

Contents overview

From the EDITOR.....1  
 DIVISION 48 President’s Column.....2  
 APA Virtual Convention.....3  
 Femicides in Turkey.....4  
 PAC Researcher Spotlight.....5  
 Student SPOTLIGHT.....6  
 DIVISION 48 Member News.....8  
 Small Grant Awardee SPOTLIGHT.....10  
 If you want peace, make peace (not war).....11  
 COVID-19: Indigenous Historical Trauma.....12  
 APA-WIDE PEACE: Refuge Resilience  
 (Div54 Student—D48 Small Grant Awardee).....15  
 Global Peacemaking—Columbia.....16  
 PEACE THE WORLD ‘ROUND.....17  
 Art & Poetry for Peace (Not War).....18  
 BOOK REVIEWS.....22-23  
 PEACE MUSEUM: Martial Law.....24  
 JAWG—Good News for Animals.....25  
 APA Advocacy.....30  
 EXECUTIVE COMMITTEE—New Members...31  
 ANNOUNCEMENTS: Grants & more.....33  
 Peace Education Working Group.....42  
 CALL FOR SUBMISSIONS: D48 Newsletter.....43  
 New Division 48 Members.....44  
 Division 48 Officers.....45

The Peace Psychologist

Published by Division 48 of the American Psychological Association.

EDITORIAL TEAM

EDITOR-IN CHIEF

Robin Lynn Treptow, [rtreptow@email.fielding.edu](mailto:rtreptow@email.fielding.edu)

MANAGING EDITOR, Jeremy Pollack; FEATURE EDITOR, Joshua Uyheng; MARKETING EDITOR, Stephanie Miodus; STUDENT SPOTLIGHT EDITOR: Kisane Prutton; PEACE STUDIES PROGRAM EDITOR: Aashna Banerjee

STUDENT REVIEWERS

Aashna Banerjee, Stephanie Miodus, Kisane Prutton, & Joshua Uyheng

DIVISION 48 PUBLICATION COMMITTEE

Fathali M. Moghaddam [moghaddf@georgetown.edu](mailto:moghaddf@georgetown.edu)  
 Melis Ulug [melisulug@gmail.com](mailto:melisulug@gmail.com)  
 John McConnell [dr.john.m.mcconnell@gmail.com](mailto:dr.john.m.mcconnell@gmail.com)  
 Brad Bushman [bushman\\_20@osu.edu](mailto:bushman_20@osu.edu)  
 Robin Lynn Treptow [rtreptow@email.fielding.edu](mailto:rtreptow@email.fielding.edu)

Author contributions are acknowledged in the bylines; individual authors’ opinions do not necessarily represent those of Division 48, or of the American Psychological Association.

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Building HOPE amidst the tensions

of our world

Member Books

Members of Division 48 are publishing books that promote peacework. See reviews on pages 22-23 and announcements of recent publications on page 42.

Student Spotlight

In this feature piece, Cristal Palacios-Yumar of Ulster University in Northern Ireland shares a glimpse into her life as a peacemaker. See pages 6-7.

Advocacy | Action

Children that “no one sees” suffer decades after Bosnia’s war—survivor-victims of rape, a heinous war crime. See this story and other advocacy work on pages 26-30.

Peace Studies

All State University’s peace studies program is featured on pages 20-21 in the words of six students and faculty members.

Peace Radar

In today’s uncertain times, preserving a world of peace has never been more important. Indigenous voices are vital to that work. See page 14.

APA 2020

On page 3, see Division 48’s accepted APA 2020 programming. Some are viewable during APA’s Virtual 2020 conference.



From the Editor:

I’m sobered by the state of our world as we bring you this Summer 2020 issue of *The Peace Psychologist*. Life has drastically changed since our last newsletter. Outrageous events globally and locally remind us that peace requires justice between and for all; see a review of *Society for Indian Psychologists* critique of the *APA Ethics Code* (pp. 12-13). Racial/ethnic disparities, and a history of disease-based genocide of vulnerable groups, are spotlighted by civil unrest and a COVID-19 pandemic that shut down our *Peace & Psychology 2020 Conference*, and took *APA’s 2020 Conference* online. What one former Division 48 president called a “slow motion

Peacemaking in Our Troubled World

civil war” fills the news. This issue spreads a wide lens: covering environmental peace, and we continue our advocacy section. You will find peeks into APA 2020, and a smattering of other peace-related news around the division, in APA, and around the globe. Due to efforts by our Student Associate Editors we’ve broadened our content reach, and added what we hope is greater variety and depth of peace-related news. Here’s a glimpse of their work: Managing Editor, *Jeremy Pollack*, coordinated production and wrote several pieces. Associate Editors, *Aashna Banerjee* and *Kisane Prutton*, respectively, took the lead on the Ball State University feature and drew in a scholar from Northern Ireland for

our *Student Spotlight*. Feature Editor, *Josh Uyheng*, highlighted researcher voices: two Small Grant Awardees and a *Peace & Conflict* researcher. Marketing Editor, *Stephanie Miodus*, pulled together APA Advocacy news and is coordinating ways to share this issue with a larger audience of peace organizations, peace studies programs, and the public. Your feedback is vital to what we do--so reach out with critique or praise to help us promote Division 48’s mission and vision via peace journalism.

Enjoy the read!

Robin Lynn Treptow, PhD  
 Editor, *The Peace Psychologist*



Photo credits: Filip Gielda. Image from <https://unsplash.com/photos/QKrLdkoYDrc>.

## From our Division 48 President We need to define the competencies of the psychologist-peacemaker

**Robert McKelvain, PhD**

President Division 48, APA  
Senior Lecturer in Psychology  
Texas State University  
Professor *emeritus* of Psychology  
Abilene Christian University

"Every moment is an organizing opportunity, every person a potential activist, every minute a chance to change the world." (Dolores Huerta) "but only if we are prepared in the moment to seize the opportunity." (McKelvain)

To be a psychologist-peacemaker requires three qualities — competence, compassion, and courage. Compassion because it is compassion that moves us to "approach" when the rest of our being says "avoid." Courage because, "The peacemaker receives two-thirds of the blows." (Montenegrin proverb) Competence because we can and should move beyond good intentions and virtue signaling to effective peacemaking action.

From the perspective of Division 48, psychologist-peacemaker competencies are crucial for three purposes — (1) helping to define our professional and division identity, (2) making a compelling connection with the interests of prospective members, and (3) guiding the development of training that builds our capacity for peacemaking work.

The challenge is that our traditional doctoral training programs almost never prepare students with the competencies of the psychologist-peacemaker. Therefore, to build our capacity we can develop our own professional training to sustain and advance peacemaking. So, let me propose three areas of competence and a modest plan for building the capacity of our members and others to be psychologist-peacemakers.

### **The Competencies**

Each of these three areas are both conceptually and interpersonally challenging. Traditionally trained psychologists have the aptitude, analytic, and interpersonal prerequisites on which to build these competencies, but the competencies are not part of the traditional doctoral education or continuing education programs. Space here only permits a brief introduction to each area.

The [proposed competency] areas — **Advocacy and allyship at the state and local level.** Understanding advocacy as the intentional and effective effort to change the behavior of decision-makers, this competency includes development of alliances, communication strategy, organizing campaigns, face-to-face persuasion of legislators and staff, and testimony at public hearing. In other words, how to join, speak out, and get results. Most of the issues on which we can make a difference — for example, policing, public health, economic justice — are decided at the state and local level where we have face-to-face access to the decision-makers.

**Negotiation and trusted third-party intervention** such as mediation. Negotiation is a core advocacy skill. Mediation and other third-party skills (see Robert Ury, *The Third Side*) are essential peacemaking skills used by peacemakers in all settings. There is both a substantial research literature as well as a body of training experience on these capabilities.

**D48 President, McKelvain, continued on page 30**



# Division 48 Programs for APA 2020

## Division 48 **APA 2020** VIRTUAL

**These panels will be presented in APA 2020 VIRTUAL**

### Developing Future Activists, Advocates & Practitioners for Human Rights in Psychology

- Gabriel Velez [Chair] Roseanne Flores [Discussant] (*Skill-Building*)
  - +Four Questions for Teaching Psychology and Human Rights—Sam McFarland
  - +*Realizing the Promise of Our Field: Integrating Psychology & Human Rights*—Neal S. Rubin
  - +*Teaching Human Rights When It Matters Most: Lessons from the Trenches*—Brigitte Khoury

### Will the Real Peace Psychologist Please Stand Up? Activating Psychologists' Peaceful Self-Identity

- John M. McConnell [Chair]; Gabriel Velez [Co-Chair] (*Skill-Building*)
  - +*Identifying APA's "Real" Peace Psychologists: Clinical, Research, & Applied Aspects of Peacework*—John M. McConnell, Gabriel M Velez & Robin Lynn Treptow
  - +*Positioning All APA Psychologists' Professional Identity Within a Peaceful Self-Identity Framework*—Gabriel Velez, Robin Lynn Treptow & John M. McConnell
  - +*Peace Identity in Action: Case Examples of Doing Peace Work Before & After a Peace Identity*—Robin Lynn Treptow, John M. McConnell, Gabriel M. Velez & Monisha Rios

### Critical Consciousness to Close Gaps in Entrepreneurship & STEM Among Immigrants & Minorities

- Germán A. Cadenas [Chair] (*Skill-Building*)
  - +Raquel Sosa (1<sup>st</sup> author), Nathalie Lynn (1<sup>st</sup> author), Sabrina Carroll (1<sup>st</sup> author)

### Animal Welfare—A More Just & Peaceful World for Animals & Humans

- M. L. Sicoli [Chair]; Robin Lynn Treptow [Co-chair & Discussant] (*Symposium*)
  - +*Advancing Human & Animal Rights: Multi-Dimensional Perspectives & Paradigms*—Steven Handwerker
  - +*It's More Than Shared Time as Companions: How Respect & Love for Animals Keeps Humans Healthier*—Robin Lynn Treptow
  - +*The Cage Within: Healing from a Life of Incarceration*—Gay Bradshaw & Tina Bloom

AUGUST 6-8

# Registration is open.

REGISTER NOW

[Click on the icon](#) to the left to register to access APA 2020 Virtual programming. The cost is \$50 for APA members.

If you want [CE hours, register separately for an additional cost here](#). A total of 51 2.5-hour CE workshops are offered on 3-7 August.

## Conditions for Global Peace

- people stop relying on military strength, weapons, & out-witting the adversary to feel safe;
- nations & the people in them become aware of war's great costs—to their own people & to our global world; &
- peace scholars & activists harness the rich store of psychological knowledge at the ready for achieving peace in our times.

**Accepted for D48 Programming  
Not in APA 2020 VIRTUAL**

**[panel/person chose not to present virtually]**

### Peace Under Fire: Exploring Humility and Forgiveness in Intractable Conflicts (*Symposium*)

- Nathaniel Wade [Chair] Christin Fort [Discussant]
  - +*A Theoretical Model of Intergroup Forgiveness*—Daryl R. Van Tongeren
  - +*Forgiving a Political Offense: The Role of Political Humility*—Adam Hodge
  - +*Helping Us Forgive Others: Religion/Spirituality's Relationship With Intergroup Forgiveness*—Elise Choe
  - +*Intervention to Promote Political Humility*—Everett L. Worthington, Jr.
  - +*Predictors of Blacks/African Americans' Intergroup Forgiveness of Whites*—John M. McConnell
    - Don Davis Co-Author
    - Everett L. Worthington, Jr. Co-Author
    - Cassandra Page Co-Author

### INVITED PANEL DISCUSSION

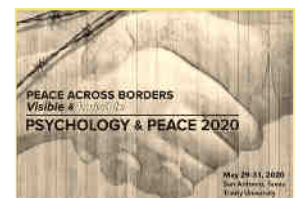
#### Peace & Democracy in the Next Generation

- +*Heroes in the Next Generation*—Philip Zimbardo
- +*Mass Violence & the Next Generation*—Daniel Rothbart
- +*Peace & Democracy in the Middle East: Who & Where Is the Next Generation?*—Fathali M. Moghaddam
- +*Peace, Democracy, & Peace Education in Columbia: The Next Generation*—Gabriel Velez
- +*The Next Generation on Social Media: Free Speech, Peace, & Democracy*—Violet Cheung
- +*What Can Psychologists Offer the Next Generation of Peacebuilders?*—Robert McKelvain

#### Division 48 Presidential Address

*The Making of a Psychologist-Peacemaker: Competencies & Compassion—Using What You Already Know*—Robert McKelvain

Division 48's Psychology and Peace Conference was cancelled due to COVID-19 impacts.



# Femicides and the Civilian Gun Sales in Turkey



Prof. Dr. Ulaş Başar Gezgin  
Duy Tan University, Danang, Vietnam  
E-mail: [ulasbasar@gmail.com](mailto:ulasbasar@gmail.com)  
Linkedin: <http://www.linkedin.com/in/ulasbasargezgin/>

## Abstract

In this article, we focus on the relationship between femicides and the easy access to guns in Turkey. Nearly half of the femicides involve guns, most of which are unlicensed. The presence of a gun at home increases the likelihood of its use, reminiscent of *Chekhov's Rifle* (2003; "If you say in the first chapter that there is a rifle hanging on a wall, in the second or third chapter it absolutely must go off. If it's not going to be fired, it shouldn't be hanging there.") Thus, private disarmament and an outright ban of guns become vital for the survival of women asserting their individuality against the roles and expectations imposed on them by patriarchy and paternalistic ideology. We proceed with an overview of the 'parameters' of femicides in Turkey and try to justify a major change in gun policy. This will not end the patriarchy, but at least save women's lives. It seems to be better than social media shares and weeping after another woman is killed in Turkey. Furthermore, it is a major step towards peace building and construction of a peaceful society. KEYWORDS: Peace psychology, femicide, civilian gun sales, Turkey, gun control.

"I don't want to die!" This was the last words of Emine Bulut (age 38), a Turkish mother whose 10-year-old daughter witnessed her dad's stabbing of her mom to death. The killer said the reason was a dispute about the custody of the kid (Bianet, 2019). But the dead can't talk, so we have no chance to ask Emine the reason for her tragic death. The stabbing was recorded by another male and serviced to social media.

This [video] caused an uproar in Turkey from the different angles of the society. For many, this was a clear consequence of patriarchal oppression. For others, this was a case of the male crisis which involves insecure men that can't accept that women can accomplish so many things in their lives that patriarchy discourages them from doing such as filing a divorce case or doing jobs associated with males. Yet for others (the conservatives), it was because of the corrupting influence of the West in the name of gender equality that allegedly dismantled the old good days of family

life. Gender ideology, according to the official discourses, destroys the family which is viewed as the main unit of the society (cf. Ayhan, 2017). Such a view deliberately ignores the role of patriarchy in femicides.

Although patriarchal murders of women are common in Turkey (see Özer et al., 2016), Emine's case was particularly and sadly outstanding as the video of her screams for life and her daughter's plea ("mom, please don't die!") touched the hearts of so many people. Obviously, this was not the aim of the video recorder. What they possibly expected was a lesson for other women who intend to 'cross the line'. But it backfired.

## Femicides in Turkey

The first impressions can be misleading: The regions with the highest rates of women killings in Turkey are not the least developed, economically speaking, but the ones with the highest urban Gross Domestic Products: Istanbul, the cultural and commercial hub of the country, Ankara, the capital city, and Izmir, the third largest city of Turkey in terms of population. So, it is not a matter of conservative rural areas versus liberal cities. However, in women killings per 1 million people, the smaller cities top the list. Thus, city scale and conservatism can't be ruled out altogether. Most of the killings of women take place at home (Gazioglu, 2013; Taştan & Küçükler Yıldız, 2019) which confirms the feminist motto: "The personal (and/or the private) is political" (cf. Bailey, 2011; Weissman, 2007). Furthermore, almost all the killers are either spouse, partner or a relative (Kadın Cinayetleri, 2019; Sayar, 2015). Thus, femicide is mostly a domestic matter.

From a forensic view, the domestic murder usually has earlier warning signs such as non-lethal but continuous domestic violence and even death threats. Tosun Altınöz et al. (2018) find that "at least half of the perpetrators

were violent toward their partner prior to the femicide without causing any physical injury" (p. 10). Many wives battered by their husbands don't divorce in order to protect their children. If the women have no financial independence—and that is the case in more conservative-patriarchal societies—divorce means outright poverty not only for the women, but for the children. Secondly, the idea of "let the children not grow up without a father" is very common. Thirdly, there are social and societal pressures to sustain a toxic marriage. In some parts of Turkey, divorced women are still considered 'immoral'. Some other killings take place during the separation and divorce process.

Patriarchy is hard to change. The education level of the women victims shows that nearly half of them are primary school graduates (Taştan & Küçükler Yıldız, 2019). Thus, patriarchy first discriminates against women by offering no education, which limits rights advocacy of those who are in need of legal consultation. On the other hand, half of the male killers of women are primary school graduates as well (Taştan & Küçükler Yıldız, 2019), which allows us to connect at least some of the murders to uneducatedness. However, there is another dimension here: Primary schools are usually neighborhood-based, while that is not necessarily the case with high schools and universities. Thus, primary school graduates are not only less educated, but also have no socialization options during their educational years to meet with people from diverse backgrounds (Sayar, 2019). This can also potentially bolster the patriarchal ideology.

Gezgin, continued on page 34

By Joshua Uyheng

In today’s digital era, it can be difficult to think of the internet as anything but a source of polarization and conflict. But findings in peace psychology and allied fields have suggested the importance of intergroup contact to bring about peaceful outcomes. In post-conflict societies, past studies showed that dialogue between formerly opposed groups can help bring about reconciliation and reduced prejudice. Would it be possible, then, to utilize online spaces—with their vast, unprecedented capacity to bring people together unhindered by geographical boundaries—to facilitate similar positive impacts?

## From Online to Offline Peace: Exploring Digital Interventions in Post-conflict Societies



## Researcher Spotlight

Journal of Peace & Conflict Research  
Dr. Hemapreya Selvanathan

This spring, *The Peace Psychologist* had the pleasure of speaking to Dr. Hema Preya Selvanathan, a recent PhD graduate of the University of Massachusetts (Amherst) and now postdoctoral fellow at the University of Queensland (Australia). In her recently published work in *Peace and Conflict: Journal of Peace Psychology*, she tackles precisely such questions as to how online spaces, instead of exacerbating societal tensions, might promote discourses of justice or harmony in former Yugoslavia. Past studies had shown that the two discourses do not necessarily co-occur;

that is, justice does not always follow discourses of harmony in a post-conflict context.

Drawing on data from a 4-week field test on a website called *Wedialog.net*, Dr. Selvanathan and colleagues concluded that sustained contact between Bosniaks and Serbs resulted in greater group identification and demands for justice, suggesting that hostility over past atrocities may have been reduced as a result of the intervention. Exploratory analyses on the content of dialogue showed that over the 4-week period, participants expressed lower levels of anger and

anxiety, as well as an increased focus on the present over time. Interdisciplinary in analysis and international in scope, this research was conducted with Dr. Bernhard Leidner from the University of Massachusetts Amherst; software developer, Ivan Ivanek, of *Wedialog.net* based in California; and an international team of colleagues including Dr. Nebojša Petrovic and Dr. Jovana Bjekic of the University of Belgrade in Serbia, Nedin Prelic of the University of Tuzla in Bosnia and Herzegovina, and computer scientist Dr. Johannes Krugel of the Technical University of Munich in Germany.

In the interview that follows, we [PP] discuss with Dr. Selvanathan [HS] some of the motivations and challenges she encountered during this project. Questions and responses have been slightly edited for clarity and conciseness.

**PP:** *In the introduction to your paper, you state “there are numerous calls for dialogue on contentious issues” of our time. While much research has concentrated on how digital spaces fuel polarization among groups, your work examines how an online platform can facilitate discourses of justice and harmony. What would you say led you to pursue this line of inquiry?*

*Peace and Conflict: Journal of Peace Psychology*® welcomes scholarly manuscripts that examine peace, conflict, and their interaction at all levels of analysis, from interpersonal to community, regional, national, and international issues. The journal publishes empirical, theoretical, clinical, and historical papers and book reviews on emerging and enduring issues of interest to researchers, practitioners, policy makers, and educators. International in scope, the journal welcomes manuscripts from psychologists and scholars in kindred disciplines throughout the world. Taken from the APA website: <https://www.apa.org/pubs/journals/pac/>

Editor: [Fathali M. Moghaddam](#)

ISSN: 1078-1919

eISSN: 1532-7949

Published: quarterly, beginning in February

This journal is a publication of [APA Division 48 \(Society for the Study of Peace, Conflict, and Violence: Peace Psychology Division\)](#)



**HS:** I think a lot of research has shown both sides of the coin. On the one hand, online platforms can help promote solidarity and a sense of togetherness in confronting injustice and inequality (e.g., the role of social media in mobilizing protests). On the other hand, it can also be echo chambers where we seek to engage with others who share our views, which can lead to radicalization (e.g., how white nationalist extremism gains adherents online). So, it was sort of an open question of whether an online platform that brought together two groups with a history of conflict, would promote positive intergroup outcomes or lead to negative ones.

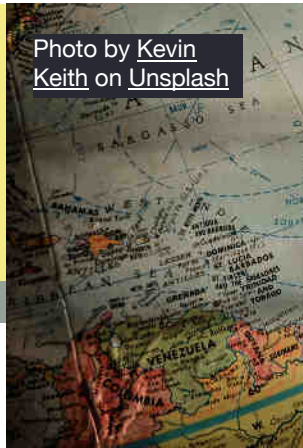
PAC Researcher Spotlight, continued on page 32



By Kisane Prutton

This article is the latest Spotlight on the life and work of a peace psychology student. Cristal Palacios Yumar is a Venezuelan psychologist, activist, and PhD student researcher, living and studying in Northern Ireland—a migrant researching migrants. The following excerpts from an interview with Student Spotlight Editor, Kisane Prutton, reveal some of the twists and turns in Cristal's life-path.

**Venezuelan  
Psychologist, Activist,  
PhD Researcher:  
A MIGRANT  
RESEARCHING  
MIGRANTS**



**Cristal Palacios  
Yumar**

**Transitional  
Justice Institute**

**PhD Candidate  
Ulster University  
Northern Ireland**

*“Doing research  
on migration and  
the diaspora seems  
like a natural  
extension of my  
own life-path.”*

**Student  
Spotlight**

Born in Venezuela, Cristal was four when she had her first experience as a migrant. Her journalist parents moved the family to France, returning to Venezuela five years later. Whilst in France, Cristal felt like an outsider, and likewise, on her return to Venezuela, she experienced being different. However, Cristal settled into the Venezuelan life and the education system and fifteen years later graduated with a degree in Clinical Psychology. In 2002 Cristal migrated again, this time to Connecticut, US, to work at the Clifford Beers Clinic, providing psychosocial support to Latino families

affected by HIV and AIDS. Here, Cristal learned her craft as a mental health therapist working with trauma in the community. Cristal's caseload was comprised of Latino families, themselves

migrants, including some who had evacuated New York City and sought refuge in Connecticut following the 9/11 attack on the World Trade Center the previous year. Cristal's work evolved to include translation and advocacy for children in schools and homes, a stretching experience but one that set the foundations for her future path.



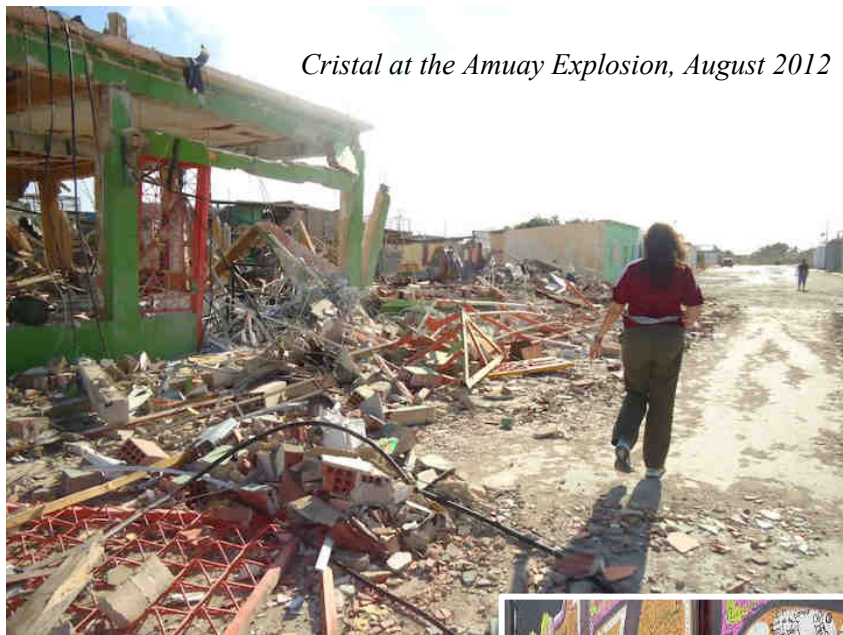
*Psiquearte delivered art therapy to a school in Venezuela.*

In 2008 Cristal returned home to Venezuela. It was at a time when the Venezuelan Bolivarian Revolution—started in 1998—had taken hold. A new change of government, heralding a socialist state, had thrust the country into cataclysmic decline. The quality of life in Venezuela was ebbing fast, people had difficulty accessing services, goods, let alone fresh running water. The rates of violence skyrocketed. Armed robberies and homicides, originally limited to the poor and vulnerable neighborhoods of Caracas, now permeated every neighborhood.

Determined to help her country, Cristal craved more formal training and found a master's degree in Clinical Psychology to bridge her interests in community mental health and clinical training. At the same time, Cristal was compelled to start helping the affected communities and she founded a private practice, *Psiquearte*, a non-governmental organization (NGO), focused on arts-based community mental health and peacebuilding.

Bolstered by her earlier work with displaced Latino children in Connecticut, *Psiquearte* was commissioned by local governments and schools to provide arts-based psychosocial support to teachers and school children who had been exposed to violence. Their mission was to implement preventative programs to curb the impact of violence in the community's mental health. On one occasion, at work in a school, Cristal recalls a poignant exchange with a young child who had explained how he had to walk over a dead body to get into school that morning. This kind of exposure to trauma, on the back of poverty and cumulative adversity, is the norm for children growing up in Venezuela.

2012 was the turning point for Cristal, with the emergence of Cristal as a psychologist-activist. On August 25, 2012, an immense explosion occurred at night, in one of the oil processing plants west of Venezuela. Shockwaves physically rebounded across the heavily populated district.



Cristal at the Amuay Explosion, August 2012

Once the fires were out, Cristal mobilized her *Psiquearte*'s team into action. Cristal was shocked by what she saw: government denial, cover ups, and a woeful lack of provision. Had this incident occurred in any other country, a crisis would have been declared by the government and an emergency campaign mobilized.

Up until this day, [the government] only admitted that 44 people died, which is a lot. But once we got there, the week after we, my team and I got there . . . you could see that it had to be way more than that. And there were no services implemented. People were left on their own. There was no water supply. It was just like a terrible disaster happen[ed], a man-made disaster and the government was just not acting on it. And because of the increase in violence and crime in Venezuela, after the explosion, homes were looted, and the government was covering it up. (Palacios Yumar, personal communication, 2020)

Crowdfunding helped Cristal and her team raise the much-needed funds to assist people in the aftermath of the crisis. Helping people who have suffered in the face of oppressive regimes has motivated Cristal to pursue a number of social justice and peacebuilding projects. Her most ambitious project to date has been to set up and run *Psicodiáspora*, a network of Venezuelan mental health professionals who themselves are migrants. *Psicodiáspora*'s mission is to provide culturally competent psychological and psychiatric support to fellow Venezuelans abroad. The network currently has over 320 Venezuelan psychologists and psychiatrists and provides information on issues such as professional certification in the different countries as well as online workshops and podcasts on migration, mental health and transcultural psychology.



Cristal at a peace wall in Belfast (left).

sparked by the revolution, and with whose journey she identifies.

In 2016, Cristal's yearning to understand more about how she

Even though the PhD program is near completion, Cristal's work is not over. The humanitarian situation in Venezuela is still in crisis with its government continuing to fail in its duty.

could address violence through peacebuilding took her away from her homeland again. Cristal took up a place in a Master's in Applied Peace and Conflict Studies program, in Northern Ireland, fully-funded by a Chevening Scholarship, a United Kingdom government award attracting exceptional, international professionals to study in the UK. In 2017 Cristal was awarded another scholarship, this time to undertake a PhD at the Transitional Justice Institute at Ulster University in Northern Ireland.

*The health system in Venezuela has been completely dismantled. It is not functioning, there is very little that is working at this moment. And we as mental health professionals are having to rely on humanitarian aid and humanitarian agencies to cover the health system needs for our people. We have a refugee crisis. People are leaving because of hunger. They have no access to food. The economic crisis is terrible. (Yumar, 2020)*

Today, through her PhD program, Cristal is exploring social change in Venezuela during the years of the Bolivarian Revolution (1999-2019). She wants the world to understand the experience of trauma on Venezuelan social imaginaries (i.e., how Venezuelans' experience of the revolution has impacted the way in which they see themselves, their culture, and their social fabric). Cristal has chosen to study this through the lens of the Venezuelan diaspora, whose exodus was

*Student Spotlight* acknowledges the courage and diligent work of our Venezuelan, activist, psychologist colleague. For more information on *Psicodiáspora*, and to support their work, please contact Cristal via [cristal@psicodiaspora.com](mailto:cristal@psicodiaspora.com).

This article was written by Student Spotlight Editor, Kisane Prutton. Faculty with students they wish to have featured in our Student Spotlight section should reach out to Kisane at [k.prutton1@unimail.derby.ac.uk](mailto:k.prutton1@unimail.derby.ac.uk)

к'блпггсфлт@пшлшлшл'дсслрл'сч'пк



## CONGRATULATIONS to our 2020 Small Grants Awardees

Dr. Breeda McGrath, Chair, and her Small Grants Committee, reviewed applications and Division 48 leadership accepted the list of recommended **2020 Awards** in early July. Congrats to the awardees!

[bmcgrath@thechicagoschool.edu](mailto:bmcgrath@thechicagoschool.edu).

**Quinnehtukqut McLamore & Bernhard Leidner** (students). Psychological effects of peace reminders in long-term conflicts. Israel (online).

**Ariel Mosley** (student). Contexts of intergroup violence and peace on group-based perceptions of cultural appropriation & minority health outcomes. U of Kansas.

**Hyun-Binn Cho & Alex Yu-Ting Lin** (early career). Thinking fast & slow: Crisis escalation & perceptions of provocative coercive diplomacy. US public (online).

**Daniel Snook** (student). Atlanta, GA (online). Reducing perceived risk of terrorism & Islamophobia among conservative Americans.

**Ozden Melis Ulug** (early career). Turkey, Israel, & Northern Ireland (online). The role of communication about power differences in achieving solidarity, justice, & peace in Israel & Northern Ireland.

**Stylios Syropoulos** (student). Online. Individual beliefs about negative & positive peace: The adaptation of a harmonious & dangerous worldview & their effect on conflict resolution.

**Kayla Hussey & Lindsey Blom** (students). Memphis, TN & Chicago, IL. Sport to heal trauma in youth: A case study.

**Michael Brubacher** (mid-career). US (online). Making behaviors illegal might increase their wrongfulness: Public opinion and moral psychology.

**Joanna Beltrán Girón** (student). Taiwan. Toward a praxis in peace psychology: Tracing the intersectional & transnational struggle of water defenders in Tacuba & Central American immigrants in New York.

Read more in this issue about the work of two **2019 Small Grant Awardees**:

**Researcher: Jessica Guler**, Doctoral Student, University of Kansas, & Jewish Vocational Service Refugee Resettlement Center, Kansas City (p. 15)

**Researcher: Hu Young Jeong**, Doctoral Student, Clark University (p. 10)

## Member News

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



Join Division 48  
<http://peacepsychology.org/join-us-1>  
Christine Hansvick,  
Membership Chair

## CODAPAR Immigration Grant



*Dr. Germán Cadenas is assistant professor of counseling psychology at Lehigh University. His research focuses on the psychology of undocumented and Latinx immigrants, particularly their critical consciousness development and its links to equity in higher education, career development, and wellbeing. He also studies educational programs that center on critical pedagogies, social justice, multicultural competencies, and liberation*

*principles. Dr. Cadenas is an immigrant himself and is formerly undocumented, with a background in community organizing and activism for immigrant rights. He completed his PhD at Arizona State University and his doctoral internship and postdoctoral fellowship at the University California Berkeley.*

The community of about 11 million undocumented immigrants in the U.S. face a number of threats that can produce harm, including risk of deportation, violent immigration enforcement, vulnerability of exploitation, family separations, inhumane containment, discrimination, and hostile speech and policies. In response, Division 48 (peace psychology) is co-leading, along with [Division 17](#) (counseling psychology) and [Division 24](#) (theoretical and philosophical psychology), an interdivisional APA project funded by [APA](#)

[CODAPAR's program](#). Other groups involved include APA Divisions [43](#) (couple and family psychology), [52](#) (international psychology), [39](#) (psychoanalysis), [56](#) (trauma psychology), SQIP ([Div 5](#), quantitative and qualitative methods), and NLPA ([National Latinx Psychological Association](#)). The work emerged from Division 48's new Immigration Working Group, and its sister Immigration Special Task Group (STG) in Division 17. The project builds on similar efforts led by Division 24 in 2019.

The current project seeks to bring communities of psychologists and immigration activists together nationwide to engage in critical dialogues. From these dialogues, a set of grassroots strategies will emerge to guide future collaborations between psychologists and activists related to social action that helps protect undocumented immigrants.

In order to do this, regional teams of psychologists are being formed, who will develop relationships with immigration activists dedicated to working with undocumented communities in each state of the U.S. Semi-structured critical dialogues will be hosted to have psychologists and activists become better acquainted with each other's skills and work, and to brainstorm ways of collaboratively amplifying their efforts. Themes from these regional dialogues will be collected and developed into a comprehensive report that will summarize strategies responsive to regional contexts. This report will be shared across divisions of the APA, as well as across communities of immigration activists, community organizers, and service providers around the country. Dr. Germán Cadenas and representatives from each division lead the project.



## Childhood Experience of Abuse and Cortisol Study



**Kathleen Malley-Morrison, EdD**, Professor Emerita from Boston University Department of Psychological & Brain Sciences, is lead editor of *State Violence and the Right to Peace* (4 vols.), *International Perspectives on Family Violence and Abuse*, *International Handbook of War, Torture, and Terrorism*, and the *International Handbook of Peace and Reconciliation*. [kkmalley@comcast.net](mailto:kkmalley@comcast.net)

Members of the Childhood Experience of Abuse and Cortisol Study have just published two papers on fear of terrorism and its correlates in the *Journal of Violence, Conflict and Peace Research*.

Hong, F., Lin, Y., Jang, M., Tarullo, A., Ashy, M. and Malley-Morrison, K. (2020). Fear of terrorism and its correlates in young men and women from the United States and South Korea. *Journal of Aggression, Conflict & Peace Research*, 12(1), 21-32. <https://doi.org/10.1108/JACPR-12-2019-0462>

Shachat, M., Hong, F., Lin, Y., Desivilya, H.S., Yassour-Borochowitz, D., Akhurst, J., Leach, M.M. and Malley-Morrison, K. (2020). Do state governments have the right to kill civilians to defeat international terrorism? Views from US, Israel and South Africa. *Journal of Aggression, Conflict & Peace Research*, Vol. & No. ahead-of-print. <https://doi.org/10.1108/JACPR-11-2019-0454>

**Editor's Note:** Division 48 Member News on this and the prior page was based on material circulated over the D48 Announce and Discussion listservs. Member-submitted news (e.g., about oneself or a D48 peer) will be included in *The Peace Psychologist* as space permits. We are interested in students' dissertation, master's, or honor's thesis abstracts since this gives us a flavor of what our members are studying. Thanks to all who let us print their accomplishments for others to enjoy. Send member news to the Editor at [rtreptow@email.fielding.edu](mailto:rtreptow@email.fielding.edu).

### Snippets from non-elected candidates aspiring to be new in an elected (versus appointed) D48 leadership role. Edited for clarity.

#### President-elect Candidate:

**Jeremy S. Pollack, MA, MA**  
I am completing my doctorate in Psychology at Grand Canyon University and was recently a research fellow at Stanford University's Stanford Center on International Conflict & Negotiation where I lead research projects in social psychology and conflict resolution. I am also Managing Editor of *The Peace Psychologist*, the official newsletter for APA Division 48, and the CEO of *Pollack Peacebuilding Systems*, a nationwide conflict resolution firm.

#### Member-at-Large Candidate:

**Gunjan Bansal, MHA, MBBS**  
As a PhD International Psychology student at the Chicago School of Professional Psychology, first generation immigrant, licensed Healthcare Administrator and faculty, I am passionate about fostering social justice in all aspects of life and cultural competence in healthcare. For my doctoral studies, I am researching the lived experiences of elderly residents and employee engagement in a long-term care institution in India.

#### Member-at-Large Candidate:

**Kenyatta Nicole Vaughn, PhD**  
I am organizing director of a social justice organization that fights for the most vulnerable and a 1st-year PhD student in National Louis U's Community Psychology program. As an African American woman raised in one of the most impoverished and violent neighborhoods, I know firsthand the trauma that violence causes in families and communities. Directly impacted by mass incarceration, I wonder what the world would look like if there were no need for prisons.

#### Council Representative Candidate

**John McConnell, PhD**  
Peace psychology is a multifaceted field with the potential to play a larger role in our divisive world. As an early career psychologist, I am passionate about advancing multiculturalism, peace, and social justice in research, institutions, and our world. I use my peace leadership skills as Co-Director of the Multicultural Peace and Justice Collaborative, Director of the Diversity and Justice Initiative, and Co-Founder and Publicity Officer for the Social Justice League--among others.

## Meet D48 Member Kelly O'Donnell, PsyD

[MCAResources@gmail.com](mailto:MCAResources@gmail.com)



Based from Geneva, Dr. O'Donnell represents the [World Federation for Mental Health at the United Nations](#), participates in the annual [Geneva Peace Week](#), and compiles the [Global Integration Updates](#) (e.g., [SDG16+ Peace Justice Inclusion](#)). He is the Chief Executive Officer for Member Care Associates, Inc. and is a Licensed Clinical Psychologist in California. See more of Dr. O'Donnell work at:

- [www.membercareassociates.org](http://www.membercareassociates.org)
- [www.facebook.com/globalintegrators](https://www.facebook.com/globalintegrators)
- [www.membercareassociates.org/?page\\_id=2007](http://www.membercareassociates.org/?page_id=2007)

## Tod Sloan (1952-2018) Special Issue

See the Dec 2019 Special Issue of *The Journal of Critical Psychology, Counselling and Psychotherapy* under Guest Editor, Dr. David Fryer. The Special Issue creates a space for ongoing work on the issues Dr. Sloan championed. <sup>1</sup>David Fryer can be contacted through the University of Queensland:



## Steve Handwerker, PhD, DMin [www.iaahw.org](http://www.iaahw.org)

[peacewk@peacewk.org](mailto:peacewk@peacewk.org)

International Association for the Advancement of Human Welfare, Inc.

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



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

## Hu Young Jeong—*The Diversity of Collective Victim Beliefs* by Joshua Uyheng

Conflict and colonization have inflicted deep scars upon the collective psyches of many cultures. Collective victim beliefs embody people's subjective understandings of experiences of group-level violence. Against the backdrop of diverse global histories, how do different peoples think about themselves and those whom they perceive as historical enemies?

Hu Young Jeong, one of the 2019 Division 48 Small Grants Awardees, tackles these complex questions through a research approach that accounts for this historical diversity across a wide range of contexts. Drawing on Q-methodology, a set of procedures tailored to examine people's subjective beliefs, Young Jeong's work aims to examine how Jewish Americans, Hungarians, and South Koreans' collective victim beliefs cluster and diverge

in meaningful ways, as well as what broader processes might explain such psychological patterns.

We want D48 members to see how D48 Small Grants are used—to put a face and a name—a “voice” to scholar. In the interview which follows, Hu Young shares with *The Peace Psychologist* some of his insights over the course of his research so far, and where he hopes to take his work as a psychologist next.

QUESTIONS AND RESPONSES HAVE BEEN SLIGHTLY EDITED FOR CLARITY AND CONCISENESS.

### Small Grants Spotlight



### Hu Young Jeong 2019 Division 48 Small Grants Awardee

**PP:** *You mention prior research you've done in the area of collective victimization in South Korea. What draws you to this research topic?*

**HJ:** As a South Korean, I have been surrounded by my country's victim narratives of colonization, war crimes, and other forms of violence. It was a natural process for me to be attracted to this topic. Sadly, only a handful of psychological research has systematically examined the collective narrative of victimhood in Asia, let alone in South Korea.

The psychological research on collective victim beliefs is still in its early stage and has focused on relatively limited contexts (e.g., Israeli-Palestinian conflict or the Trouble in Northern Ireland). However, each victim community has its unique history of victimization and unique present-day position. Collective victim beliefs conceptualized in existing work may be pertinent to intractable conflicts but not to post-colonial societies such as South Korea. My advisor, Dr. Vollhardt, and her colleagues had been planning to expand the literature when I joined her lab, and she encouraged me to explore the topic.

The main goal of the current Q-methodology project is to broaden the scope of collective victim beliefs in various contexts (e.g., Jewish

communities in the US, Hungary, South Korea) and investigate the relations between such collective victim beliefs and intergroup outcomes, like the preference for reconciliation with the perpetrator group versus desire for retribution against them. My past findings in South Korea suggest that there is much more to explore when it comes to the complexity and diversity of collective victim beliefs.

**PP:** *Tell us where your research stands. Where are you in the process? What challenges do you anticipate?*

**HJ:** We systematically collected empirical works that have examined collective victim beliefs and relevant concepts. We used keywords such as “collective victimhood,” “historical victimization,” “collective trauma,” and “cultural trauma,”—which are all related terms—to collect articles. We are trying to organize these relatively fragmented, yet extremely valuable findings into a systematic structure, and come up with an integrated framework of collective victim belief. Based on such a framework, we will develop items measuring the collective victim beliefs that have been studied in the literature.

What I really like about the literature review process is that we got to learn so much about works from different psychological disciplines. There are

clinical, critical psychological, and qualitative works that looked at the narratives of underrepresented communities around the world. It is fascinating to see that although there are so many ways of studying collective victimhood, we can still find a pattern in the research. Hopefully, we can provide an overarching structure of collective victim beliefs to which future research can refer.

However, we must always remember that the literature is far from complete. There are so many communities and contexts that have yet to be investigated. Though all our investigators will gather data from their own communities to maximize cultural literacy, when it comes to analyzing the data, we will definitely experience difficulties in reading cultural and historical nuances. We are not historians or cultural anthropologists; the theoretical framework will guide our study, but we should never impose it on our participants because our participants are the experts of their environments, not us. We are conducting Q-methodology (a method used to study people's subjectivity) to learn from our participants, not the other way around. Thus, it is crucial for us to listen to our participants and respect their stories.

**Jeong, continued on page 33**



## If you want peace, make peace (not war)

### Genocide in Guatemala: Seeking Justice Through a Restorative Framework

by Stephanie Miodus

What is justice and how can it be obtained for victims of mass human rights violations? These questions lie at the heart of the attempts at justice for the victims of genocide in Guatemala. The genocide, [with more than 200,000 lives lost](#) during a civil war from 1960-1996, was an attack on the indigenous Maya people (83% of the total deaths and forced disappearances). These attacks were found to be carried out by government forces, [who committed 93% of the human rights violations during the war](#), largely in the late 1970s and 1980s.

There have long been cries for justice from the Maya people in Guatemala. The attempts at justice to date have mostly focused on retribution, but have been deemed inadequate by the Maya people. Most recently, in late 2019, three senior military officials from the late 1970s-1980s were [indicted](#) on charges of genocide and crimes against humanity. As of mid-April, the judicial hearings are [temporarily on hold](#) due to the COVID-19 pandemic, but for the victims of the genocide, the accountability of these accused officials is one step towards justice. However, these indictments and possible future convictions do not bring back a person's child who died during the genocide or rebuild the homes that were destroyed, among countless other losses. [Calls from Maya communities](#) are seeking more than retribution as they aim to heal. Therefore, a more comprehensive pathway for justice for the Maya people should be examined.



One framework for a potential pathway is applying the tenets of restorative justice, where the harm caused by an act, or crime, is repaired. While a restorative framework is often thought of on an individual level between a party who has caused harm and a party who has been harmed, the ideals—truth, accountability, reparations, and reconciliation (Weitekamp et al., 2006)—can also be applied to the context of human rights violations by governments (Sullivan & Tift, 2007).

A process for restorative justice already began for Maya community members who worked tirelessly, along with their allies, to expose the truth

in the face of tremendous adversity (e.g., *Guatemala: Memory of Silence report*) and thus, reached the current stage of accountability. For many victims, however, accountability is not enough. While any form of justice, restorative or otherwise, cannot bring back what victims and survivors have lost, the restorative justice is intended to be healing-centered so as to promote the well-being of survivors while including them in the process (Schimmel, 2012). Many members of the Maya community already realize that accountability is not enough to repair the harm that was caused and there have been [calls for a comprehensive reparations package that extends beyond the economic program](#) that was enacted in 2005. To reach a point of healing as a community, the Maya people recognize that they need housing, and physical and mental health services, among other resources. They also seek an apology from the government as well as a promise that such an atrocity will not happen again. An apology would be a step towards reconciliation so that those in Guatemala can move forward together as a society with peace at the forefront. The victims of genocide in Guatemala deserve this opportunity for peace and healing, and a shift towards a restorative framework is one way that the harm inflicted upon the Maya people can begin to be repaired. While this journey of restorative justice has commenced, there is still a long road ahead. Healing is an ongoing process and a process that can be nurtured by paying continual attention to the core questions: 'What is justice?' and 'How can it be obtained for the Maya people?'

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Photo by [Arturo Rivera](#) on [Unsplash](#)

## COVID-19 & Civil Unrest Stir Up Historical Trauma for Indigenous Peoples

by Robin Lynn Treptow

We live in somber times. Racial tensions have erupted nationwide and the COVID-19 pandemic calls up risk to Indigenous folk (see [linked stories below](#)). The grief expressed, the injustices endured, are not new and come from years of oppression rubbed raw by colonizing attitudes and actions. The oppressed are uniting, setting into motion ways of being that honor who they are—as shown in this [Statement from the Society of Indian Psychologists in Unity with the Black Community](#) ([Society for Indian Psychologists \[SIP\]](#), 2020, June; rooted in the [Haudenosaunee Confederacy](#) which joined law to values):

### Universal Justice is based on a spiritually strong society.

A spiritually strong society adheres to uncompromising values and makes certain that *all people universally benefit*, thus making a stronger society. When a society violates its own values of equality, fairness and justice, it is not a spiritually strong society. The Society of Indian Psychologists challenges all of our relatives to examine the ways in which we have *failed to adhere to spiritual values* by ignoring, minimizing or causing the struggles of our Native and non-Native relatives due to racism. There is no justification for the continued genocide of our Peoples. The oppression of one is the oppression of all of us! (emphases added; p. 2).

Aptly amid demands for a shared humanity, [SIP](#) has for more than half-a-decade offered psychologists an ethical grounding. Calling out cultural loopholes, [Dr. Melinda A. García](#) (2014, December; 2015, September) reflected on *APA's Ethics Code* (APA, 2010) from tribal ways of being. Below is a precis of her 2014 remarks, with links to her sources and her 2015 cultural humility review.

In summary, through discussion and illustrative stories for each section of the [APA Code of Ethics](#), the SIP commentary demonstrates a *profound need for change* in the culture of American psychology in order for psychologists to “first, do no harm.” SIP community members dug deep in order

to offer their experiences as a way to cut through abstract, academic ideas of what constitutes a competent psychologist. Effective psychology is contextual and relational. Competent psychology is honest. Honest psychology recognizes culture. (emphasis added; Garcia, Dec. 2014)



Photo by Dulcey Lima on Unsplash

### SIP\* Commentary Findings: quotations from [Garcia \(2014, Dec\)](#)

1. **Narrative ethics.** Use of story makes ethical gaps “immediately understandable.” That is, to read about, overhear, or observe an egregious act moves the compassionate to empathy: to see and name the injustice and to act to remove it ([SIP, 2020, June](#)).
2. **Values clarity.** Due to transparency and by inviting dialogue, up-front and direct values supersede embedded and indirect ones. See Garcia and Tehee (2014, p. 13; also [SIP, 2020, June](#)).
3. **Ethics in culture.** Viewing ethics outside of culture “plays a major role in the harm experienced by ... marginalized and stigmatized people.” See Garcia and Tehee (2014, p. 15).
4. **Community.** “The community ... is considered an entity in addition to individuals.”
5. **Respect.** Mutual respect trumps all ethical principles, requiring cultural relevance and humility. See Garcia and Tehee (2014, p. 15).
6. **Ethical dilemmas.** Ethics needs a cultural lens and any model “to resolve ethical issues [must] be dynamic.” See Straits et al. (2012).
7. **Cultural competence.** One cannot be a “competent ... psychologist without cultural competence.”
8. **Microaggressions.** Psychologists’ negative biases, expressed as microaggressions, profoundly affect the receiving parties. See Garcia and Tehee (2014, p. 42).
9. **Ethical pointers.** Cultural sensitivity means knowing the spaces between (e.g., the value of dual relationships, respect for communities, and culturally relevant ways of gaining consent).

\* The American Indian and Alaska Native Society for Indian Psychologists





Photo by Ruth Hazlewood on Unsplash

As cited by Garcia (2014) American Psychological Association. (2010). *Ethical principles of psychologists and code of conduct* (2002, Amended June 1, 2010).

García, M.A. & Tehee, M. (2014). *Society of Indian Psychologists Commentary on the American Psychological Association's (APA) Ethical Principles of Psychologists and Code of Conduct*.

Straits, K.J.E., Bird, D.M., Tsinajinnie, E., Espinoza, J., Goodkind, J., Spencer, O., Tafoya, N., Willging, C. & the Guiding Principles Workgroup. (2012). *Guiding Principles for Engaging in Research with Native American Communities, Version 1*. UNM Center for Rural and Community Behavioral Health & Albuquerque Area Southwest Tribal Epidemiology Center.

Middle right and bottom photos by Ian Macharia on Unsplash

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## COVID-19 IMPACT FOR INDIGENOUS GROUPS

- [Mabie \(2020, April 7\). Smallpox blankets 2020: Montana tribes.](#)
- [Funes \(2020, Mar 27\). Like bringing smallpox blankets](#)
- [Coletta & Traiano \(2020, Mar 31\). Indigenous tragic history of disease.](#)
- [UN Dept. of Economic and Social Affairs: COVID-19 and indigenous peoples.](#)
- [Lakhani \(2020, May 26\). "It's our reality."](#)



See other [Society for Indian Psychologists' Position Statements](#).

Often described as the oldest, participatory democracy on Earth, the [Haudenosaunee Confederacy's constitution](#) is believed to be a model for the American Constitution. What makes it stand out as unique to other systems around the world is its *blending of law and values*. For the Haudenosaunee, law,

society, and nature are equal partners and each plays an important role (emphasis added; [Haudenosaunee Confederacy website](#)).



by Joshua Uyheng

At the dawn of the new decade, the urgency of responding to the crisis of climate change continues to accelerate at a breakneck pace. While the consequences of global warming will certainly affect the world at large, its current impacts are felt at unequal rates by different populations. Issues of climate justice underscore how powerful nations with large developed economies are responsible for the majority of environmental destruction, yet smaller, developing countries feel the brunt of disastrous weather patterns, problems of food security, and the heightened societal conflicts which follow in their wake.

## GOALS

1. Educate and empower Indigenous Peoples to address and develop strategies for the protection of our environment, our health, and all life forms – the Circle of Life.
2. Re-affirm our traditional knowledge and respect of natural laws.
3. Recognize, support, and promote environmentally sound lifestyles, economic livelihoods, and to build healthy sustaining Indigenous communities.
4. Commitment to influence policies that affect Indigenous Peoples on a local, tribal, state, regional, national and international level.
5. Include youth and elders in all levels of our work.
6. Protect our human rights to practice our cultural and spiritual beliefs.

PEACE  
RADAR

## Indigenous Environmental Network

Within the United States, the weight of environmental injustices falls disproportionately on indigenous peoples. For populations who cherish and depend on the sacredness of nature, the rampant pollution which attends the advancement of capitalist interests constitutes both material and spiritual defilement of the earth.

The year 2020 now marks the thirtieth anniversary of the founding of the *Indigenous Environmental Network (IEN)*, a major grassroots effort of indigenous peoples who aim to address environmental and economic justice issues. With the mission to “protect the sacredness of Earth Mother from contamination and exploitation by respecting and adhering to indigenous knowledge and natural law,” the IEN works to uphold traditional teachings premised on respectful relationships with the natural world, for the good of indigenous populations as well as all of humanity.

### A Brief History

Born in 1990, the IEN sprang from grassroots gatherings of indigenous leaders from around the nation. Significant developments had recently taken place resulting in targeted dumping of hazardous waste and other toxic material damaging the homes of tribal communities. Year after year, indigenous activists continued to meet across the country to discuss and initiate a collective response.

Initially known as Protecting Mother Earth Gatherings, these meetings slowly became the foundation of IEN’s work. Hundreds of members came together within the first few years, and as the network grew, so did its mission. Today, the IEN supports numerous programs for giving a platform to indigenous voices on issues of climate justice, both by consolidating tribal grassroots efforts internally as well as engaging national and international campaigns for informing public policy.

### Engaging Culture and Legislation

The programs of the IEN are fundamentally rooted in indigenous tradition and knowledge. Thus, one of the core functions of the network is to serve as a clearinghouse for information that can educate both indigenous peoples and parties who wish to collaborate or uphold their

causes with respect to environmental and economic issues. The IEN website houses various position papers that articulate the stakes of indigenous populations in contemporary social problems—problems that are otherwise sidelined in mainstream discourse—as well as actionable paths forward.

In practice, these beliefs take shape in many forms. One significant way the IEN achieves its goals is through active delegation engagement with the United Nations at the annual Conference of Parties. The IEN likewise advocates for national legislation like carbon pricing and sharpening the provisions of the proposed Green New Deal to more sensitively consider the impacts of climate change on indigenous frontline communities and tribal nations.

Peace Radar, continued on page 34



## Jessica Guler on the Resilience of Multicultural Refugee Populations

EDITOR'S NOTE: In this inaugural section of *The Peace Psychologist* we draw readers' attention to how peace crosses the borders between various APA divisions—resulting in a wider spread of psychology-based knowledge and outcomes. In this article we turn our lens on peace research housed in part within [Division 54 \(Society for Pediatric Psychology\)](#), which is Jessica (Jessy) Guler's predominant APA home. As a [Doctoral Student at the University of Kansas \(KU\) Clinical Child Psychology Program](#), Jessy has garnered [awards](#) for her work on child immigrant populations and health: an expertise she now brings to Division 48. Child-adolescent researchers at KU mentor Jessy in her peace and social justice work: we welcome Jessy to share her story.

by Joshua Uyheng

*In an era of mass forced displacement around the world, refugee populations not only deal with past violence but also with its present effects. After resettlement, refugee families face significant challenges in adapting to new contexts, while still struggling with the deep-seated consequences of trauma exposure. What factors might promote resilience among refugee populations? And how might these relationships vary in the context of cultural diversity?*

*Jessy Guler, one of this year's Division 48 Small Grants Awardees, hopes to shed light on this complex issue. Utilizing a novel and sensitively tailored mixed methods approach, she works with parent-child dyads among a resettled refugee population in Kansas City to get a better sense of the complex relationships between past traumas and their present physical and mental health problems. In the interview that follows, Jessy shares with *The Peace Psychologist* some of the insights she has gained from over the course of her research thus far, and where she hopes to take her work next as an emerging early career psychologist. Questions and responses have been slightly edited for clarity and conciseness.*

APA-wide  
Peace



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

**PP:** In your Division 48 Small Grant Award proposal, you mention several motivations for your work. What drew you most to tackle this research area?

**JG:** I began working with the resettled refugee population eight years ago as a refugee youth mentor in the Orlando area. I was privileged to have weekly in-home visits with refugee youth and their parents where I taught them English and provided support as they adjusted to life in the United States. While the goal of this volunteer work was to teach and mentor the refugee youth, I truly believe I learned so much more from the refugee families themselves.

Since then, the gravity of the global refugee crisis has exponentially increased. With currently 70.8 million forcibly displaced people worldwide, there has perhaps never been a more critical time for research to be focused on supporting and understanding children and their families forcibly migrated by war, conflict, and violence. I have always had an interest in understanding not only refugees' mental and physical health during forced migration and resettlement but also the resilience that refugees exhibit after trauma exposure.

My current research integrates these motivations into four years of collaborative work with local refugee communities and a fantastic community partner and leader in refugee resettlement—Jewish Vocational Service. I am greatly motivated by stories shared with me by the refugee families I have met over the last eight years and I am inspired by their incredible strength. It is my hope that I can contribute to the scientific knowledge of the health and resilience of refugee children and their parents and inform the development of evidence-based support for these diverse and hard-working families in the United States and abroad.

**PP:** Tell us more about where your research currently stands. What's next in the pipeline? How do you see your broader trajectory as a scholar evolving?

**JG:** First, I am very interested in continuing to expand on my current research study into the intersection of trauma psychology and neuropsychology. More specifically, I am interested in conducting additional research that explores the ways in which war, terrorism, and violence are related to neurocognitive factors (e.g., executive functioning) and outcomes (e.g., traumatic brain injury). I hope to expand on the work I am doing now on the relationship between trauma exposure, executive functioning, and resilience with the goal of hopefully beginning to examine refugees' cognitive and psychological functioning longitudinally over time.

**Jessica Guler, continued on page 33**

# A Multidimensional & Dynamic Perspective of Research & Intervention in Peace Psychology

Wilson López López\*  
Pontificia Universidad Javeriana, Bogotá, Colombia

Wilson López López has a PhD in Basic and Social Psychology from the University of Santiago de Compostela, Spain. He also is Professor at the Pontifical Xavierian University, Editor of *Universitas Psychologica*, and Leader of the "Social links and Peace Cultures." See Dr. López's full biography on page 38.



Work by members of international peacemaking societies or groups

In this article, I will outline the background to a multidimensional and dynamic approach to peace psychology. This model has evolved following many years of my own research and now serves as its guide. The aim of this article is to offer colleagues insight into how they might apply this model to their own research and practice in peace psychology.

A little history is in order before I introduce the approach. My research focus has stemmed from the grueling, long-lasting, social and armed conflict in my home country of Colombia. My motivation has been to address issues that psychology has not covered sufficiently and to support the many efforts to understand and transform the harsh, violent conditions that Colombia has endured. To this end, I have initiated projects and sought to collaborate with diverse researchers in this complex, overwhelming reality.

reoccurring features of the conflict situations that I and my colleagues came across in Colombia. Together these dimensions create a complete, comprehensive picture of the complex processes that we were studying. The map also provided ethical guidance by offering us an awareness of who and where the stakeholders and their potential interests and needs lie. The model also serves as a call to action, in that it enables political and economic actors to be held to account for the psychosocial damage that results from the prioritization of financial, legal, or political issues, over the psychosocial.

Figure 1 aims to show how the different dimensions of the model are integrated and interrelated. For instance, inequality, as part of the socio-economic dimension, has been widely recognized to be related to homicide and other forms of violence (psychosocial dimension). The socio-economic dimension is also linked to the sociopolitical dimension, in that low-income populations experience exclusion and are often underrepresented or have little say in local, regional, or national politics.

Due to its key role in Peace Psychology, I now turn to and focus on the psychosocial dimension. A deeper examination of the psychosocial dimension invites us to inspect the actors, the forms of violence, and the consequences of psychosocial processes that embody this dimension (see Figure 2). A deeper understanding of the psychosocial dimension helps us to

## DIMENSIONS OF CONFLICT

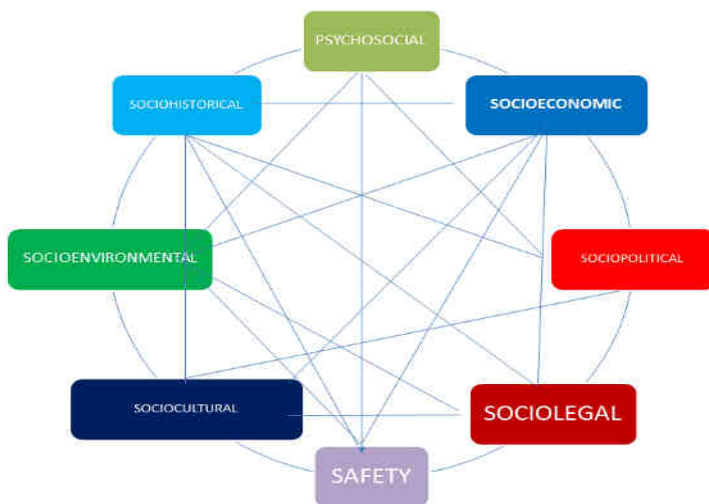


Figure 1. *Multidimensional Framework of Conflict and Peace* (adapted from López-López, 2016; López-López, 2017)

My research activities have led me to recognize that a multidimensional perspective of conflict offers direction and coherence to the understanding and practice of peace. I have spent the last ten years developing and refining a set of guiding principles that act as an organizing framework for the research and understanding of conflict and peace. I have brought this framework to fruition as a map (see Figure 1). The map includes socio-economic, socio-political, socio-cultural, socio-environmental, socio-legal, socio-historical, safety, and psychosocial dimensions. These eight dimensions were

López, continued on page 39



Interested in other newsletters related to peacebuilding or peace and conflict psychology? Check these out (see box below):



## Peace the World 'Round

- <https://www.genevapeaceweek.ch/newsletter>
- <https://www.brandeis.edu/ethics/peacebuildingarts/news/newsletter.html>
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- <https://alliancepeacebuilding.z2systems.com/np/clients/alliancepeacebuilding/subscribe.jsp>
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- <https://www.usip.org/newsletter-signup>
- <https://www.interpeace.org/get-involved/newsletter/>
- <https://youngpeacebuilders.com/get-involved/>

Also, here's the UN's University for Peace: <https://centre.upeace.org/global-citizenship>

**Riyanti Abriyani** is a lecturer at the Faculty of Psychology at Universitas Pancasila, Indonesia. She has a PhD in Psychology (2015) and master's degrees in Social Intervention—Applied Psychology (2005), and National Resilience Strategic (2013) from Universitas Indonesia. Her research interests are: collective memory; motivation and emotion; forgiveness; peace, violence and conflict studies. She has also been active as a Psychologist for Indonesian national athletes of multievent Sea Games and Asian Games, and Indonesian national disabled athletes of multievent Asian Para Games.  
Riyanti Abriyani  
[riyantiabriyani1965@gmail.com](mailto:riyantiabriyani1965@gmail.com)



### Instagram for Peace Project in Indonesia

Riyanti Abriyani recently shared with Prof. Linden Nelson information about a peace education project he is doing in Indonesia using Instagram to education the public about peace using four Instagram accounts:

I am doing the peace education project in Indonesia. The spirit and essence of this project are: Movies, cultures, and life experiences should educate, empower and move people to choose a life full of hope, love, and peace.

The target of education is the public. The form of activity is dialogue using instagram IG Live, once a week, duration of 1 hour. The theme of the dialogue is the application of psychological theories in daily life to be carried out by the community for their wellbeing and harmony of society.

The peace education project uses four Instagram accounts, which are: CineMove for Peace @cinemove for peace

- Established on April 21st, 2020.
- HopeLove for Peace @hopeloveforpeace  
Established on May 20th, 2020.
- Psychology is Us @psychologyisus  
Established on June 06th, 2020.
- Cicip Budaya (Cultural Taste) @cicipbudaya  
Established on June 26th, 2020

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# ART & POETRY FOR PEACE (NOT WAR)



**Titled: Home (geese)**

*In Alaska, we watch the geese migrate south in the fall. The sun dips below the horizon earlier and earlier allowing for quiet times of introspection. The contrast between the lively sun drenched summers to the darker winters are marked by the rhythms of the animals. I've found peace in feeling small amongst the mountains and in the face of the wild. Within this sense of how small human beings are, I have found connection with the tides of life and gratitude for our connection to the earth. Peace is renewed for me when I am humbled by the dissolution of my identity as an individual and the reconstruction of myself in connection with a larger whole. © Aurora Sidney-Ando 2020*



**Titled: Am (white fox)**

*I am inspired by the dignity of animals. This acceptance of adversity is highlighted for me when I watch animals in harsh climates. They leave no impressions of pity or struggle as they face the ice and winds. This gives me strength to look within and draw from their courage. I believe peace is forged from this same internal place. I have found when I accept what is and meet the world with an open heart, peace can be built on acceptance, integrity, and clear eyes with which to plan the next steps.*

© Aurora Sidney-Ando 2020



**Dr. Aurora Sidney-Ando** is a peace scholar in her own right. Aurora was born and raised in Mexico, she is fluent in English and Spanish, and has lived in Alaska for the past 12 years. She received her PhD in Humanistic and Transpersonal Psychology with a certificate in Expressive Arts for Social Change from [Saybrook University](http://www.saybrook.edu). Her research focused on combining artistic expression and trauma informed counseling to empower at-risk populations. Throughout her Saybrook journey, Aurora had the pleasure of collaborating with peers and mentors in efforts to support positive social change, community empowerment, and creating opportunities for awakened creativity. Her projects have allowed her to present "Art for Peace and Social Change" in a Division 48 program at the 2014 APA Conference in DC with Dr. Treptow, work with college students as an artist in residence in Delaware, and participate in multiple art-based projects targeting communities in Alaska inundated with complex generational trauma. Her mentor, Dr. Ruth Richards, gifted pieces of Dr. Sidney-Ando's artwork to the "very much peace activist" cofounders of [The Learning Connexion - School of Creativity and Art](http://www.learningconnexion.com). At the Learning Connexion, persons gain [New Zealand Qualifications Authority \(NZQA\)](http://www.nzqa.govt.nz) credit in transferable creativity through the vehicle of art.



## His Name Was Barış, i.e. Peace, He Was A Violinist

There were two countries  
Separated by two seas.  
There was a violinist  
His name was Barış, i.e. Peace.  
He would play the song of peace  
He had prepared his violin for this.  
Although the languages and cultures  
differ,  
He still believed in the brotherhood of  
people.  
He would love his violin so much that  
His only wish was  
To earn his life from his violin.  
They didn't let that happen, it couldn't  
happen.  
One day nobody could know his  
whereabouts,  
Neither his brother nor his friends.

All were sad and worried, waiting for news.  
A couple of days were sufficient to miss  
him.  
Then they turned on the TV,  
They saw that refugees' boats were  
overturned.  
And they recognized Barış by his floating  
violin.  
They said "that is his violin! This should be  
our friend."  
Barış could not land on the other side,  
He could not return to his origin either,  
That was the reason for why Barış and  
peace as well  
Were hoping to land on those lands.  
This man, this peace loving violinist  
Left his last breath on the waves.  
And he got our promise before leaving  
these lands:

We will either bring peace to these lands,  
And that way there won't be any need for  
people to go to further lands,  
Or we will find a way for Barış to earn his  
life by his violin,  
Thus he won't need to go to further lands.  
He, while leaving us, left us a bottle with a  
note,  
Let's open it, let's bring peace to our land.

—April 29, 2017—Dr. Ulas Basar Gezgin

(\*) Based on a true story:  
"Barış Yazgı's dream was to study music in  
Belgium. He was still holding his violin  
when his body was found, after the  
smugglers' boat he had boarded in  
desperation sank in the Aegean." [The Independent, May 4 2017.](#)

## Another City Was Besieged

Another city was besieged from all her surrounds,  
From her streets, her bridges, her squares, her castles.  
Dead babies in deep freeze, celebrities on the news,  
Entertainment on TV channels, bullet holes on the walls.  
Another city was besieged from her weakest part, strongest part,  
From her fingers, her elbows, from her hands that were handcuffed  
on the back.  
Explosions and bullet noise on the streets under curfew,  
Casualties, collateral damages in official statistical records.  
Another city was besieged on a night or on day light, or in the  
morning, in the evening  
Those parks at which they could not play were imprinted on the  
minds of the kids,  
And why they couldn't play and why they couldn't see their  
playmates again  
Where did they go? They had gone even without a farewell, all at  
once.  
Another city was besieged, and it looks like others will be too and  
even more of them.  
Those people we know, we don't know would crowd the cemetery,  
more tombs will be needed.  
We would live with the dead, remembering the dead each and every  
time.  
We would realize once more that deaths give birth to new deaths,  
we would even get accustomed to that...  
Let another city not [be] besieged, one of them was already  
besieged, let it not happen again...  
Let another city not [be] besieged, we have already seen the burden  
of death tolls...  
Let another city not [be] besieged, instead of that those who besiege  
should be besieged.  
Nothing could bring back those souls we lost...

—September 13, 2015

## On the Funeral Car

Since it is crowded around the coffin,  
You leaned against the coffin and sat.  
Your eyes face behind, the car moves ahead.  
Sitting this way doesn't bring the dead back.  
Behind the funeral car  
Life continues to flow and cars as well.  
There are even those who honk at the funeral car.  
The dead had to be buried quickly in such an age.  
One died on one side, it is as if the household burned.  
Another died on another side, it is again as if the household burned.  
Every day our dead will continue to die, every second,  
If the workings of the war machine could not be halted.  
I see, you too did not believe that you die and kill  
for the palace, for the rich, rather than for the country,  
That is why you promise for revenge and they promise  
Just like you did for revenge, in the other funeral.  
If you would attend their funeral and they would attend yours,  
If you would cry together for the dead from both sides,  
Would there be any misdeed like war, what do you think?  
That is what the funeral tells me, what does it tell you?  
I wish nobody would die from our side and their side,  
Let's wage war for this, if the war is necessary.  
You could at least receive gratitude of the moms  
Whose kids would not die, let them see their grandkids.  
The funeral car is moving, the mourners are in line.  
Then it parks at the cemetery, the thoughts are gone.  
If everybody would get on this car once, if they would ever think,  
The saddest would be the arm dealers, blood drinkers from  
chalices...

—August 5, 2015



**Dr. Ulas Basar Gezgin** is a poet and academic with 19 years of teaching experience in Turkey, Vietnam, Thailand and Malaysia, and research experience in New Zealand (PhD work), Australia (joint project) and Latin America (journalism). Some of his works have been translated into 12 languages (Turkish, English, French, German, Spanish, Italian, Russian, Japanese, Vietnamese, Thai, Georgian and Azerbaijani). Originally from Istanbul, Turkey, he has been at Vietnam's Duy Tan University (Danang) since 2017. Email: [ulasbasar@gmail.com](mailto:ulasbasar@gmail.com) Youtube: <https://www.youtube.com/ulasbasargezgin>

**EDITOR NOTE:** Each issue we showcase a university program of peacemaking in higher learning whose work parallels Division 48's mission to "increase and apply psychological knowledge in the pursuit of peace." We value student efforts to help move us towards global peace and promote social justice for marginalized groups. This issue we have a double bonus since our [BALL STATE UNIVERSITY](#) Feature Section was independently coordinated by **Student Associate Editor, Aashna Banerjee**. Ms. Banerjee solicited all articles, and did first-draft edits on each. The trio of manuscripts are: Dr. Larry Gerstein (professor) describing the Ball State University Peace Center, while Aashna Banerjee shares her graduate assistant perspective; Audrey Loomis and Professor Gerald Waite speaking to Ball State's undergraduate specialization (minor) in Peace Studies; and counseling psychology doctoral students, Samantha Samantha ("Sam") Hinnenkamp and Betsy Varner, discussing Ball State's Social Justice cognate. In each article, the focus is on what faculty and students gain from their academic social justice experiences. See this work on the next two pages, with continuation to later in the issue, including author biographies.

## INTRODUCTION TO THE **Ball State University** FEATURE SECTION

Ball State University, located in Muncie, Indiana, emphasizes peace work and social justice at undergraduate and graduate levels through various [academic opportunities](#). These include the Center for Peace and Conflict Studies, which aims to promote social justice at the university and in the local community; the Peace Studies and Conflict Resolution undergraduate minor, which seeks to provide undergraduate students with tools to view the world through a peace-related lens; and the Social Justice Cognate at the doctoral level, which provides skills to professionals who are seeking to make change within micro, meso, and macro systems. To stay up to date about the Center for Peace and Conflict Studies, visit [www.bsu.edu/peacecenter](http://www.bsu.edu/peacecenter) or call (765) 285-1622, [email](#) to join our discussion list, sign up for our [newsletters](#), or follow us: @bsu4peace on Facebook, Instagram, and Twitter!

### **Ball State University Center for Peace and Conflict Studies**

By Lawrence H. Gerstein and Aashna Banerjee

Established in 1988, the Ball State University Center for Peace and Conflict Studies (hereafter called the Peace Center) was preceded by the Center for Global Security Studies, founded in the early 1980s as a response to issues concerning the nuclear arms race. As the threat of a nuclear war diminished, the Center refocused. Renamed the Center for Peace and Conflict Studies, it reflected twin perspectives: peace studies and conflict resolution.

#### *What does the Peace Center do?*

The Center's current mission is to support and pursue scholarship, education, training, consultation, and outreach focused on addressing direct, structural, and cultural forms of violence and conflict. The [goals](#) are:

1. To **prevent and resolve conflict**;
2. To **facilitate** inclusive excellence, health, well-being, social responsibility, and social justice;
3. To offer **mediation services** to individuals, groups, and organizations;
4. To **train individuals** in conflict prevention and resolution, mediation, peacebuilding, leadership, and sportspersonship skills;
5. To engage in **public and sports diplomacy**, and cultural and educational exchange as part of local, regional, national, and international collaborative and interprofessional projects designed to promote mutual understanding, appreciation, cooperation, respect, inclusive excellence, social responsibility, health, well-being, and social justice.

To fulfil our goals, the Peace Center engages in several initiatives. First, community outreach is a vital part of the Center. For example, the Center hosts bi-annually, the *Benjamin V. Cohen Peace Conference* featuring scholars, students, activists, and laypersons as presenters and attendees. Hundreds of North Americans have participated in the Conference. The Center also has worked closely with the Martin Luther King Jr. Dream Team in Muncie, IN to help implement various programs.

Second, scholarship and service are critical to the Center's mission. The Center's Advisory Board members, along with graduate assistants and undergraduate interns, have published academic materials and presented at professional conferences. Further, the Center manages the Benjamin V. Cohen Peace Fellowship Program—an external fund awarded annually to Ball State University faculty or graduate students to support their worldwide peacebuilding projects (e.g., research, service, training).

Third, the Center provides a mediation service to help faculty, students, staff, and community members settle their disputes. Additionally, it offers mediation training to individuals wanting to acquire these skills.



*Ball State University Peace Center*

Finally, the Center has secured over \$2 million in external funds from, for instance, the U.S. Department of State and the U.S. Institute of Peace to implement programs in Asia, the Middle East, and the U.S. Many of these programs were designed to train sport professionals to use sport and physical activities to help youth develop into productive, peaceful, and respectful citizens.

#### *Who comprises the Peace Center team?*

The Peace Center is led by its Director, Lawrence Gerstein, and an interdisciplinary board of 36 academics, activists, and community members. The vision of our Advisory Board is accomplished by its graduate assistant and a team of interns at the Peace Center. We work very hard to positively impact our university and the surrounding community, to increase awareness of peace, nonviolence, and conflict resolution, and to plant seeds of social change in our environment.



## Ball State University Peace Studies & Conflict Resolution Minor

by Audrey Loomis and Gerald Waite

Ball State University's Center for Peace and Conflict Studies has maintained a vibrant Peace Studies minor in the University curriculum for over 30 years. Over the years, the minor has been housed in History, Political Science, and University College departments. It is currently housed within the College of Health at BSU. Throughout the years, it has been maintained as an interdisciplinary undergraduate minor specialization, with peace studies at its core accompanied by tracks in international relations, community programs, or counseling and mediation as different foci for diverse student engagement.

**Multidisciplinary faculty.** Instructors and mentors for the peace studies core of the minor come from varying academic backgrounds including history, political science, music, counseling, and anthropology. The minor has maintained and developed a pragmatic approach to peacebuilding and nonviolence—viewing

them as core values for assisting students in their development as peacemakers. The minor addresses the sources of war, social oppression, and violence and the challenges of promoting peace and justice internationally, domestically, and personally. Additionally, it introduces more equitable, cooperative and nonviolent methods that can be used to transform unjust, violent, and/or oppressive situations.

**Ball State peace courses.** Notably, in the last ten years, the central course for the minor (entitled *Introduction to Peace Studies and Conflict Resolution*) has produced 207 graduates with over 200 professional conference presentations, 400 U.S. Institute of Peace on-line course certifications, and over 3000 hours of community service. Students who have completed the minor have served throughout the world in the U.S. Peace Corps, AmeriCorps, the Carter Center, the U.S. Institute of Peace, grassroots on-line publishing, and have pursued higher degrees in Peace Studies.

**What do students gain?** To a student in the Peace Studies minor, the curriculum provides an eye-opening perspective into the history of the US in foreign conflict, especially when compared to what most students are taught in their high school history classes. Being provided with a new, global outlook on the history of the US enables critical thinking and provides students with an ability to see the world in a way that is external from their personal lived experiences. Perhaps what is most appealing to students from such a wide variety of disciplines is the fact that Peace Studies is incredibly versatile and compatible with any area of study. The concept of peace extends beyond visions of hippies and an unachievable utopia – it can be expressed in a practical context towards the earth, in social justice movements, and in our everyday actions. It is equally applicable in nearly every career, especially for those individuals who crave a somewhat atypical path.

## The Social Justice Cognate at Ball State

by Betsy Varner & Samantha Hinnenkam

Students enrolled in Ball State University's (BSU) Counseling Psychology doctoral program choose an area of focus ("cognate") in a given subject area. BSU's social justice cognate was started in the mid-2000's with the goal of preparing students to engage in social justice work. Students can tailor the cognate to focus on different pathways to social justice—such as public policy, prevention, or economics. As a part of the cognate, students take a *Social Justice in Counseling Psychology* course, which provides them an opportunity to develop and implement a social justice project within the community. We are currently completing this social justice cognate at Ball State.

**Samantha (Sam) and Betsy's journey.** We began to recognize the importance of social justice through community work with survivors of interpersonal violence (e.g., sexual violence). Betsy worked as a victim advocate at a local domestic and sexual violence crisis center prior to pursuing graduate education. Meanwhile, Sam volunteered as a sexual assault advocate, then worked at a campus-based women's center. Through our separate multicultural education journeys, we realized interpersonal violence is a symptom of a larger problem. While pursuing our doctoral degrees in Counseling Psychology, we wanted to gain skills and experiences which would prepare us to better address violence's structural causes (i.e., violent influences of colonialism and imperialism which encourage over-consumption). This shared desire influenced our decisions to complete a social justice cognate at BSU.

In the cognate, we completed a didactic and practicum on social justice. Further, we took classes such as: program development, grant writing, and policy advocacy. This interdisciplinary education developed our knowledge and skills relevant for organizational leadership and implementing future initiatives targeting structural injustice. We also value the ways in which we can contribute to social justice efforts via our clinical work (e.g., counseling, supervision). With structural support from our program's social justice cognate, we intend to expand our roles as counseling psychologists. For example, Betsy hopes to be involved with policy advocacy initiatives within APA and organizations in her local communities. Sam wants to be on the board of directors for a non-profit, interpersonal violence organization and assist with grant writing.

In reflecting upon our experiences integrating social justice with our counseling psychology training, we identified several suggestions for students who want peace and social justice to be a part of their training. First, we recommend students seek both a faculty advisor and a peer group who care about social justice and peace psychology. We benefited from these relationships and found they promoted sustainable activism. Second, we encourage students to be aware of the privilege and impact of their work (e.g., research, advocacy) at all stages of their education. One can use this privilege to embed representation, equity, and social justice into their work. Finally, we suggest utilizing opportunities to work outside academia during your training in order to learn from and serve community members.

**Ball State authors, continued on page 36**

# New York After 9/11

Edited by Susan Opotow and Zachary Baron Shemtob

## BOOK REVIEW

by Stephanie Miodus, Student Associate Editor of "The Peace Psychologist"

**T**he *Peace Psychologist* is delighted to feature a review of one of our members' publications—*New York After 9/11*, edited by Susan Opotow (a Division 48 Fellow) and Zachary Baron Shemtob. With each chapter—beginning on the day of September 11, 2001 in New York City (NYC)—the book addresses the aftermath of that tragedy from differing perspectives. The considerations discussed in Opotow and Shemtob's (2018) volume are particularly topical in light of the coronavirus and the parallel tragedy in its path. Making a point that disaster should both be acknowledged and considered as a multifaceted event, the various chapters in this book explore the impact of 9/11 in NYC. The lens turns to conflicts between families of the victims of the attacks and business and political leaders around rebuilding at and around the site of the World Trade Center, the role of memory and identity, design innovations, urban security, health impacts, and PTSD among first responders and other individuals impacted at the World Trade Center. These circumstances are all addressed through the perspectives of experts in diverse fields such as architecture, healthcare, human rights, law, psychology, public safety, and community organizing. While the focus of Opotow and Shemtob's (2018) book is on the aftermath of 9/11 in NYC, it nevertheless provides valuable lessons for future disaster preparedness and resilience-building in cities after a tragedy. Given the current COVID-19 pandemic, and particularly its devastating impact in NYC, this book can serve as a resource for researchers, and decision makers at all levels, as it provides a strong interdisciplinary framework for analyzing events that occur after a catastrophic event as well as the consequences of subsequent decisions that are made. *New York After 9/11* can guide NYC, as well as other impacted cities and communities, in rebuilding after this pandemic through intergroup collaboration and cooperation, value placed on different perspectives, transparency in decision-making, and inclusion of affected communities.

"Vulnerable as we are to daily newsflashes on breaking crises of all kinds, what a profound relief not just to have the great story of *New York After 9/11* but to find it rendered in Opotow and Shemtob's book with such extraordinary insight, complexity, balance, critical awareness, authority, and vision."—**Jane Mushabac**, author of *A Short and Remarkable History of New York City*

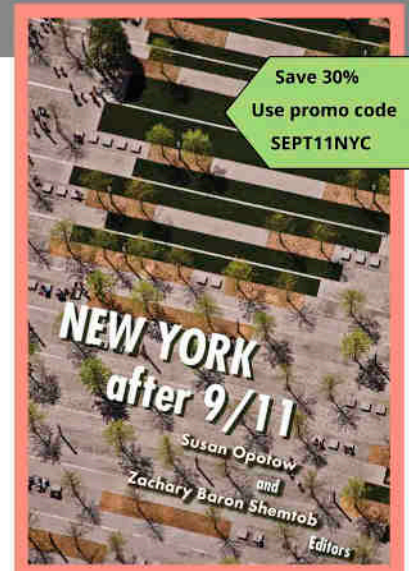
With a focus on the themes of space and memory, public health and public safety, trauma and conflict, and politics and social change, an interdisciplinary group of contributors discuss a variety of issues that emerged in this tragedy's wake, some immediately and others in the years that followed, including: PTSD among first responders; conflicts and design challenges of rebuilding the World Trade Center site, the memorial, and the museum; surveillance of Muslim communities; power struggles among public safety agencies; the development of technologies for faster building evacuations.

**Contributors:** Michael Arad, Michael Crane, Brian R. Davis, Ariel Duroskey, Kimberly Flynn, Norman Groner, Liat Helpman, Anne Hilburn, Charles R. Jennings, Daniel Libeskind, Ari Lowell, Roberto Lucchini, Gillermina Mejia, Hirofumi Minami, Jacqueline Moline, Yuval Neria, Cristina Onea, Susan Opotow, David Prezant, Karyna Pryiomka, Joan Reibman, Diala Shamas, Zachary Baron Shemtob, Micki Siegel de Hernandez, Patrick Sweeney, Xi Zhu

**Susan Opotow** is a Professor at the City University of New York, where she is a core faculty member of sociology at John Jay College and psychology at the Graduate Center.

**Zachary Baron Shemtob** is a practicing lawyer and former Assistant Professor of Criminology and Criminal Justice at Central Connecticut State University.

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### New York After 9/11

Susan Opotow and Zachary Baron Shemtob, Editors

288 pages • 36 b/w illustrations  
978-08232-8127-5 • Paper • \$30.00

 FORDHAM UNIVERSITY PRESS

A full description of the book can be found here:

<https://www.fordhampress.com/9780823281275/new-york-after-911/>

Opotow, S., & Shemtob, Z. B. (Editors). (2018). *New York After 9/11*. Fordham University Press.



# The Psychology of Peace Promotion

*Global Perspectives on Personal Peace,  
Children and Adolescents, and Social Justice*

Edited by Mary Gloria C. Njoku, Leonard A. Jason, and R. Burke Johnson

## BOOK REVIEW

by Raymond F. Paloutzian

For more than a decade Dan Christie has edited the *PEACE PSYCHOLOGY BOOK SERIES* published by Springer. The Series' latest book, *The Psychology of Peace Promotion: Global Perspectives on Personal Peace, Children and Adolescents, and Social Justice* (2019), is edited by Mary Gloria C. Njoku, Leonard A. Jason, and R. Burke Johnson. A special note of gratitude to Mary Gloria—she got the book started but passed away during its process of completion; this acknowledgment is made, in part, in memory of her. The book's quality and potential impact are evident in comments made by Frank Farley in its *Foreword*: "The history of peace promotion has been awaiting this book! ... the field ... takes a leap forward upon the arrival of this landmark work."

This book is not narrowly American or Western. Two of its strengths are that its authors and its topics are international in scope. The authors come from five continents and represent countries in the northern and southern hemispheres: Austria, Brazil, Canada, England, Kuwait, Nigeria, Turkey, USA, and Venezuela. The chapters are rich in intellectual substance and example or evidence. The broad categories, within which specific topics are found, include personal peace, children and youth, diverse cultural contexts, social justice, and peace education, and research methods. Subsumed within the categories are such interesting and compelling topics as mindfulness, empathy, and insights from counseling in the

promotion of peace; promoting a peaceful generation through parenting, education, and civic engagement; forgiving, reconciling, and peace-building among war refugees; junkyards, social movements, peace stories, and climate change as tools for peace promotion; and restorative justice, education, and qualitative and mixed methods research for an ecological praxis of peace promotion.

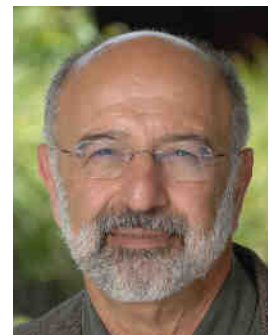
As Bradley Olson notes in the book's *Afterword*, there is rich material here—on the "psychological well-being of refugees from New York City to Turkey, interventions and understandings from Nigeria to Venezuela."

A full description of the book can be found at the publisher's site

<https://www.springer.com/gp/book/9783030149420>

Mary Gloria C. Njoku, M. G. C., Jason, L. A., & Johnson, R. B. (Editors). (2019). *The Psychology of Peace Promotion: Global Perspectives on Personal Peace, Children & Adolescents, & Social Justice*. Springer.

**Ray Paloutzian** is a Social Psychology Professor Emeritus and 18-year international journal editor. He co-edited the *Handbook of the Psychology of Religion and Spirituality*, 2<sup>nd</sup> ed. (2013, Guilford), *Assessing Spirituality in a Diverse World* (2020, Springer), and *Processes of Believing* (2017, Springer). He recently aided research with refugees in Turkey from the Syrian civil war.



## Digital Museum to Resist Historical Revisionism:

The Martial Law Museum in the Philippines by Joshua Uyheng

Social psychologists present rich evidence that collective memories of historical events are not fixed and given in society, but rather the product of active processes of institutional and informal meaning-making (Liu & Hilton, 2005). In new democracies like the Philippines, contested memories may be propagated by active contests over shaping textbook material, as well as through trolling and conspiracy theories on social media to serve political ends (Montiel, 2010; Ong et al., 2019).



Figure 1. Homepage of the martial law museum. Photo taken from [martiallawmuseum.ph](http://martiallawmuseum.ph)

Such has been the case as extensively documented in contentious accounts of a 21-year period of martial law under the late dictator Ferdinand Marcos, whose authoritarian regime plagued by extensive corruption and human rights abuses was toppled by the citizenry in 1986 in an astounding model of nonviolent collective action known worldwide as the People Power Revolution (Manapat, 1991; Montiel, 2000). Today, just over three decades later, many in the country have begun to look back to the dictatorship through the lens of nostalgia, with present-day consequences such as the election of the dictator's family to top government posts, or the burial of the strongman's remains in the national heroes' cemetery (Rappler, 2016, 2019).

Enter the Martial Law Museum. Housed by the Ateneo de Manila University, and in partnership with dozens of academic and civil society organizations nationwide, the digital platform aims to provide comprehensive and engaging storytelling about this fraught historical period. With its three calls to action—Mag-Aral (to study), Magturo (to teach), and Manindigan (to make a stand)—the digital museum goes beyond merely documenting history, by actively promoting accessible educational resources available online, on-the-ground training seminars with public and private school teachers, and student-driven activities to instill the values of democracy and engaged citizenship in the next generation of Filipinos.

### 'Mag-Aral': Setting the Record Straight

Drawing on hundreds of academic sources, and in conversation with leading scholars of history, the museum's Mag-Aral section presents richly researched, factual accounts of different dimensions of the Marcos dictatorship.

Recognizing that the basic education curriculum is unable to cover all aspects of the era, the museum takes audiences through key events which precipitated both the beginnings and the end of Marcos's rule, while also covering lesser-known

facets of the regime, such as its economic, cultural, and environmental impacts, its targeting of activists and minorities, and its continuities with emerging political developments in the nation.

Through Mag-Aral, the Martial Law Museum aims not just to extend what teachers already teach in the classroom. More than this, the digital platform showcases how historical periods may be viewed with a wider and deeper lens toward understanding not only the events of the time, but also how they speak to broader systemic issues in the present.

### 'Magturo': Empowering Educators

As a further step to sharing the truth, the Martial Law Museum through its Magturo section also serves as a resource hub for all kinds of educators nationwide. Lesson plans and multimedia materials like videos and games are available for public and private school teachers to integrate into the classroom, or to refer to their students as supplementary material.



Figure 2. Student tour of Bantayog Memorial during Martial Law Museum Awards. Photo taken from [ateneo.edu](http://ateneo.edu)

Furthermore, beyond making these resources available, Magturo also consists of teacher training seminars hosted by Ateneo de Manila University, wherein teachers are given opportunities to work with seasoned history professors from leading universities, to integrate their own experience of working across the nation's varied communities into teaching history in a culturally sensitive and politically relevant manner.

Museum, continued on page 37



## Some good news for animals

M.L. "Candi" Corbin Sicoli, Ph.D.

Founder and chair JAWG-Justice for Animals Working Group (Div.48)

*This column will focus on positive societal changes in the treatment of animals. It is difficult for those who advocate for animal rights/welfare to switch mindsets from advocacy to end atrocities and maltreatment of animals, to an appreciation of the considerable progress that is being made for the treatment of animals. It is important that those who struggle also recognize the progress that is being made, lest they despair. A different aspect of good news for animals will be explored in each of these columns.*



*Each of these trends, while sometimes small in and of itself, represent a brick on the road forward for animals.*

Photo by Jonatan Pie on Unsplash



Photo by Ray Hennessy on Unsplash

**G.A. Bradshaw PhD, PhD**

<https://www.psychologytoday.com/us/blog/bear-in-mind/201911/greening-our-minds-save-the-planet> Originally posted on Nov. 4, 2019.

## JUSTICE FOR ANIMALS WORKING GROUP (JAWG)

M. L. "Candi" Sicoli, lead founding member

**A** trend that saw prominence in 2018 and 2019 was the rejection, by many major fashion companies, of using real fur in the production of their items and in using fur in fashion shows. Numerous fashion companies no longer use real fur in their products. By 2020 the following major companies have stopped using fur: Coach, Burberry, DVF, Givenchy, Gucci, Michael Kors, and Stella McCartney (McDonald, 2018), and other fashion companies are following their lead. Designer Stella McCartney has said "to kill animals in the name of fashion and to use their skins when you can't tell the difference (from faux fur) any longer just seems ridiculous" (Foley, 2018).

Another civic action that, hopefully, will spread to other fashion capitals, was when Los Angeles banned the manufacture and sale of fur within its city limits. As a replacement for the torture and death of animals on fur farms, faux fur fashion labels (ethical luxury brands) are emerging, such as Hannah Weiland's company, Shrimp (Jacobs, 2018).

Wendy Higgins of the Humane Society International has said "People don't want to see fur. It's come to symbolize selfishness they don't want to embrace" (Jacobs, 2018).

Foley, B.(4/26/2018). The fur debate: what designers say. [www.wwd.com/fashion-news/fashion-features](http://www.wwd.com/fashion-news/fashion-features). Retrieved 3/5/2020.

Jacobs, B. (2018). How fashion fell in love with faux fur. [www.bbc.com/culture/story/20181004?how-fashion-fell-in-love-with-fake-fur](http://www.bbc.com/culture/story/20181004?how-fashion-fell-in-love-with-fake-fur). Retrieved 3/4/2020

McDonald, S. (2018). Luxury brands that have stopped selling fur. [www.footwearnews.com/2018/fashion/designers](http://www.footwearnews.com/2018/fashion/designers). Retrieved 3/4/2020

## Greening Our Minds to Save the Planet

[Psychology Today blog](#)

by Gay Bradshaw



Public domain photo by veeterzy via Good Free Photos

# OPPORTUNITIES FOR ADVOCACY IN DIVISION 48

## Incarceration During COVID-19: Advocacy for Individuals in Jails and Prisons

by Stephanie Miodus

Novelist Fyodor Dostoevsky stated, “The degree of civilization in a society can be judged by entering its prisons.” This is especially true today during the COVID-19 pandemic. As jails and prisons are overwhelmingly filled with those from marginalized communities (e.g., Western, 2007), it is incumbent for those working for peace to advocate for individuals who are incarcerated, especially given the current global health crisis. Since incarcerated populations are cut off from the majority of individuals in the community, advocacy is much more difficult. Thus, this article aims to provide context to the current health and human rights crisis for those who are incarcerated, along with actionable advocacy goals for peace psychologists and others working to increase peace and equity.

First, it is critical to understand why those in jails and prisons are particularly vulnerable during this pandemic. These facilities, even before the spread of COVID-19, [lacked proper sanitation](#) and access to hygiene products. The close quarters of these facilities are not designed for social distancing and any form of true distancing can only be maintained by complete isolation, essentially solitary confinement, which is shown to have severe psychological effects (e.g., Arrigo & Bullock, 2008). While many Americans envision the layout of jails and prisons to be mainly individual or two-person cells, some individuals who are incarcerated are, in fact, [living in dorm-style facilities](#), making any form of distancing even more difficult, especially when overcrowded. Compounding these issues is the fact that individuals who are incarcerated are in high-risk groups for contracting COVID-19, given the existing racial and health disparities in incarcerated populations (e.g., Massoglia, 2008) and that [the rate of older individuals in incarcerated populations](#) has dramatically risen over recent years.

These risks have been acknowledged across the U.S., leading to reforms such as [releasing incarcerated individuals](#), [halts to arrests](#), and [increasing access](#) to personal protective equipment (PPE). But the current response has not been sufficient, as COVID-19 is rapidly spreading in jails in prisons. [Reports from inside](#) describe incarcerated individuals caring for one another as their health needs are not being met. The statistics match the dire concerns for incarcerated individuals. [As of May 13](#), over 25,000 people in prisons across the U.S. had tested positive for COVID-19 and there have been at least 373 deaths. Highlighting one of many examples, [Cook County Jail](#) has had one of the largest outbreaks in the country.

Given these harsh realities, it is essential that as advocates for peace, we play a role in efforts toward ensuring human rights and dignity for those who are incarcerated. Recommendations for advocacy include: (1) reaching out to policymakers to reduce future arrests and to appropriately release more individuals who are incarcerated, especially those who are most vulnerable; (2) connecting with local reentry

organizations to support their efforts in providing support for individuals returning to their communities; (3) partnering with community members and activists who have been directly impacted by the justice system to spread information about the impact of incarceration (e.g., effects of solitary confinement); and (4) contacting government officials to advocate for increased funding for supplies and resources in jails and prisons.

Amidst the pandemic, there are devastating consequences for individuals who are incarcerated and a lack of rapid reforms; but this advocacy must extend beyond COVID-19. This crisis provides the opportunity to reimagine the justice system, and as advocates for peace, we should be at the forefront of these efforts.

*Note: While this article focuses on U.S. incarceration, this is a global issue and advocacy efforts should be extended internationally. For more updated information of the global response to incarceration during the pandemic, visit <https://www.prisonstudies.org/news/international-news-and-guidance-covid-19-and-prisons>.*

Arrigo, B. A., & Bullock, J. L. (2008). The psychological effects of solitary confinement on prisoners in supermax units: Reviewing what we know and recommending what should change. *International Journal of Offender Therapy and Comparative Criminology*, 52(6), 622-640.

Massoglia, M. (2008). Incarceration, health, and racial disparities in health. *Law & Society Review*, 42(2), 275-306.

Western, B. (2007). Mass imprisonment and economic inequality. *Social Research: An International Quarterly*, 74(2), 509-532.



## The Pandemic & Peace: Complications in the Global South

by Amla Pisharody & Joshua Uyheng

As the pandemic crosses borders and upturns lives worldwide, it has not been rare to see pundits talk about how the pandemic ‘knows no boundaries’ or serves as a ‘great equalizer.’ But as [voices from communities of color](#) and the [working-class](#) have underscored, such statements fall far from the truth. Here, we aim to shed light on the pandemic’s unequal impacts on a global scale, sharing experiences from two countries: India and the Philippines. For many countries in the Global South, the pandemic is not only a public health issue—to be solved by masks, tests, and healthy compliance to social distancing measures, but also fundamentally an issue of peace and human rights. Or perhaps, in Global South settings of rampant hunger and violence, health and peace cannot be extricated from each other.

### Reports from India by Amla Pisharody

On the 25<sup>th</sup> of March, India’s Prime Minister, Narendra Modi, announced a nationwide lockdown. Soon after the lockdown was announced, all means of transport—railways, buses, airways—came to a screeching halt. Industries shut shop. Daily wage workers were stranded in cities, away from their families, with little to no wages to sustain themselves. Although the poor did not bring the virus to India, they are the ones roaming the streets hungry. When the lockdown began, around 120 million migrant workers had only two options: to languish in cities or undertake a long march home. It was a mass exodus: the biggest displacement the country has seen since the partition of India in 1947. Some migrant workers [lost their lives](#) due to the lockdown. While the government had promised rations and financial relief for the vulnerable, many did not receive any. “In any case, we don’t expect the government to do anything for us. It is not for us. It is for the rich,” said a daily wage worker in a conversation with [The Wire](#). Public spaces used to be sites where migrant bodies and lives were pushed to the margins. These lives have now exploded onto public spaces, and they are hyper-visible: poor men drinking spilt milk on the road because they have no food, migrant children unable to return to their families, old women making long treks on foot. Vividly confronted with migrants on the brink of death, the upper classes are now troubled, despite their indifference to the ways migrants have been forced to live long before the pandemic.

Under lockdown, the Indian police force has been on a rampage—beating up vegetable vendors and stealing their wares, assaulting doctors, and brutalizing civilians resulting in death in one case. In contexts where millions already worry about meeting daily needs, the

added fear of police brutality has pushed matters to the extreme. But in Kashmir, the most militarized zone in the world, the conditions have become worse. Here, the security to civilian [ratio](#) is 1:30. The military is free to shoot on sight and make arbitrary arrests without fear of reprisal. Since August of 2019, Kashmir had



Photo by Shashank Hudkar on Unsplash

already been on lockdown. Now, just as schools and industries have begun opening up, they had to shut down again due to the pandemic. Amidst a seven-month internet black-out, failing health infrastructure, and a battered economy, Kashmir’s struggles have only been exacerbated. Long-standing surveillance on Kashmiris and the suspension of their rights have simply been reframed as a [safety](#) and protective measure ‘against the pandemic.’

Throughout the rest of India, government impunity continues to target not just the vulnerable, but those who advocate on their behalf. [Multiple](#) students and activists, who had participated in protests against a draconian law called the Citizenship Amendment Act (which discriminated against Muslim refugees), have been arrested. Other [eminent](#) activists who have been vocal about the rights of the vulnerable and have been critical of the state have also been arrested. A supreme irony lies in the crescendo of arrests at a time when the

system has been advised to release prisoners to avoid overcrowding in jails. But while people are locked up in their houses, it is next to impossible to protest or seek justice. Justice has been blocked not only for activists protesting on the streets, but also for women, queer people, and children at the highest risk of experiencing violence at home. Domestic violence cases have risen all across the globe, and this is true for India as well.

As Natesh Shetty, a mental health professional, wrote to me, “Before the lockdown, many victims had avenues to “escape” their homes. Some of my clients used to stay out of their homes for long hours just to avoid having to be in the presence of toxic family members/abusers.” Now, victims of abuse are locked in their homes with their abusers. “I don’t know if this situation could have been avoided because the country does not have enough resources and I don’t think the country treats domestic violence as an important enough matter,” concurs Aanchal Narang, a psychologist based out of Bombay.

With the frailty of infrastructure to provide social welfare services, even government helplines may not be accessible for many people. According to a [Harvard Kennedy School study](#), only 38% women own mobile phones in India, against 71% men. This means most women will not have access to phones to make these calls, and might even be risking their safety to make calls. “This violence will lead to a lot of intergenerational trauma for the children, if the abuse is happening in front of the children, it is not only this generation that is getting traumatized but the next one is too,” Aanchal said.

Down the line, with the violence that women, children, and queer people are facing, cases of mental health issues are also bound to rise. Natesh said: “When this pandemic is dealt with, it might be a possibility that the next pandemic we will be dealing with is anxiety disorders and depressions.” This will hold true not only for domestic violence victims but all vulnerable people who are living through this pandemic.

## Reports from the Philippines by Joshua Uyheng

Since his election to office in 2016, President Rodrigo Duterte has led a populist regime which [promised to fix the problems of the nation](#) through iron-fisted leadership. In practice, however, these pronouncements have translated into [thousands of extrajudicial killings](#) among suspected drug addicts (in a supposed campaign to end crime in the country), clamp-downs on [political opposition](#) and [media outfits](#) critical of his administration, and polluted public discourse through [coordinated disinformation](#) and trolling activities on social media. In this context, the arrival of COVID-19 on the archipelago's doorstep was met with extant social conditions which have exacerbated the pandemic's impacts on the nation. As in many nations worldwide, the pandemic has resulted in overturned work arrangements and severe blows to the economy. Particular to the Philippine setting, however, were the amplifying effects of long-standing conditions of [widespread poverty](#) and [precarious labor arrangements](#).

With the declaration of a lockdown in the congested capital of Metro Manila, millions of families—once already barely scraping by on informal or contractual jobs—have been flung into double jeopardy. Fears over the virus have been multiplied against the anxiety of not being able to provide for one's family. In an interview with the [Washington Post](#), one local couple—a laundrywoman and construction worker—recounted their growing desperation as even junk shops and trash heaps where they had been rummaging for leftovers began to disappear with the prolonged closure of most establishments in the metro. Like the voices from India above, the husband summarized the quandary succinctly: “You can avoid a virus. You can't avoid hunger.”

Despite the hardships faced by the populace, Duterte's strongman government has emphasized not a robust, large-scale health response, but rather a forceful, [highly militarized system](#) of border patrols and trumped-up arrests. In a series of late-night national addresses, Duterte condemned the hungry who broke quarantine protocols in search of food, referring to them as [‘insolent’ and ‘hard-headed’](#). Conflating them with the specter of communist rebels, Duterte likewise gave the instruction to the police to shoot quarantine violators dead. Such rhetoric was not limited to the airwaves, but translated into actual cases of violent arrests and instances of civilians gunned down once seen flouting the rules of the lockdown. At the time of this writing in early May 2020, [over 30,000 such arrests have been made](#).



Photo by Christine Roy on Unsplash. [Read financial impacts from COVID-19 here.](#)

the nation's largest television network, following critical coverage of Duterte's regime and his personal tirades against the company. For American readers, consider the magnitude of President Trump shutting down the entirety of NBC. This distressing news comes at the heels of the president's chief legal counsel publicly making overtures to redefine [COVID-19 as an ‘invasion’](#) which would trigger the executive's powers to declare martial law.

As violence and repression reign from the top, medical frontline workers have [faced hellish conditions](#) with understaffed facilities, undersupply of personal protective equipment (PPE),

and measly compensation for taking on the additional hazards of responding to the pandemic. For instance, [the Health Department offered a Php 500 daily allowance](#) (USD 10) for medical volunteers to serve in the densest hospitals. Beyond their poor treatment as professionals, public misunderstandings of the nature of the virus have spurred [civilian attacks on the homes of doctors and nurses](#) believed to be vectors of the pathogen.

Now even as the country looks toward the coming months—which would ideally entail increasing testing capacity and gradual lifting of lockdown measures—the Philippines has not only the disease to confront, but also the ways it enflames the already existing tensions throughout different facets of society. As the pandemic runs its course, these issues in the Philippines highlight the diverse interplay of diverse social, economic, cultural, and political forces at the nexus of local and global inequalities.

### Imagining Partial Conclusions

In the face of such despairing conditions, we would have liked to end on a note of hope. But it is difficult to imagine what such hope might look like. Many affirm, as we do, that while the pandemic is certainly an extraordinary event, it also exposes long-standing injustices in our modern way of life. In the Global South, we suggest that such amplifications specifically take the form of opportunistic state violence from above, and deeper—yet diverse—forms of public suffering from below. As we suggested at the beginning of this piece, public health certainly cannot be extricated from issues of peace—not when healthcare is reserved for the privileged as thousands die unseen, not when doctors and workers risk their lives daily while politicians amass power and wealth, and not when lockdowns serve to expand authoritarian tendencies, quashing both individual and institutional dissent.

We will not conclude this piece with an artificial hope that easily reduces the fraught realities millions around the world now face. If there is hope to be had, it will be hard-won. It will be



grounded on watchful attention to the harsh social conditions—both entrenched and ephemeral—which urgently demand transformation. For peace psychologists, scholars, activists, leaders, and citizens alike, in our respective homes and around the world, we hope you are watching.



**Amla Pisharody** is a freelance writer and researcher. Her research interest lies in the intersections of gender, caste, land, public spaces, and human rights. The focus of her work has been on intersectionality and feminist justice. She has partnered writing with **Joshua Uyheng**, student associate editor of *The Peace Psychologist*. Contact him with ideas for features at [juyheng@cs.cmu.edu](mailto:juyheng@cs.cmu.edu).

Disproportionally, children bear the brunt of war and violence. Whether one’s parents are deployed as soldiers, or one’s home becomes a warzone--the costs are grave and affect children’s wellbeing in the short-and long-term (see Wang, 2018, June 19). Among the millions to billions of children affected by war, however, one group faces an *exponentially steep, life-long price*--those born as a result of wartime rape.

# Bosnia’s invisible children: Living in dignity

Decades past the instigating war crime, the sheer impact can feel insurmountable for children so conceived. Known as ‘invisible children’ (Deutsche Welle, 2019, Oct 29), they face a double jeopardy of recognition. On the one hand they are not formally recognized as war victims. But on the other hand, repeated demands to divulge their story can retraumatize them (Deutsche Welle, 2019, Oct 29). As one example, [emerging adults in Bosnia face stark humiliation](#) doing tasks that are rather routine for their peers, such as enrolling in college. Further, as a result these barriers of continuing public disgrace, an overwhelming number of these young persons are as yet unseen, unknown, and

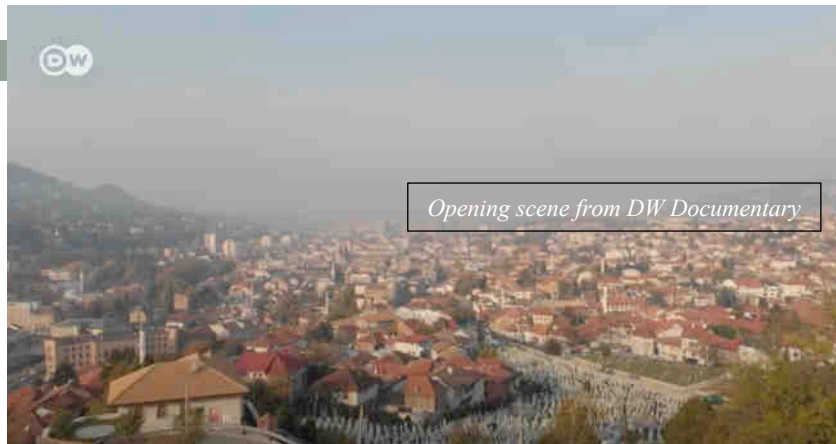
their pain unacknowledged (Deutsche Welle, 2019, Oct 29).

Sexual assaults have long been used to humiliate one’s foes. Rapes during war are wrapped up in and fed by scenarios where women and their children become no more than property: something or someone to possess and on whom to take out revenge (see Baker, n.d.). The number of war rape victims boggles the mind and defies counting nation-by-



Click this link to watch the [Deutsche Welle](#) Documentary. [YouTube](#)

from large-scale awareness and education campaigns, to physically putting up hotlines and emergency shelters for those fleeing these dehumanizing conditions, all of



Opening scene from DW Documentary

which urgently demand resources and attention.

Baker, A. (2016, March 10). The secret war crime. *Time*.

nation across the globe (We Are Not Weapons of War [WWoW], 2017). Though the problem is widespread, few organisations are “dedicated to the unique issue of war rape” (WWoW, 2017). Given the costs to individuals and humanity as a whole, something must be done. Some stories are too horrific read--let alone to have survived (see Baker, 2016). As peacemakers we can do research, and we can also support or volunteer with groups who work to end sexual violence (WWoW, 2017; MADRE, n.d., Physicians for Human Rights, 2020). Such efforts may range

<https://time.com/war-and-rape/>  
Deutsche Welle. (2019, October 29). *Bosnia’s invisible children: Living in dignity: DW (Deutsche Welle) Documentary*. YouTube: <https://youtu.be/xIBf48PP9hl>  
MADRE. (n.d.). *Ending rape as a weapon of war*. <https://www.madre.org/initiatives/ending-rape-weapon-war>  
*Sexual violence*. (2020). Physicians for Human Rights. <https://phr.org/issues/sexual-violence/>  
Wang, A. B. (2018, June 19). *What World War II’s ‘Operation Pied Piper’ taught us about the trauma of family separations*. <https://www.washingtonpost.com/news/retropolis/wp/2018/06/19/what-world-war-ii-operation-pied-piper-taught-us-about-the-trauma-of-family-separations/>  
*War Rape in the World*. (2017). We Are Not Weapons of War [WWoW].

# APA Advocacy

Compiled by Stephanie Miodus

## Washington Update

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

### Urge Administration to Allow Audio-Only Telehealth for Medicare Patients

To raise awareness of the disparate impact on vulnerable populations, including older adults and those located in rural areas, APA joined nearly 100 national health, mental health, aging, patient advocacy and other stakeholder groups in sending a [letter](#) to HHS Secretary Alex Azar and CMS Administrator Seema Verma, urging CMS to permit the use of audio-only devices to provide Medicare-covered telehealth throughout the duration of the COVID-19 public health emergency. APA will continue to advocate through

various channels to provide this important flexibility to psychologists and their Medicare patients during the pandemic. Contact Laurel Stine, JD, at [lstine@apa.org](mailto:lstine@apa.org).

### Guide States & Health Providers to Avoid Disability-Based Discrimination

APA joined over 90 organizations in a [statement](#) to the Department of Health and Human Services that offers guidance to health-care professionals on how to avoid disability discrimination while treating patients with COVID-19. The statement comes at a time when hospitals are being forced to [ration care](#) when treating COVID-19 patients. It seeks to help physicians and triage teams be aware of conscious and unconscious biases against people with disabilities as they are making critical health-care decisions. The statement offers guidance to ensure that individuals with disabilities have an equal opportunity to receive life-sustaining treatments. For more information, contact Ben Vonachen at [bvonachen@apa.org](mailto:bvonachen@apa.org).

### Support for Students with Disabilities

APA endorsed a [letter](#) to the Department of Education led by the Consortium for Citizens with Disabilities that opposes any waivers to the Individuals with Disabilities Education Act and the Rehabilitation Act of 1973 as a result of the COVID-

19 pandemic. The letter details the principles that must be upheld to maintain critical educational supports and civil rights for disabled students. The Coronavirus Aid, Relief, and Economic Security [CARES] Act ([H.R. 748](#)) signed into law...directs the department to send a list of waivers to Congress that could potentially weaken important federal protections for students with disabilities. Contact Kenneth Polishchuk at [kpolishchuk@apa.org](mailto:kpolishchuk@apa.org) or Ben Vonachen at [bvonachen@apa.org](mailto:bvonachen@apa.org).

### Support Immigrants' Mental Health with New Legislation

On March 4, Rep. Grace Napolitano (D-Calif.) and Sen. Jeff Merkley (D-Ore.) introduced legislation that would expand access to trauma-informed mental health interventions for new immigrants and help alleviate the stress experienced by border agents. APA staff worked closely with Rep. Napolitano's staff to draft the bill, known as the Immigrants' Mental Health Act of 2020 (H.R. 6075/S. 3392). In particular, APA called for including a provision to prohibit the sharing of information obtained from confidential psychotherapy sessions involving child immigrants who are seeking asylum. APA will continue to work on the legislation by helping to gain broad support for the bill. For more information, contact Serena Dávila, JD, at [sdavila@apa.org](mailto:sdavila@apa.org).

## Student Editorial Team

*The Peace Psychologist* has had five students' hands-on expertise. Each worked long hours to make our peacemaking content about and for members more accessible. As Editor of *The Peace Psychologist*, I am honored to work with these peacemakers.

### Aashna Banerjee



is pursuing her Master's degree in Clinical Mental Health

Counseling at Ball State University.

### Stephanie Miodus



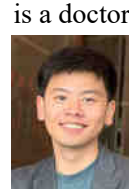
is a doctoral student in School Psychology at Temple University.

### Kisane Prutton

is a practicing psychologist and part-time PhD student at the University of Derby, UK.



### Joshua Uyheng



is a doctoral student in societal computing at Carnegie Mellon University.

### Jeremy Pollack



is a doctoral student in Psychology at Grand Canyon University.



On 12 June 2020, Division 48 polls closed on our election of members to fill three open positions on the Executive Committee for terms beginning 1 January 2021 and ending 31 December 2023. With two to three candidates per position on the slate, new elected officers of the Society for the Study of Peace, Conflict, and Violence gained a majority of the votes to win their position of serving Division 48 members. Besides these elected candidates, the Executive Committee had voted earlier this year to approve two other appointments.

### ELECTED POSITIONS

**PRESIDENT ELECT: Nahid Nasrat**

**MEMBER-AT-LARGE: Hana Masud**

**REPRESENTATIVE TO APA COUNCIL: Bradley D. Olson**

### APPOINTED POSITIONS

**STUDENT & EARLY CAREER CHAIR: Beth Coke**

**D48'S APA PROGRAM CHAIR: Grant Rich**

# EXECUTIVE COMMITTEE

## New Appointees & Election Results

### **President-elect: Nahid Nasrat, PsyD (AKA Aziz)**

I am deeply honored and privileged to be nominated for the position of President-Elect at Division 48. I have been an educator for the past 18 years. I am a professor in the Clinical Psychology Program at the Chicago School of Professional Psychology in Washington, DC. As a refugee from Afghanistan, I have dedicated my entire professional and personal life to promote social justice locally, nationally and internationally. My main strength is to bring communities together that have been impacted by wars, invasion, violence and other disasters. In my role to advocate for the refugees and immigrant communities, I have been known to serve as a bridge to bring communities together by promoting, teaching and communicating non-violent strategies, ultimately improving their psychosocial wellbeing. Following the philosophy and practice of Ignacio Martín-Baró, I believe that we are in major need for psychosocial accompaniment in working toward promoting peace psychology. This is especially critical in the era of the current epidemic, COVID-19 which has threatened the livelihood of humans globally, but more significantly historically disadvantaged communities.

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

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

### **Member at Large: Hana Masud, PhD**



Hana R. Masud, PhD is a Postdoctoral Research Fellow in Dr. Atallah’s Research Team at University of Massachusetts Boston. Dr. Masud is also currently the chair of Decolonial Racial Justice in Praxis, an initiative of Psychologists for Social Responsibility <http://psysr.org/>. Dr. Masud has completed her doctorate in Community Psychology from National Louis University in Chicago, USA. Dr. Masud’s research focuses on the coloniality of mental health services, and its impact on re-colonizing local resistance. In her work, Dr. Masud aims to build collaborative partnerships with mental health workers and marginalized communities in shared efforts to transform conditions of inequity towards wellness and justice in Palestine. Masud is a member of Global Psychosocial Network, composed of experts dealing with the horrors and atrocities of imperial relations, capitalism, and the humanitarian crises it creates. The knowledge, webinars, and ideas exchanged in listservs and critical groups catalyzed a series of enormous shifts in her worldview and activism. Masud's particularly interested in joining initiatives with a focus on anti-immigrant policies, Islamophobia, and anti-BDS ([Boycott, Divestment, Sanctions](#)) Movement.

### Council Representative: Bradley D. Olson, PhD



An unpredictable pandemic, escalating climate change, growing suspicion of immigrants and foreigners, and authoritarian assaults on democracies are threatening our well-being and our future. With so much at stake, peace psychologists have essential roles to play. We can bring together research and our ethical principles to foster peace with justice. We can make

tangible progress through engaged practice and, where appropriate, collaborative resistance. And we can sustain this work by strengthening our tools, supporting students, providing new mechanisms for action, and ensuring that Division 48's voice is alive, true, and compelling.

Division 48 members have the talent and dedication to make this possible. I have served as D48 President, for which I received a Special Contributions Award for energetic work and advocacy. I have also gained leadership experience as President of Psychologists for Social Responsibility and of Division 27 (Community Psychology), Chair of the Divisions for Social Justice (14 divisions), and co-founder of the Coalition for an Ethical Psychology. As associate professor at National Louis University in Chicago, I work with over 100 diverse students in our community psychology PhD program.

As your Council Representative, I will faithfully—and forcefully—represent the vision of our membership. This is a time for us to push the profession of psychology to stand up with those who are most vulnerable. I will work collaboratively with other Council members to advance an ethical and socially-just APA action agenda that draws upon core peace psychology principles. I have the preparation and the heart for this job.

### Division 48 Program Chair: Grant J. Rich

Dr. Rich received his PhD in Psychology: Human Development from the University of Chicago. His work focuses on optimal cross-cultural human development, international psychology, and mixed methods. He has twenty years of experience teaching math, research methods, and psychology courses to both undergraduate and doctoral students. Dr. Rich is senior editor of seven books, including *Pathfinders in International*



*Psychology* (2015) *Internationalizing the Teaching of Psychology* (2017), *Human Strengths and Resilience: Developmental, Cross-Cultural, and International Perspectives* (2018), *Teaching Psychology Around the World, Volume 4* (2018), *Teaching Psychology Around the World, Volume 5* (2020) and *Psychology in Southeast Asia: Sociocultural, clinical and health perspectives* (2020). He received the President's Award for Extraordinary Service: APA Division of International Psychology (2014). He was a National Endowment for the Humanities, Institute Fellow and received the Academic Service Award, American University of Phnom Penh (2014). A Fellow of the American Psychological Association (and its Divisions 1, 2, 46, and 52), Dr. Rich has taught at institutions around the globe, recently in Alaska (UAS, 2006-2011), Cambodia, and India. Since 2013, he has served on the faculty of Walden University, where he is Senior Contributing Faculty. A board-certified massage therapist (NCBTMB), he is editor of the academic book of quantitative research *Massage Therapy: The Evidence for Practice* (2002) and served a term as NCBTMB National Board Member (2018-2019). A licensed social worker, he has served on medical missions internationally. In addition to his professional work, Dr. Rich has an abiding interest in archaeology, taking him from Butrint to Becán to Banteay Srei, Cahokia to Caral to Knossos, Petra to Preah Vihear, Teotihuacán to Tikal, Stonehenge to Sigatoka to the Singapore stone, and beyond. Dr. Rich resides in Juneau, Alaska where since 2017 he is a full-time research analyst with State of Alaska's Division of Behavioral Health.

### Director of Student & Early Career Membership: Beth Coke, PhD



Dr. Coke was recently named the Division 48 Director of Student and Early Career Membership. She is a Registered Psychological Assistant working as a clinician in California in a treatment center for severe mental illness and substance abuse. She earned her PhD in psychology from Walden University in August 2018 and additionally has a MA in Forensic

Psychology. She has spent several weeks the last two summers in the Democratic Republic of Congo providing training to those providing counseling and to teachers at a local school in order to assist them in reducing the impact the pervasive trauma and violence has on their abilities to thrive. The end goal is to empower the community to heal. Dr. Coke is excited about engaging students and early career psychologists in the work of peace psychology.



## ANNOUNCEMENTS & OPPORTUNITIES FOR DIVISION 48 MEMBERS

### 2020 Call for Nominations to the Committee on Early Career Psychologists

(CECP). **Deadline: Monday August 17, 2020.** Criteria: CECP members must be APA members within ten years of the receipt of a doctorate in psychology or related field. If you have any questions, please reach out to Lucia Gutierrez, PhD at [lgutierrez@apa.org](mailto:lgutierrez@apa.org).

### American Psychological Foundation (APF) FUNDING FOR STUDENTS <https://www.apa.org/apf/funding/scholarships>

### **APF Student & Early Career Grants**

Numerous awards. Most deadlines are 30 June annually.

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

### Opportunities in the coming year.

**Deadline: November 15, 2020**

1. [Elizabeth Munsterberg Koppitz Child Psychology Graduate Student Fellowship](#) of \$25,000.
2. [APF Queen-Nellie Evans Scholarship](#) \$4,000 scholarship offered annually for minority graduate students who have a commitment to improving the conditions of marginalized communities. Preference is given to those who are preparing for a career in academia, clinical service delivery, or public policy and see their work as helping to improve the condition of marginalized communities after the completion of their graduate studies. Both master's and doctorate students are welcome to apply.

**Deadline: February 15, 2020**

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

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

## Strategic Plan Summary

### GOALS AND ACTIONS

January 2020 – December 2023

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

### Our DIVISION 48 STRATEGIC PLAN outlines five goals over three years:

**E**nhance our leadership (e.g., update the Division 48 Handbook).

**B**uild organizational diversity (e.g., enroll diverse members, elect

diverse members to the Executive committee, search out and implement places or ways for interested, active members to contribute in new and novel ways).

**B**etter promote the development of peace psychology (e.g., recruit members, conduct/evaluate Small Grants program each year, increase submissions to *Peace and Conflict*, increase academic/ educational opportunities in peace psychology, endorse peace psychology as a career option, collaborate with other peace-making organizations or APA divisions, develop community resources for violence reduction),

**E**ngage our membership (e.g., engage more with new members,

create/maintain a database of information about members, improve communication between members and Division 48 leaders, improve newsletter and publish it regularly, create new working groups to match members' interests).

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

**Send your ideas, comments, & suggestions for implementing the five strategic plan initiatives to any Executive Committee member (see page 45).**

D48 President's Column, McKelvain, continued from page 2.

### Active bystandership.

Competence in active bystandership brings the negotiation and third-party skills of the psychologist-peacemaker to the face-to-face street-level. Our own Dr. Ervin Staub is the leading scholar and proponent of active bystandership. An inspiring example of active bystandership and Dr. Staub's work is with the New Orleans Police Department (see [EPIC.nola.gov](http://EPIC.nola.gov)) In addition to these three core competencies we should add two more

— producing practice and policy-oriented research and teaching peacemaking.

### The modest proposal

Division 48 can create and fully fund a high-quality continuing education program in peacemaking for psychologists. The content would be research-informed and practice relevant. The presentation would be based on established principles of online adult pedagogy and be delivered globally. The program would be available for use in university classrooms and for CE self-study.

Division 48 members would only pay the CE fee required by APA, others would pay a modest and accessible fee.

**AUTHOR'S NOTE:** I will be proposing this program to the Division 48 Executive Committee at our next meeting. I would like to know your thoughts. Please e-mail me at [robert.mckelvain@peacepsychology.org](mailto:robert.mckelvain@peacepsychology.org).



### Gezgin, continued from page 4

As to the killers' professional status, more than half of them are either unemployed or unskilled workers (Taştan & Küçüker Yıldız, 2019). In another study with incarcerated femicides, it was found that the victimized women were mostly 'housewives' (Sayar, 2019). In their original family, they were not allowed to receive a higher level of education and get a job (Sayar, 2019). They had no 'social' life other than home life and relatives. Usually, marriage problems are coupled with economic difficulties. However, this does not characterize all the femicide cases: while as the educational and income levels increase, the femicide rates decrease, it is hard to say that femicides are peculiar to low education and income levels only.

Most of the murderers have no previous criminal record. So, it does not make any sense to attribute femicides exclusively to personality differences. A study with incarcerated Turkish femicide attempters and murderers failed to find a psychopathological profile associated with violent acts against women (Tosun Altınöz et al., 2018). Diverging from the common sense, the femicides did not have difficult or traumatized childhoods (Sayar, 2015). However, there may be personality constructs that would be associated

with violent acts in an intimate relationship. More empirical research is needed from both social psychological and personality perspectives in Turkey.

A strong finding is that femicide attempters and murderers act based on a patriarchal ideology (Sayar, 2015; Tosun Altınöz et al., 2018). For them, relationships are not of equals; males should rather be dominant. They don't accept women to be active, productive, independent members of the society; they rather want them to be "home-bound, obedient, [and] silent" (Tosun Altınöz et al., 2018, p.7). For the patriarchs, divorce is a sign of a weak man. The socially influential question of "what would others say?" brings shame. It is no surprise that they also feel offended by their partners attaining a higher level of education and/or getting a better job than theirs (Tosun Altınöz et al., 2018). They expect the food to be ready when they return home. According to them, the housework is women's responsibility and the women can be beaten if necessary (Sayar, 2015). This is how they were raised in their original family; they just follow the good old paternalistic pattern. With this ideology, femicides are considered to be normal under social and societal pressure, and imprisonment is not even considered to be punishment. They would usually

say "I cleaned/cleared my honor". Femicides are respected by other inmates in prisons (Sayar, 2015). Even a life sentence cannot function as a deterrent. In such a case, it needs to be coupled with public shaming which brings forth the discussions of (complementary) alternative and innovative forms of punishment (cf. UNODC, 2007).

Additionally, a significant predictor of 'femiciding' is found to be migration background (Tosun Altınöz et al., 2018), and perpetrators' regions of origin (Sayar, 2018). Cultural and subcultural differences, as well as ideological (i.e. paternalism versus egalitarianism) and economic gaps, cannot be underestimated. Internal migration from rural areas and villages—which are more paternalistic and inward looking—towards the cities, where the males are exposed to more modern lifestyles paves the way for a social conflict: victimizing women that fight against the restrictions set by the patriarchy.

As to the reasons to kill women, the male murderers usually state the following 'excuses': Dispute/fight, suspicion of cheating, rejection of man's peace offer, woman's wish to divorce or break with, 'honor', economic problems, rejection of the man, jealousy, sexual issues, disagreements about woman's decisions and preferences, man's

Gezgin, continued on page 35



**Gezgin, continued from page 34**  
patriarchal expectations of family life, problems about children and custody et cetera. (Kadın Cinayetleri, 2019). In that sense, femicides in Turkey can be connected to modernization discussions, and individualization of Turkish women, from a sociological viewpoint (cf. Çetin, 2014).

### **Femicides & Civilian Uses of Guns**

From a social psychological perspective, Emine's murder is a very typical example of patriarchal violence. However, from a forensic science view, one thing is not really typical: That is, the use of a knife to kill rather than a gun. According to Umut Vakfi (literally meaning *Hope Foundation* in Turkish), the leading organization for private (civilian) disarmament in Turkey, the percentage of women killings involving gun violence is slightly higher than half of the total (Taştan & Küçüker Yıldız, 2019; Umut Vakfi, 2019). This automatically brings to mind that the easy, unregulated civilian access to guns is a major factor in the women murder figures. Furthermore, most of the guns used for femicide in Turkey are not licensed (Taştan & Küçüker Yıldız, 2019). Thus, the patriarchy vitally (lethally!) contributes to femicide through allowing people to carry guns. Women and men are not equal in accessing guns for civilian purposes either.

This situation was especially visible in the case of the murder of Helin Palandöken, a high school student. She was killed by an obsessive man she doesn't even know, for one-way 'love'. He freely ordered guns from the internet, as easily as "buying bread and cheese" (as a Turkish idiom goes). When the civilian gun control policies are lax, the women are the first to suffer the consequences. The social control mechanisms to stop the violence can't function, when a man taking advantage of the privileges

granted to him by patriarchy is armed.

In the act of a woman killing, we can talk about two kinds of armed men: The first group of men consists of those carrying guns in everyday life. For them, planning a woman killing does not require a lot of effort. Thus, a woman in a relationship with a daily armed man is obviously under risk. The second group of men are those who buy or find guns—in a non-commercial way, for instance through relatives or friends—and plan to shoot their partner. In that case, their access to guns rather than their daily lifestyle is central to the murder. The second group can still be dangerous, because their use of guns is often unexpected. Erden and Akdur (2018) in a clinical psychological study mentions a man's gun ownership as a risk factor for femicide.

Although it may be tempting for some people to believe that free sale of guns for civilians is quite normal and natural, there are countries where civilians are not allowed to buy, carry and use guns. Most of these countries are in East Asia (Vietnam, Laos, China, Japan, Malaysia, South Korea etc.). In all these countries we, of course, still have various forms and levels of patriarchy and people with personality differences who lack anger management with an inclination towards violent acts. However, since the civilians have no or restricted access to guns, shooter massacres are non-existent or extremely rare, and the figures on women killings are much lower than the case in other countries. Gun control and outright banning of guns for civilians would obviously decrease the expected or forecasted number of femicides in Turkey and elsewhere—and save precious lives of the women fighting against oppression, repression and suppression of the patriarchy, wittingly or unwittingly. Unfortunately, the usual public response after the killing of yet another Turkish woman on patriarchal

grounds is 'weeping' through social media. These reactions sometimes also turn to street demonstrations, but apparently with no positive consequences for the legal protection and empowerment of women against male violence.

Sayar (2015) concludes that if there is a gun at home, that increases the risk of femicide. In rural areas, hunting rifles are common as protection against wild animals and for hunting hobbies. But the barrel of a gun has the potential to turn to woman, another 'creature' not 'domesticated,' unlike what the patriarchy desired. Various models of rifles are even easier to buy with the excuse of hunting wild animals. Converging with our position in this article, Tosun Altınöz et al. (2018) conclude that a:

[m]ajority of the participants in the case group admitted that the femicides they committed were not planned but were rather impulsive. Two thirds of the femicides were committed by a firearm or other tools. In addition, two thirds of the perpetrators stated that the outcome of violence would be different if they did not have any weapons at their disposal. In this context, in countries like Turkey, where it is easy to obtain firearms, disarmament may be a highly effective femicide prevention strategy. (p. 9)

### **Conclusion**

As stated before, it is hard to change patriarchy, since it is deeply rooted in history, culture and society; but at least as a short term and mid-term solution, we can find other ways to decrease women killings and save lives. One good way to do this is [through] gun control or outright ban. If various organizations including women's movements, human rights associations, peace foundations et cetera would unite forces for an action aiming for civilian disarmament, maybe that would make a difference (Gezgin, 2019). That is our hope. That will be one of the first steps towards a more peaceful society.

**Gezgin, continued on page 36**

## Gezgin, continued from page 35

### Acknowledgement

This work is dedicated to my late mom Edibe Gezgin (1954-2017) who had greatly suffered under Turkish patriarchy raising two kids as a single parent; and to all those Turkish women who lost their lives to patriarchy, and those who are still fighting for a better, more peaceful, safer society and world.

(\*) The well-known words of Anton Chekhov (1860-1904), the Russian playwright, in the abstract is from LaRoque, 2003. We can also consider Berkowitz and LePage's (1967) classical work on guns or pictures of guns increasing levels of aggression just by their mere presence on the table (i.e. research on 'weapons effect'), decades after Chekhov's narrative foresight.

**Biography:** Dr. Gezgin is an academic with 19 years of teaching in Turkey, Vietnam, Thailand and Malaysia, and research in New Zealand, Australia, and Latin America. As of 2019, he has written 100 books, many book chapters, and journal articles. A novel, an opera libretto, and other artistic writings are among his works. Originally from Istanbul, Turkey, Dr. Gezgin has been working for Vietnam's Duy Tan University (Danang) since 2017, conducting research and teaching philosophy, psychology and sociology.

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**PP:** Unlike much of traditional psychological research which involves laboratory control or strict survey procedures, you and your colleagues conducted a field test. What novel challenges—and conversely, benefits—do you think this approach conferred on your work?

**HS:** We faced several challenges. It was difficult to recruit participants for a project like this, since we were asking for quite a bit of time commitment on their end. Participants had to create and log in using an account on *Wedialog.net* (like you would do on a social media site) and we had no control over whether participants actually engaged in the dialogue during their free time. We also faced technical glitches and complications in terms of linking up participants' online posts with their survey responses. To resolve this, we worked closely with our collaborator, Ivan Ivanek, a software developer who created the *Wedialog.net* platform, and also worked with a computer scientist, Johannes Krugel, who helped us extract the data from the platform and convert it to a format that we could then analyze. In terms of benefits, I believe that by conducting an intervention study, participants were very engaged in the study. They got a chance to voice how they feel about the conflict, the relations between groups, and

their hopes for the future. We saw that the dialogue was quite personally meaningful to them and many provided rich content. This

working with non-Western samples. In recent scholarship, psychologists have discussed the problem of how so much of

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

richness does not really come through with the traditional survey measures in the pre and post surveys. This is why we ended up doing exploratory analyses on the content of the dialogue using LIWC (Linguistic Inquiry and Word Count) because we were hoping to capture that richness in some way.

**PP:** Another way this work valuably departs from the mainstream is by

psychology is based on WEIRD (Western, Educated, Industrialized, Rich, Democratic) populations, whereas your work explicitly engages the contexts of post-conflict societies in Bosnia and Serbia. How do you see this dynamic informing or complicating your research, and do you have thoughts on the WEIRD-ness of psychology more broadly?

PAC Researcher Spotlight, continued on page 37



**PAC Researcher Spotlight, continued from page 36**

**HS:** I think a lot of social psychological research is American-centric and this has limited the kind of research questions we ask, and the applications of our work more broadly. Since we focused on the post-conflict context of former Yugoslavia, it drove us to develop specific dialogue topics that tapped into the experiences of Bosniak and Serb communities. These topics and intervention itself may not be directly transferable or applicable to other post-conflict contexts, but we should always be aware of the constraints of our work. It appears as though when the samples are from the United States, people rarely talk about or consider the constraints of their research. I think working with non-WEIRD samples makes you really aware of how many unanswered questions there are and how inequality can be reproduced in the scientific enterprise (e.g., privileging certain regions/groups over others).

**PP:** *How will your findings inform future interventions in post-conflict societies? Is action research something you are engaged or interested in?*

**HS:** I think one concrete way we inform future interventions in post-conflict societies is by providing a pilot test of an online dialogue platform that others can use and adapt for their purposes. I know that Ivan Ivanek, the creator of Wedialog.net, has intentions of engaging multiple communities on the platform for a

wide-scale intervention. Our study was just a first step towards making this a reality. Having *Wedialog.net* accessible to multiple users would require more collaboration and partnerships with practitioners and community organizations, and this takes a lot of time and leg work before it can take off.

I am very much interested in doing more translational and community-oriented research. However, getting direct access to communities is difficult, especially if you are not a member of the group. This project for example was only possible because of our collaborators in Bosnia, Herzegovina, and Serbia.

**PP:** *Where do you see this project fitting in with your career as a psychologist? Are there broader themes which animate and shape the way you formulate and engage research questions? Any dream projects you would like to someday pursue?*

**HS:** This project has helped me become a more internationally-engaged scholar. We got to work together as a team even though I have not met many of my collaborators in person. From this, I learned so much about doing culturally sensitive research. I gravitate towards research questions and topics on justice and inequality, and I hope that my research will be able to contribute to social change. I think it would be a dream to be able to collaborate with an organization on the ground to do a larger-scale field intervention in conflict-ridden societies.

\*

Dr. Selvanathan and her colleagues' work may be read online or in print.

Selvanathan, H. P., Leidner, B., Petrović, N., Prelić, N., Ivanek, I., Krugel, J., & Bjekić, J. (2019). *Wedialog.Net: A quantitative field test of the effects of online intergroup dialogue in promoting justice- versus harmony-oriented outcomes in Bosnia and Serbia. Peace & Conflict: Journal of Peace Psychology, 25(4)*, 287-299. <https://doi.org/10.1037/pac0000395>

**Small Grant Awardee, Jeong, continued from page 10**

**PP:** *Have your experiences researching collective victimization shaped your views as a scholar and your broader perspectives of the world? What is the role of peace psychologists in confronting such global situations of turbulence?*

**HJ:** We study perhaps the darkest side of humanity. Sometimes it is emotionally overwhelming to learn about what human beings can do to other humans. However, at the same time, we observed that humans are remarkably resilient beings who show great strength in the face of the worst forms of violence. What my research taught me is to embrace the complexity of human beings, even though some aspects are difficult to face.

I also learned that to fully understand the collective victimhood, I need to learn about the history, politics, and culture of the context we are studying. The topic of peace (and conflict) cannot be isolated from those macro-level factors. Thus, in my humble opinion, peace psychologists should always be open and ready to learn from different disciplines and integrate the knowledge into psychological works.

**PP:** *Where do you see your efforts as a researcher going next? Any big projects you want to pursue in the future?*

**HJ:** Once we finish this project, we will have a better understanding of the diversity and complexity of collective victim beliefs. The next step would be to expand the concept of

“power” in the context of collective victimization. Collective victimization, in which a group commits violence and oppression onto another group, is an exercise of power on a collective level. We often assume that victims of collective violence are totally powerless to stop what is happening to them. However, as I mentioned earlier, our findings suggest that victim groups often show resilience and actively engage in the empowerment of their groups. Such forms of power, which are different from traditional conceptualizations of power as dominance over resources or influence over other people, help victim groups to actively resist against the violence, preserve their identities, and continue to exist as meaningful communities. I believe by expanding the conceptualization of power, we can empower the narratives of victims.

This new line of research will (hopefully) be conducted in relatively underrepresented communities. Currently, I am thinking about collecting data in Indonesia, which is where I grew up. Indonesia has a complex history of being a victim and a perpetrator; it has been a victim of colonialism for more than three centuries, but also has a history of committing genocide in East Timor and persecuting ethnic and religious minorities. The unique power dynamics in Indonesian society is a theoretically interesting context that I would love to delve into.

**PP:** *How will funds from the Small Grant help you reach your research goals?*

**HJ:** Q-methodology is an intensive research process that requires a lot of resources. The funds from the Small Grant are immensely helpful, as they will be used to compensate our participants. I believe this project will give voices to our participants, and we are very happy to be able to share their stories with fellow psychologists. I and my colleagues would

like to express our deep gratitude to Division 48 and the Small Grant committee members for making this happen.

\*

**Hu Young Jeong** is a doctoral student in social psychology at Clark University. He received his BA and MA in psychology from Sungkyunkwan University, South Korea. His research mainly focused on collective victim beliefs, post-violence intergroup relations, and empowerment of victims in different contexts such as South Korea, Northern Ireland, and racial minorities in the United States.

#### Peace Radar, continued from page 14

Miscellaneous programs further contribute to the IEN's overarching objectives. For instance, its *Grassroots Communities Mining Mini-Grant Program* offers financial assistance to communities threatened by mining operations in North America. Meanwhile, for its *Keep It in the Ground* initiative, the IEN likewise engages government and corporate actions related to fossil fuels, drilling, and pipelines. The program not only exposes how these projects harm indigenous peoples and their lands but also how alternative proposals can be made possible which protect the land and honor indigenous dignity.

To get in touch with the Indigenous Environmental Network, go to <https://iearth.org/contact-us>. Team details for native energy and climate campaigns, food sovereignty, movement building, and community organizing are listed there. Donations may be made to the Indigenous Environmental Network.

*Peace Radar is a special feature section of the American Psychological Association Division 48 Newsletter, The Peace Psychologist. This section aims to introduce to the Division 48 readership various organizations and campaigns that promote peace around the world. For inquiries or proposed features, contact Newsletter Student Feature Editor Joshua Uyheng <juyheng@cs.cmu.edu>.*

#### Jessica Guler from page 15

Second, I am also interested in continuing to pursue research that uses dyadic and multilevel study designs. I have always had a significant interest in research that concurrently examines the functioning of multiple members of the same family using dyadic statistical modeling, and I hope to expand on my current work with parent-child dyads to conduct more research with other multilevel designs such as the study of refugee parent-child triads (e.g., mother, father, and child) or even the study of siblings in the same refugee family.

Third, given my scholarly training in global mental health and clinical psychology, I hope to develop an independent research career that will allow me to conduct impactful research both domestically and internationally to improve the health and resilience of populations of children and families exposed to trauma and experiencing adversity.

**PP:** *How have your experiences researching health and resilience among refugees shaped your views as a scholar, and your broader perspectives of the world? What do you think is the role of peace psychologists in confronting such global situations of turbulence?*

**JG:** The level of complexity that comes with conducting research with children and families from cultural and linguistic backgrounds far different than my own is one of the most exciting parts of the research process for me. It is true that managing data collection that is occurring in multiple languages (many of which I cannot speak) is certainly a complex task. However, it is also humbling, fascinating, fast-paced, and sometimes surprising.

I believe that it is through these unique and sometimes challenging experiences that our views and understanding of the world are vastly changed. My training in clinical psychology has significantly influenced my ability to interact with individuals from diverse backgrounds. However, I also believe that every interaction I have with a refugee family teaches me something new. I think it is our job as researchers to always push ourselves to be open to this type of

learning. I also think that it is the job of the peace psychologist to confront global situations of turbulence with respect, humility, and a high drive to accurately collect and interpret information about the experiences of those who have lived within these conflicts.

**PP:** *How has the D48 Small Grant Award helped you pursue your goals?*

**JG:** The Small Grant Award has helped me pursue my current goals by providing me valuable financial support that allows me to compensate my research participants and my bilingual data collectors. Given the high costs associated with having professional interpreters that are skilled to accurately collect data bilingually for this study, this project would not be possible without the generosity and support of the Small Grant Award. I am immensely grateful for being a recipient of the Small Grant Award and its support of my dissertation project that will serve as the foundation for my program of research for years to come.

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Jessica Guler, APA-wide Peace, from page 15

**PP:** How do you see your work as encompassing the thrusts of several APA Divisions beyond Division 48?

**JG:** There are several ways in which I see my research contributing to connections between different fields of psychology. In fact, one of my favorite aspects of the field of psychology is the opportunity for dynamic dialogue among diverse scholars in our multifaceted discipline. My professional development has certainly been a beneficiary of these opportunities as my research is applicable across several APA divisions. It is my hope that I can contribute to these divisions in regards to both the constructs I am studying, as well as the population I am working with in my research. Divisions 9 and 54 have been particularly instrumental in supporting my research with refugee parent-child dyads, and I look forward to forging connections between Division 48 and these other fields of psychology when I disseminate my findings and begin the next steps in my program of research.

**Jessica Guler** is a fourth-year doctoral candidate at the University of Kansas in the Clinical Child Psychology Program. Jessy's research interests are focused on mass trauma exposure and examining the risk and protective factors that influence health and cognitive functioning among refugee youth and their families. She conducts research with culturally and linguistically diverse families to better understand the ways exposure to war, terrorism, and violence are related to neurocognitive processes, psychopathology, and long-term outcomes post-migration. Jessy is passionate about global mental health and strengthening healthcare systems to address the needs of underserved, vulnerable populations of children in low-income settings.



Lopez continued from page 16

understand issues such as loss of confidence (psychosocial consequence) in the democratic governing institutions (actors) as a result of the legitimization (psychosocial processes) of corrupt practices - for example, the cooptation of the judiciary.

between the individual, their community, and the wider society, in the form of personal, community, and societal biographies. Embedded in these interlocking relations are behavioral contingencies, metacontingencies (behavioral contingencies at an aggregate level), and verbal relational frames (discourses), that legitimize the actors' biographies.

The proposed model and its components (illustrated by Figures 1 to 3) have proven to be a useful framework across the entire research process, from the early conceptual stages of design, through analysis, to identifying new areas for future research. The next section of this article offers a few examples to illustrate how the model has been used in my research.

### Public discourse, legitimation, and delegitimation of violence & peace in Colombia

Motivated by the then-burgeoning peace process in Colombia and my observations of the influence of media on public opinion, I wanted to identify the relational framings that social networks, internet websites, and mass media use. Guided by the multidimensionality of the model, I explored, in a number of studies (López-López & Sabucedo, 2007; Serrano & López-López, 2008; López-López et al., 2014; López-López et al., 2018c; Barreto

Lopez continued on page 40

Actors, violences, consequences, and psychosocial processes

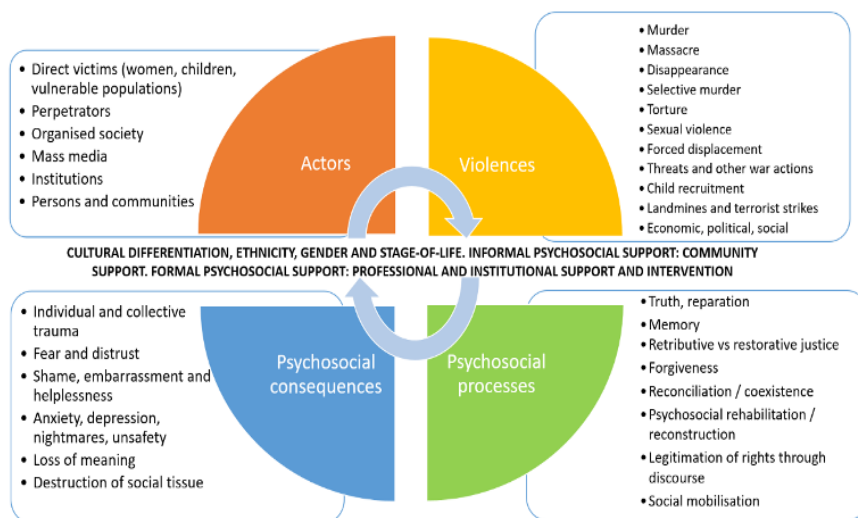


Figure 2. *Actors, Violences, Consequences and Psychosocial Processes* (adapted from López-López 2016; López-López 2017)

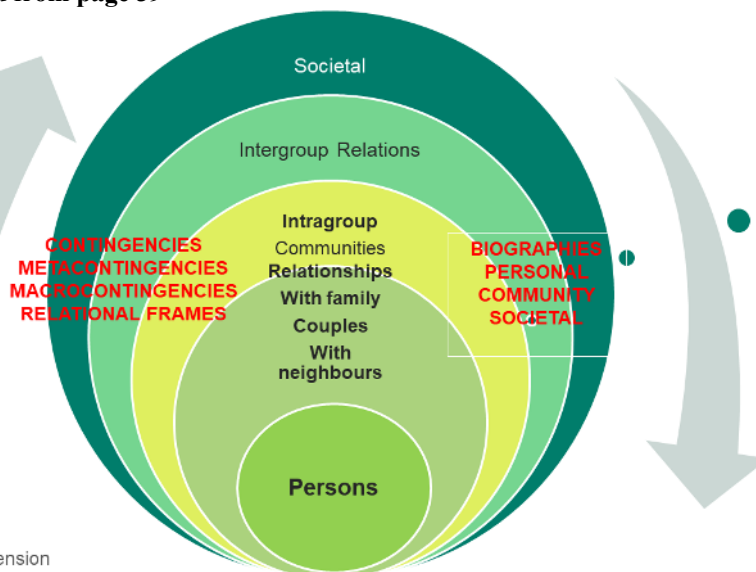
Actors, the different forms of violence that some actors perpetrate, the psychosocial consequences of these actions, and the psychosocial processes of reparation and reconstruction are intertwined and differentiated.

Cutting across these four areas are factors which mediate the transformation, or preservation, of reconstruction processes. To date, our research has evidenced the impact of differentiation (culture, ethnicity, gender, and stage of life), informal psychosocial support (community support or lack thereof), and formal psychosocial support (professional and institutional support and intervention) on reconstruction.

Interactions between the different actors take place in a dynamic space that we can call the psychosocial field (see Figure 3). This field consists of exchanges

Lopez continued from page 39

Figure 3. *The psychosocial field as a system of interactions (adapted from López-López, Rincón-Unigarro, Gutiérrez-Romero, & Rodríguez-Cely, 2019)*



et al., 2009; Borja et al., 2008 and 2009; Rincón-Unigarro et al., 2020) the spread of ideas by actors via intragroup, intergroup, and societal processes. These works showed how actors use discursive, rhetorical, and visual resources, amongst others, to legitimise violent actions and delegitimise their adversaries. It also highlighted the role of the media, as a systemic actor in these processes, and how the media outlets in Colombia, typically owned by large financial groups, use socio-economic strategies to exert socio-political influence over the government.

In the same vein, our work with Hurtado et al. (2019 and 2020) investigated the role of media images on emotional regulation. Our research confirmed that images can trigger aversive emotions when people experience the combination of high arousal (hypervigilance, anxiety) and low control (of their circumstances). It is evident that the media play a fundamental role in the production of cognitive and emotional framings which disrupt emotional regulation. In both studies, our conclusions were guided by mapping the relationship between sociocultural and psychosocial factors.

### Forgiveness and reconciliation: The voice of the people

My interest in peacebuilding has led to a number of collaborative studies that have explored forgiveness and willingness to engage in reconciliation (López-López et al., 2013; López-López et al., 2018a and 2018b).

Our first study was conducted during the Colombian peace process, the most important process in Colombia in the last 60 years. The actors included right-wing paramilitary forces supported by the Colombian state. We explored how

the psychosocial process of forgiveness could change depending on the type of violence (rape, massacre, murder, destruction of property) and the type of actor (guerrilla, paramilitaries, ordinary criminals, or government forces). This study showed a low willingness to forgive by non-direct victims.

Some years later, we investigated the peace process with left-wing Farc guerrillas, including the transitional justice component, and found similar results to the previous study. This let us predict what would happen after the signature of the peace agreement - a low disposition to forgive and deep division within the Colombian society.

### Challenges to research/behavior in a continuously transitioning context

The multidimensional and dynamic framework and models that have been detailed in this article have given rise to new research questions and new research projects. New areas of study include: relational frames in children and teenagers around the issue of justice; the impact of transitional justice devices (Truth Commission and Special Peace Justice) on Colombian society; the impact of the Colombian conflict on intergenerational memory; the relationship between social movements and the peace process in Colombia. I hope that this multidimensional framework of conflict and peace will inspire and assist others in their research and understanding of this important, complex field

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**Wilson López López** is a PhD in Basic and Social Psychology from the University of Santiago de Compostela, Spain. He is Professor at the Pontifical Xavierian University, Editor of *Universitas Psychologica*, Leader of the "Social links and Peace Cultures". Winner of the Interamerican Psychology Award (2017) for Interamerican Society of Psychology, winner of the National Award of psychology in the category of Research (2017). As a researcher, he has carried out various studies on mass media and conflict and related topics such as forgiveness, legal issues and even drugs. López López founded and currently is the Secretary for Latin America of the Iberoamerican Federation of Psychology Association (FIAP), Elect president of the Political Psychology Division of the International Association of Applied Psychology (IAAP) and member of the taskforce of Psychology of Terrorism of the IAAAP; Member of International Network of Peace Psychology, member of Advisory Council Global Network of Psychologists for Human Rights, Member of the board of directors of the Colombian college of psychologists. Ambassador Plan S.

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**Ball State authors, from page 21**

**Lawrence (“Larry”) H. Gerstein** is a Ball State University George and Frances Ball Distinguished Professor of Psychology-Counseling and Director of the Center for Peace and Conflict Studies, Fellow of the American Psychological Association (Divisions of Counseling Psychology, Peace Psychology, and International Psychology), Fulbright Scholar and Specialist, Advisor to the City University of Hong Kong Department of Social and Behavioural Sciences, trained mediator, and co-editor of the *Journal for Social Action in Counseling and Psychology*.



sustainability efforts.

**Audrey Loomis** is a senior studying Sociology, Sustainability, and Peace Studies at Ball State University. She is an intern at the Ball State Center for Peace and Conflict Studies, organizing community events and contributing to the monthly newsletter. Following graduation, Audrey plans to work in under-resourced schools as an AmeriCorps volunteer to increase the graduation rate in Seattle public schools. She later hopes to pursue a career in public policy, with a particular focus on environmental justice and community accessibility to

**Samantha (“Sam”) Hinnenkamp** is a doctoral candidate in the counseling psychology program at Ball State University. Her dissertation research, *Exploring Rural Youth Worldviews*, will use thematic analysis of semi-structured interviews to examine how rural adolescents understand social justice and action in the context of their community. Sam is developing a generalist skillset, and she specializes in serving individuals who have experienced interpersonal violence. She intends to complete her doctoral internship at a university counseling center and subsequently gain licensure as a psychologist. Further, Sam hopes to contribute to multicultural education and training in psychology.



**Betsy Varner** is a doctoral student in the Counseling Psychology PhD program at Ball State University. She has a dual master's degree in Clinical Mental Health Counseling and Social Psychology and a Bachelor of Arts in Psychology, Spanish, and Religious Studies. Informed by her previous position as a sexual assault victim advocate, her research interests are in areas of sexual violence prevention, rape culture, and social media activism. After completing her degree, Betsy hopes to obtain a faculty position within a graduate counseling program. In bridging apparently disparate disciplines, they harness emerging approaches other scholars have referred to as ‘computational social science’ or ‘social computing’ (Lazer et al., 2009), but with a research agenda that uniquely repurposes computation in service of peace and democratization.



**Aashna Banerjee** is pursuing her Master's degree in Clinical Mental Health Counseling 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.



**Gerald Waite** is retired from anthropology at Ball State and is currently working as a Research Fellow in The University's Center for Peace and Conflict Studies. He has published in anthropology, Native American studies, history, peace studies, and international diplomacy. Waite has also been a contributing author to four books and editor of two. His current research focuses on midwestern history, as well as, on-going research in Viet Nam.



## Museum continued from page 24

### 'Manindigan': Passing the Torch of Historical Memory

Finally, the Martial Law Museum also engages students themselves through its Manindigan campaigns, whereby the museum collaborates with different external partners for programs that empower students to play an active role in the process of collective remembering. Foremost among these programs is the Martial Law Museum Awards, a nationwide competition that invites high school students to submit original works of art and literature which contemplate the dictatorial regime, as well as wider themes of truth, democracy, and authoritarianism in the modern world. More than merely sharing their work, student-finalists are further invited to a culminating awards event that involves professional workshopping of their submitted pieces as well as guided tours of other national memorials which pay

tribute to the lives of those who fought for democracy during this dark time in Philippine history.

### Challenges and Looking Ahead

Despite greater abundance of information than ever before, many historical atrocities around the world face attacks on their collective memory. The Martial Law Museum represents an interdisciplinary and intergenerational campaign to fight historical revisionism and truly engage Filipinos in questions of what it means to remember. Through its three-fold calls to action, the Martial Law Museum hopes that shining a light into the past may also illuminate brighter possibilities for the nation's future.

The Martial Law Museum may be accessed via <https://martiallawmuseum.ph>

*Disclosure: The author was head researcher on the Martial Law Museum's founding team. For inquiries about the organization, the author may be contacted at [juyheng@ateneo.edu](mailto:juyheng@ateneo.edu).*

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## BOOK ANNOUNCEMENTS FOR DIVISION 48 MEMBERS

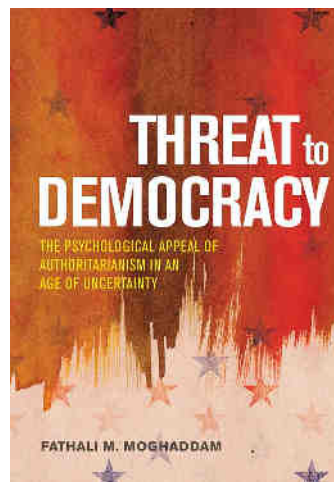
### Fathali M. Moghaddam

Director, Interdisciplinary Program in Cognitive Science  
Professor, Department of Psychology  
Georgetown University

Editor: PEACE AND CONFLICT:  
JOURNAL OF PEACE  
PSYCHOLOGY

[fathalimoghaddam.com](http://fathalimoghaddam.com)

Here is a bit of news about my recent book, which in a small way adds to efforts to prevent the slide away from democracy.



Moghaddam, F. M. (2019). *Threat to democracy: The appeal of authoritarianism in an age of uncertainty*. APA Press.

[https://www.amazon.com/Threat-Democracy-Appeal-Authoritarianism-Uncertainty/dp/1433830701/ref=sr\\_1\\_1?s=books&ie=UTF8&qid=1544295861&sr=1-](https://www.amazon.com/Threat-Democracy-Appeal-Authoritarianism-Uncertainty/dp/1433830701/ref=sr_1_1?s=books&ie=UTF8&qid=1544295861&sr=1-)

### Dr. Mary Lou Frank

Dr. Frank's text, *The Mind of a Peacemaker: The Psychology of Mediation*, is coming out in its 2nd edition later this year (Kendall Hunt). She currently teaches part-time at Brenau University in Gainesville, Georgia and at Middle Georgia State University. She is the President of the International Academy of Dispute Resolution (INADR; <http://www.inadr.org>).  
[maryloufrank@gmail.com](mailto:maryloufrank@gmail.com)

## DIVISION 48 WORKING GROUP REPORT

Peace Education Working Group

### Call for 'Teach Projects' for D48 Website

The *Peace Education Working Group* is updating materials in the "Teach Peace" feature on the Division 48 website. We need materials that might be useful to college and university teachers for developing or enhancing lectures or courses addressing the psychology of peace, conflict, and violence. Course syllabi, reading lists, assignments, lecture outlines, demonstrations, and class activities are example of materials we are collecting. Please send any such materials to Linden Nelson, Working Group Chairperson, at [lnelson@calpoly.edu](mailto:lnelson@calpoly.edu)



**Linden Nelson**, Chair of the D48 Peace Education Working Group, is an Emeritus Professor of Psychology and past Department Chair at California Polytechnic State University (San Luis Obispo, CA). He recently completed a term as Member-at-Large on the Division 48 Executive Committee.



# Call for submissions—The Peace Psychologist

**Deadline 15 September 2020**

*This PDF version of the Fall/Winter 2019 The Peace Psychologist Newsletter 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 Fall 2020 newsletter. Our Editorial Team will be reaching out. We welcome the following types of submissions on or before September 15, 2020:

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

I am especially interested in the following:

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

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

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

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

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

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Best Regards—Robin

Submissions can be sent to [rtreptow@email.fielding.edu](mailto:rtreptow@email.fielding.edu)

### Publication copyright policy for The Peace Psychologist

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

Welcome to our New Division Members/Associates/Affiliates joining us in 2020!

## New Division 48 Members

### New Student Affiliates

Marine Ragueneau	Lydia Bailey	Michelle Poirier	Megan Goettsches
Jayme J Jenkins	Gunjan Bansal	Ryan Relken	Patricia Guzman
Swap Mushiana	Maddie Hahn	Margaret Hendricks	Emily Lutringer
Cerynn D Desjarlais	Sheriece Hooks	Justin Nsenga	Monica Mehalshick
Angel Mckissic	Rezhna Mohammed	Eduardo De la Vega	Michael Sanchez
Violet Roberts	Zaneta Mudrovcic	Monica Arkin	John Prucha
Cynthia A Scheiderer	Diksha Bali	Renee DuBois	Stephanie Beckman
Yu Shan Aa	Jeremy Morton	Rhonda Smith	Reigna El-Yashruti
Miss Saesbyul Kim Ma	Monique Chouraeshkenazi	Kayla Hussey	Josh Lown
Nicholas T Aviles	Richard Darling	Alex Lin	Mx McLamore
Kenyatta Vaughn	Brandi Greene	Daniel Snook	
Megan Goettsches	Michael Sanchez	Josh Lown	

### New Professional Affiliates

Ms Hing Yi Pang Ms	Jefferson D Harris	Phd Fiebig	Barry C Collin
Joanna B Giron	Randall Horton	Oriola Hamzallari	Dinka Corkalo
Demet Islambay	Krista Nelson	Emily Douglas	Arnitta Holliman
Ozgen Yalcin	Paul Danielle Labor	Mary Faullkner	Tracy Lovelace
Lisa Hilt	Addie Jones	Sheruze Osmani	Hyun Binn Cho
Torgeir E Fjærtøft	Katherine Starzyk	Nikolas Roberts	Anastasia Batkhina

### New Division Members

Mary L Frank Phd	Heather Warfield	Lloyd Cunningham
Patrick James Christian	Jennifer Cantor	Tabitha Casey
Sue Fields Tolliver Psyd	Gina Masessa	

# APA & Division 48 Renewals

[SIGN UP NOW!](#)

Each year, thousands of APA and Division members join and renew their memberships using our online application system. As you may know, the APA membership application usually switches over to receive memberships for the next calendar year around the time of the APA Convention. This year they will switch over to memberships for 2021 on **August 1, 2020**.

What this means is that any new memberships or renewals received on or after August 1, 2020, will be applied to the January 1, 2021 – December 31, 2021 membership year. The renewal process will remain the same, with renewal notices distributed to all members starting in the 3rd quarter of 2020.

If you have any questions, please contact your [Division Account Liaison](#).

APA Division Services Staff



**Editorial Comment**

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

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

—Robin with Jeremy, Kisane, Joshua, Steph, and Aashna

*All views and conclusions contained in this newsletter belong to the author/s and should not be interpreted as representing the official policies or endorsement, either expressed or implied, of the American Psychological Association.*



# DIVISION 48 OFFICERS

## *Voting Members*

**PRESIDENT**

Robert McKelvain  
[Contact Robert McKelvain](mailto:robertmckelvain@gmail.com)

**PAST-PRESIDENT**  
Serdar M. Değirmencioglu  
[serdardegirmencioglu@gmail.com](mailto:serdardegirmencioglu@gmail.com)

**PRESIDENT-ELECT**  
Elizabeth Deligio  
[Contact Elizabeth Deligio](mailto:elizabethdeligio@gmail.com)

**SECRETARY**  
Robin Lynn Treptow  
[rtreptow@email.fielding.edu](mailto:rtreptow@email.fielding.edu)

**TREASURER**  
Ian Hansen  
[Contact Ian Hansen](mailto:ianhansen@gmail.com)

**APA COUNCIL REPRESENTATIVE**  
Frank Farley  
[Contact Frank Farley](mailto:frankfarley@gmail.com)

**MEMBERSHIP CHAIR**  
Christine Hansvick  
[Contact Christine Hansvick](mailto:christinehansvick@gmail.com)

**MEMBERS-AT-LARGE**  
Monisha Rios  
[Contact Monisha Rios](mailto:monisharios@gmail.com)

Eduardo I. Diaz  
[Contact Eduardo Diaz](mailto:eduardodiaz@gmail.com)  
Violet Cheung  
[Contact Violet Cheung](mailto:violetcheung@gmail.com)

## *Ex Officio Members*

**STUDENT AND EARLY CAREER CHAIR**  
Beth Coke  
[Contact Beth Coke](mailto:bethcoke@gmail.com)  
**CONVENTION PROGRAM CHAIR**  
Rich Grant  
[Contact Rich Grant](mailto:richgrant@gmail.com)  
**EDITOR: *Peace & Conflict: The Journal of Peace Psychology***  
Fathali M. Moghaddam  
[Contact Fathali M. Moghaddam](mailto:fathali.moghaddam@gmail.com)  
**NEWSLETTER EDITOR**  
Robin Lynn Treptow  
[rtreptow@email.fielding.edu](mailto:rtreptow@email.fielding.edu)  
**INTERNET EDITOR**  
John M. McConnell  
[Contact John M. McConnell](mailto:john.mccconnell@gmail.com)