more information, please contact Serena Dávila at [sdavila@apa.org](mailto:sdavila@apa.org).

The Society for the Study of Peace, Conflict, and Violence: Peace Psychology  
**Get Involved in Division 48**

## What Can I Do? How do I get involved?

Below are activities for Division 48 student, early career, mid-career, and late-career members or fellows to jump into to work for peace.

- Write a summary of your latest work, and share it with *The Peace Psychologist*. Better yet, become a member of *The Peace Psychologist* editorial team!
- Join the Student Committee.
- Plan now to attend the APA Convention. Proposals are accepted for main programming, but hospitality suite panels are still open.
- Serve on the Executive Committee--not all posts are elected. Key roles such as APA Program Chair, Student & Early Career Chair, Internet Editor, and Editor of *The Peace Psychologist* are appointed. Tell someone your interest. Maybe you want to assist first to see if it's a good fit for how you would like to be involved.
- Contribute to the Division 48 listserv.
- Submit your work to the *Journal of Peace and Conflict*. Review manuscripts, write book reviews, or form a writer's group to support your colleagues' work.
- Attend Executive Committee meetings--better yet, bring an item to share that you think will move Division 48 ahead in terms of peacemaking. Agenda items go to President Cheung for consideration.
- Volunteer to assist Executive Committee members--you'll get involved, experience a quality mentorship opportunity, and add to to the Division's work.
- Create your own ideas--and bring them to fruition with Division 48 peers.

*Join us--be a part of peace!*

The Society for the Study of Peace, Conflict, and Violence: Peace Psychology

## Small Grants Award Program for Research, Education, or Community Projects

# How to Apply

Each year's application becomes available on the Division website in the spring, and proposals are typically due mid-May.

While the specifics may be updated in coming years, the general procedure will remain the same. Upload the following documents.

- o Current curriculum vita or résumé of Project Leader/s or Primary Investigator/s.
- o Application Letter/Document with project leader name, address, phone, e-mail, and proposal title.  
(can be a visual presentation, e.g., Video, Sway, Prezi, Canva, Infographic)
- o Grant proposal document in Microsoft Word or PDF format  
(not exceeding 5-7 double-spaced typed pages excluding references)

### *Make sure to include*

- 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

# Prepare Now!

Applications for Division 48's Small Grants are accepted each spring. It's not too early to begin thinking through the research to which you'd like such a grant to be applied. The Division 48 Small Grants Committee will announce decisions in mid-summer of the award year.. When evaluating proposals, the committee will consider the probability that a project will fulfill its specific purpose (#2 above) and the project's potential for advancing the field of peace psychology (#3) within the proposed time frame and budget (#4 and #6).

For questions related to the application process, please contact the Small Grants Committee Chairperson: Breeda McGrath [email: [bmcgrath@thechicagoschool.edu](mailto:bmcgrath@thechicagoschool.edu)]

# DIVISION 48 WORKING GROUP REPORTS

## *Peace Education Working Group: Creating Online Peace Psychology Course*

The Peace Education Working Group is a long-standing committee established by the Division 48 Executive Committee in the early 1990s for the purpose of promoting peace education at all levels. The working group currently has 27 members. Since the establishment of the working group, a wide variety of projects have been completed. Some examples follow. We evaluated peace education curricula for both middle school and high school levels and published reports on those evaluations. We wrote to authors of university-level introductory psychology and social psychology textbooks, encouraging them to expand their coverage on peace, conflict, and violence. We created and maintained the "Teach Peace" section of the Division 48 website and presented numerous symposiums and workshops on peace education, violence prevention, and conflict resolution education programs at APA conventions.

A member of our group, Caitlin Mahoney, recently proposed a new project involving the creation of an online peace psychology course. Such a course might serve as a model for psychology instructors who want to develop peace psychology courses at their universities. A second purpose for an online course would be to offer the opportunity for students and other people, who may not have such a course available to them on a local campus, to learn about peace psychology. An online course could include a syllabus, learning objectives, reading assignments, demonstrations, group activities, and lectures on video.

After receiving Caitlin's proposal, I sent an announcement to the Peace Education Working Group asking for volunteers for a subcommittee to develop an online peace psychology course. I subsequently sent another announcement to the entire Division 48 "Announce" listserv soliciting volunteers for the committee. The Peace Psychology Course Committee now has nine members meeting via Zoom for the purpose of creating an online peace psychology course. The committee has decided to create modules for an online course that could be selected by teachers and used independently from one another according to teachers' needs and objectives. Of course, an online student could choose to experience all of the modules in order to learn about many topics and practices in peace psychology. Rebekah Phillips DeZalia is serving as chairperson for the committee. Please contact Becky (rphillipsdezalia@gmail.com) if you have lectures on video about peace psychology topics or other materials that could be used by the committee for this course. Please contact me (lnelson@calpoly.edu) if you would like to become an active member of the Peace Education Working Group.

## *Justice for Animals Working Group*

Justice for Animals Working Group (JAWG) is soliciting proposals for its annual symposium to be presented at the 2022 APA Convention. Any persons working on papers dealing with creating a more just and peaceful world for animals are encouraged to submit a proposal to M.L. "Candi" Corbin Sicoli, Ph.D.: mcorbin@verizon.net. We will also be submitting a brief article for Division 48's newsletter focusing on progress being made for animals used for entertainment. Any information to contribute to this brief article is appreciated. New members are welcome to join our group by email or Facebook.



Linden L. Nelson is an Emeritus Professor of Psychology at California Polytechnic State University. His research and writing has addressed development of cooperation and competition in children, peace education, militaristic attitude, and peaceful personality.



Candi Sicoli, Founder and Chair, JAWG of division 48.

# DIVISION 48 WORKING GROUP REPORTS

## *Immigration Working Group*

As the initial phase of the project funded by the Division 48 Small Grants Award, the Interdivisional Immigration Team, which the Division 48 Immigration Working Group is a part of, is currently in the process of identifying two community organizations to work with for the implementation phase of the strategies we identified during the 2020 project (<https://www.div17.org/connect---immigration-collaborative-advocacy-report>). These organizations will be collaboratively selected from those affiliated with the community activists that we worked with during the 2020 project. Our team will partner with them to engage in federal advocacy related to immigration, particularly related to envisioning long-term planning to advocate for humane immigration policies, including the following: a) protect DACA recipients; b) provide a pathway to citizenship for undocumented immigrants; c) strengthen family-based and employment-based migration programs; d) ensure the rights of international workers and students living in the U.S.; e) demilitarize the border and de-escalate aggressive enforcement; f) address social and economic determinants and climate change conditions that cause large scale migration; g) end detention; and h) advance progressive realization of the right to health through investment in healthcare systems that are available, accessible, affordable and culturally acceptable; and i) ensure non-discrimination in the equitable allocation of resources.



Stephanie Miodus, M.A., M.Ed. is a fourth-year School Psychology Ph.D. Candidate at Temple University. She received her B.A. in Psychology from the University of Pennsylvania, M.A. in Forensic Psychology from John Jay College of Criminal Justice, and M.Ed. in School Psychology from Temple University. She serves in American Psychological Association leadership, including on the APAGS Advocacy Coordinating Team, as Division 1 Student Representative, as Division 46 Student Committee Co-Chair, as SPSSI GSC Policy & Applied Work Focus Member-at-Large, as Division 16 SASP Editor-Elect, as Division 48 Immigration Working Group Chair, and on the Division 37 DREAM SIG Executive Committee. She is also actively involved in the National Association of School Psychologists and Global Alliance for Behavioral Health and Social Justice, where she serves on the Justice Reform Task Force. Her main research interest is the school-to-prison pipeline and a focus on children in detention. She is involved in the leadership of the American Psychological Association Interdivisional Immigration Project team, which works on advocacy projects focused on protecting immigrants from harm, and recently received a grant from Division 48 to work on a project to support collaboration with the community activists to support immigration advocacy.

Join us if writing for peace is your passion

# Editorial Team: *The Peace Psychologist*

WELCOME TO DARRYL & GUNJAN AS ROBIN TRANSITIONS TO THE MAIN TEAM

**Darryl Johnson**



**Darryl Johnson** has a BS in Information Technology with a minor in Networking, Web Design, and Programming. He will earn his MPsy in August 2022. Darryl is an IBM certified Design Thinking Co-creator and certified ScrumMaster. He is Executive Director for the Old Fourth Ward Business Association in Atlanta, GA. He is the Founder of The Path: An Agent of Change, Inc. (TPAAC), a nonprofit organization that uses design thinking, Scrum project management, and developmental/behavioral psychology concepts to design tangible solutions for systemic change. As a member of the National Society of Leadership and Success, Darryl received the United by Purpose grant to reward his work to end racism and bigotry in America. At age 32, Darryl published his first book, "Reclamation." He advocates for peace and reconciliation as a solution to heal humanity from social injustices.

**Gunjan Bansal**



**Gunjan Bansal** is a PhD candidate in International Psychology at The Chicago School of Professional Psychology. A first-generation immigrant from India, she graduated as a physician with M.B.B.S. degree from Mysore Medical College in 2007. She has a Masters in Health Administration from the University of Scranton (PA), and has been working as a Health Administration Faculty Specialist and Fieldwork Advisor in the same program since August 2018. Gunjan is a licensed Nursing Home Administrator (Ohio; Pennsylvania), American Psychological Association (APA) member (including Division 48), and American College of Healthcare Administrators (ACHCA) member. She is serving on the American Association of University Professors Pennsylvania Executive Board, APA Division 52 student committee, APA Division 48 student committee formation working group, as well as multiple ACHCA committees.

**Stephanie Miodus**



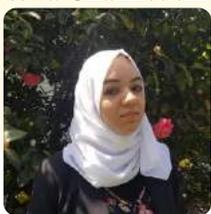
**Stephanie Miodus, MA, MEd** is a PhD student in School Psychology at Temple University. Clinically, she is interested in working with children with autism and youth in juvenile detention. Her main research interest is the school to prison pipeline for children with autism and alternatives to harsh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

**Joshua Uyheng**



**Joshua Uyheng** is a PhD student in Societal Computing (Carnegie Mellon University). His research examines the political psychology of populism in the Global South, network dynamics of online conflicts and digital disinformation, & critical approaches to decolonizing computational social science. From the Philippines, Josh holds mathematics and psychology degrees (Ateneo de Manila University). He has been a research scientist and policy analyst for organizations, focusing on fiscal policy reforms & universal healthcare.

**Ousswa Ghannouchi**



**Ousswa Ghannouchi** has a BA in Psychology & Criminology, and a Masters in Conflict Analysis and Resolution (George Mason University). She is Assistant Director of Transcript Evaluation at her *alma mater* in international admissions (INTO University Partnership). Ousswa is pursuing a graduate certificate in Middle East & Islamic Studies to gain historical background on her region of interest, the Middle East & North Africa. Her research interests are psycho-social trauma healing, and grassroots peacebuilding in intractable conflict settings.



**Anupriya Kukreja**

Anupriya Kukreja is a research intern at the Busara Center for Behavioral Economics, and was formerly an editorial intern at the Behavioral Scientist. She is a Political Science and Psychology graduate from Ashoka University (India) and was an Albright Fellow at Wellesley College (Boston) Madeleine K. Albright Institute for Global Affairs. She likes to connect behaviour science, spirituality, and ideology with policy, peace and conflict resolution and has a blog *Kukiinsights*.

**Kisane Prutton**



Kisane Prutton is a PhD Candidate (University of Derby, UK), as well as mediator and conflict coach. She works with persons and organisations experiencing workplace stress and conflict. Her PhD explores women's experiences of everyday peacebuilding in Northern Ireland, being informed by her conflict resolution & peacebuilding interests, and her prior work supporting adult survivors of childhood sexual abuse, domestic violence, & rape. Kisane was formerly a documentary producer/director for television companies such as the BBC.

**Aashna Banerjee**



**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.

**Natalie Davis**



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

**Audris Jimenez**



**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.

**Robin Lynn Treptow**



**Robin Lynn Treptow** has embraced journalism as a venue for social change since adolescence. She holds two psychology doctorates in peace-related disciplines (child clinical and attachment theory). Robin is Div 48's Secretary, and on the Board for two other nonprofits whose work abets social justice. She brings relationship-driven infant mental health know-how to the field of peacemaking to advance the common good.

# CALL FOR CONTRIBUTIONS--THE PEACE PSYCHOLOGIST

The Peace Psychologist mission and vision is broad for global peace yet narrow in that we attune to ways in which societies glorify war—not wanting to even inadvertently convey that war has merit whatsoever via what we print—either in text or image. Articles must be directly relevant to global peacemaking, but the scope for how that looks is broad—and we welcome a creative voice.

This PDF of *The Peace Psychologist* has been sent out via the listserv and can also be found on the Peace Psychology website [peacepsychology.org](http://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 next issue of *The Peace Psychologist*. We accept rolling submissions with "print ready" deadline about 2 weeks prior to each issue. Currently, issue timing is approximately 15 March, 15 July, and 15 November annually. Our Editorial Team also reaches out to those we know are interested to submit manuscripts, and those whose work fits within our peace journalism subsections. We welcome the following types of submissions:

- 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 —or ideas of books to review.
- Peace-related poetry, art, cartoons, & digital photographs (with copyright permission)

## We are 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).
- Articles that fit within one of the Sections listed in our Table of Contents.

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. Submissions should be in APA Style 7 with citations and references. Keep your 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.

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Submissions can be sent to  
Anupriya Kukreja at [anupriya.kuk@gmail.com](mailto:anupriya.kuk@gmail.com)

### Publication copyright policy for *The Peace Psychologist*

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## Membership Chair (1 Jan 2021--31 Dec 2023)

I am Dr. Özden Melis Ulug and a lecturer in the School of Psychology at the University of Sussex. Knowing and believing that peace is achievable motivates me to work for peace. How do I apply this to my own work? I am using my own advantaged and disadvantaged identities to understand what a) the advantaged should do to achieve peace and b) the disadvantaged may need during peacebuilding.

Contact any Division 48 Officer

<http://peacepsychology.org/contact>