PEACE Psychology

Newsletter of the Society for the Study of Peace, Conflict, and Violence:
Peace Psychology Division of the American Psychological Association

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to the

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

Peace Psychology Division 48!!

Contents

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From the Editor

Michael R. Hulsizer,
Editor

The Society for the Study of Peace, Conflict, and Violence: Peace Psychology Division of the American Psychological Association is 20 years old. I can't think of a better way to celebrate than a focus on early career researchers in the field of Peace Psychology. We have highlighted several articles from graduate students and newly minted PhD researchers. In addition, there is a call for papers for new undergraduates interested in human rights (which is clearly crossing into the realm of Peace Psychology).

Consider encouraging those just entering the field to submit something to the newsletter for the Spring issue. As is the case throughout APA, our division membership is skewed with respect to age. Consequently, it is important to encourage less experienced peace psychologists to enter the division and become active. Reach out to undergraduate students. Develop a course in peace psychology at the undergraduate level. Contact the Division for assistance. Our new website is being constructed as I type. I am sure there will be materials online to assist with course development.

I would like to thank everyone who contributed to the newsletter. We have a full slate of organizational reports, papers, essays, and research reports. I have organized some articles using headings derived from the pillars of peace psychology cited by Division 48 President Joseph H. de Rivera.

Please continue to submit your thoughts, announcements, short research reports, and essays for the next edition to the address below by March 15, 2011.

In Peace,

Michael R. Hulsizer, Editor

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"We must not, in trying to think about how we can make a big difference, ignore the small daily differences we can make which, over time, add up to big differences that we often cannot foresee."

– Marian Wright Edelman

SOME CHALLENGES WE NEED TO FACE

Joseph H. de Rivera
Clark University
Division 48 President

I believe that our society faces a number of challenges. The very breadth of peace psychology (ranging as it does from inner peacefulness though interpersonal peace and intergroup relations to global issues) makes it difficult to define the field. And although our journal, the Springer series in peace psychology, texts such as *Peace, Conflict and Violence*, and articles in a number of excellent journals are beginning to legitimize the field, the average psychologist still does not have any idea of what peace psychology is all about.

The conflict with APA over its failure to adequately deal with the role played by torture has led to an increased separation from our sister organization Psychologists for Social Responsibility. And since many of our members (myself included) belong to both organizations we are torn between attending APA and the separate conventions being held by PsySR. Finally, in speaking with early career psychologists and graduate students in peace psychology I have learned that they find it more enjoyable to attend smaller conferences than to go to APA conventions, and since the submission deadlines of these conferences are later in the academic year, it is much easier for them to submit new work to these conferences.

In the course of my year as president it has become apparent that our system of governance is not functioning as well as it should. On the one hand, the executive committee would like to involve as many members as possible so that everyone feels included and heard. On the other hand, it needs to make decisions that will meet the challenges that confront us and help move the society forward. Somehow, in attempting to achieve both these goals with a large Executive Committee and leadership list, the society has found itself without achieving either goal. That is, some members do not feel included and yet the executive committee finds it difficult to make important decisions. Rather than being able to elicit ideas and suggestions from all who want to participate and then make effective decisions the executive committee becomes engaged in partisan struggle.

It seems to me that our society functions well when the Executive Committee gives individuals or small committees responsibility and lets them work autonomously. I believe that increasing the delegation of tasks would allow members to participate more fully in the Society and could be an effective way to increase our diversity. When tasks are delegated in specific project areas, such as in the running of our journal, newsletter, and convention programs, these projects are carried out well. In contrast, when the 17 person executive committee attempts to get involved in managing projects it is much more difficult to organize and complete work. Further, the large size of the committee leads to a diffusion of responsibility so that problems are not addressed. To take a few examples: 1) There should be constant contact with the chairs of working groups, yet no one has the responsibility to insure that communication occurs. 2) We need someone to help organize the mentoring of younger members—yet no one is accomplishing this objective. It is evident that our list serve is not functioning as well as those of other organizations where there is animated discussion among members. Yet there is no one to really address this problem.

To my mind the Executive Committee may simply be too large. As a consequence, rather than having one cooperative team that operates by consensus, smaller interest groups develop separate agendas and a jockeying for control may obstruct peaceful resolution of their conflicting interests. There is nothing the matter with conflict per se. It, together with criticism, may result in creative solutions. However, the size of the Committee and the sense of anomie that develops may result in problem-solving procedures that just don't work. I believe we should have a small five person executive committee that takes responsibility for enlisting members to do what is needed to grow the Society, invite greater inclusion, and give our members the resources to further the progress of peace psychology. In any case, we need to find a way to improve how the Executive Committee functions and to use the Society as a laboratory for developing procedures that can lead to healthy conflict resolution.

Our Society currently has over a hundred thousand dollars in reserve funds that should be used to further peace psychology. We need a better system of governance so that this money can be used for this goal. Fortunately, I can leave the solution to this challenge to a very able successor. I hope that we can unite behind Julie Levitt's leadership so that we can move forward. We have much to offer if we can only create a system of governance that demonstrates our underlying commitment to peace with social justice.

Thank you and peace,
Joseph de Rivera

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WHAT IS DIVERSITY
AND WHERE DO WE GO AS A SOCIETY FROM HERE?

Julie Meranze Levitt
President-Elect

Some subject areas are always are timely, such as war and how to resolve the conflict or what do we mean by cultures of peace at this time in our nations' histories. In considering topics as President-Elect for the fall newsletter, I took the suggestion of our newsletter editor, Michael Hulsizer, who proposed that I write on diversity and inclusion, areas of exploration that perhaps always are timely but especially now given the political unrest within our country and the Us & Them thinking that comes with scarce resources, fear, and changing demographics (none of which will be neatly resolved with the conclusion of the mid-term Congressional elections or the post-election lame duck legislative sessions). We too as a Society studying peace, conflict, and violence are grappling with how to heal from past and present hurts related to diversity and inclusion and the best ways to embrace diversity and inclusion with the voices of all our members as part of that process.

In 2005, APA President Ronald F. Levant created the Presidential Task Force on Enhancing Diversity as part of his focus in his elected year. In the Final Report of the Task Force received by the APA Council of Representatives 08/17/05, he stressed the importance of this project because he maintained that "we are not doing everything we can to make APA a comfortable place for psychologists who are members of marginalized minority groups." He went on to say that "By taking effective action to welcome diverse groups, APA's reputation as a welcoming place will grow, and that will lead to attracting and retaining more members. Furthermore, this will enable APA to evolve to more accurately reflect the changing demographics in American society. Moreover, by APA's becoming more welcoming and bringing in more diverse members, the level of creativity and productivity will increase because our deliberations will be enriched by having the benefits of multiple perspectives…" (Statement by Dr. Levant in the preface of the report).

In 2006, Eileen Borris, then President of Peace Psychology, and Evie Garcia, the President-Elect of the Arizona Psychological Association, co-chaired a diversity task force for Peace Psychology. As part of this work, Division 48 initiated and was funded for an interdivisional grant from the Committee on Division/APA Relations (CODOPAR,) in collaboration with Divisions 20, 35, 44, and 45, to gather information and develop recommendations for implementing the part of Dr. Levant's task force recommendations that pertained to APA divisions. A committee was formed and I was one of the members. The committee, still ongoing, has been divided among several tasks: (1) Defining what diversity is with regard to the committee's charge, recognizing that diversity may include many different and overlapping categories and that not all diversity is associated with prejudice or possibly lower status; (2) Exploring ways to measure the "climate" of the divisions with regard to attitudes and nonverbal behaviors that support diversity or hinder the welcoming of individuals from diverse groups; (3) Identifying deliberate, built-in structures that are effective in bringing new members and meeting their needs; and (4) Developing a conflict resolution approach that would be effective for divisions to employ when there are conflicts among diverse sub-groups. In addition, the committee set about to identify how to increase diversity in both the division memberships and in their leadership, how to recognize the symptoms associated with feelings of marginalization, and what kinds of modifications within organizational structures and group processes might address the perceived microaggressions. Strategies on how to welcome new members into divisions and how to increase the opportunities for them to join in activities and become actively participating members also were considered. To further this work, committee members met with members of diverse groups in arranged meetings at APA conventions and the National Multicultural Summit and Conference, inviting leaders, especially those with minority constituencies, and others who wanted to participate, to enter the dialogue, looking at how best to address the needs of the underrepresented. At these sessions, the committee's evolving approaches were introduced and there was an effort to model within the sessions the kinds of dialoguing and problem-solving models we were suggesting divisions incorporate in their organizational structure in order to increase inclusivity.

Later in our committee's deliberations, it occurred to us that while we were developing models for inclusion and diversity, we were working in a vacuum. We did not know what divisions were actually doing regarding these issues before Dr. Levant's 2005 initiative and/or in response to it. Because we were planning to include exemplars for bringing more members into divisions with greater support for minorities, we decided that we must go directly to the divisions themselves to learn more about what had transpired within their groups. After some trial and error, we devised a user-friendly survey instrument and in 2009 asked division presidents or other leaders they designated to provide us with exemplars. What was learned from this survey will soon be publicized. Twenty-seven of a possible fifty-four divisional leaders answered the on-line survey (via SurveyMonkey) and about half the number of respondents reported that their divisions made changes in bylaws and in procedures in an effort to bring greater numbers of individuals from underrepresented populations into their organizations and into leadership positions. The impetus for change varied—it may have resulted from a crisis about diversity within the division or may have generated from leadership envisioning next steps. Several respondents reported that their divisions had always recognized the importance of inclusion. Others made the shift without identifying reasons for doing so. A few respondents stated that their division did not recognize a need for change.

What concerned me about the surveys was that the technique did not explicitly detail the kinds of micro-changes that take place when shifts in systems occur. I chose to talk with some of the survey respondents in order to understand more about what went into creating small changes within divisions and what led to additional changes and so on. Some of those discussions have occurred. Most informative were the words of Dr. Yo Jackson, Member at Large for Membership and Public Interest for Division 53, who, based on her division's experience, recommended forgoing formal structural change and instead, suggested the introduction of dialogue and more dialogue. She reasoned, let people get to know one another and decide from their exchanges what would produce a win-win situation. Her suggestions reinforced the kind of approach that we had concluded in our deliberations.

Dr. Jackson's observations provide an important segue for exploring how we in Peace Psychology can address needs of all constituents. Important for us in our Peace Psychology deliberations about diversity and inclusion is getting to know one another and being able to openly discuss in what ways, on an individual level, we feel included and excluded. We would benefit from a small group approach, starting with group members who self-identify and then mixing caucus groups so that we can learn about each other. Areas of conflict, feelings about exclusion, and places of commonality in which members believe there is agreement and support, etc., would be addressed and the caucus groups would each identify what changes might be considered. The process would continue by bringing together these mixed groups with the leadership, which also would be meeting to consider diversity and inclusion. Members may have more information about this approach by writing me at julie.levitt@verizon.net.

Lasting change may come slowly. For example, the APA data on diversity within divisions, from 1987, 1997, and 2007 [The Center Workforce Studies (CWS), the American Psychological Association], indicates only modest increases in diversity over a 20 year period. Diversity is defined as the percent of members who self-identify as ethnic minority. In general, the shifts in diversity numbers within division membership data approximately (please note that these divisions started in single digits). The only exception was Division 45, the Society for Study of Ethnic Minority Issues. Between 1987 and 2007, the diversity percentage within Division 45 rose from 58.1% to 67.4%. In contrast, the median percentage for all divisions percentages combined for 2007 was 7.5%. For Peace Psychology, based on data for only 1997 and 2007, there was an increase from 6.6% to 8.1%. Following the 1987 data, participants with able to select "not specified" and "other" when identifying their race/ethnicity. Approximately 10% of divisions members did not and do not presently disclose their ethnic identity. The data reported here for divisions generally mirror the increases in diversity reported for APA as a whole.

We obviously have made strides in becoming more inclusive within our Society. In the past decade, there is greater representation of ethnic minorities and women in our leadership. In this period, we have had four presidents and three other officers of color on the Executive Committee and there are equal or greater number women on the Executive Committee. This year, two recipients of our highest awards are women, one of color. We have maintained the agreement that when we have two APA Council of Representatives (COR) delegates, one of these will be from an ethnic minority group. The other representative on the slate is open to all members, including those from ethnic minorities.

Nonetheless, we as a Society still have a long way to go to increase involvement of psychologists who identify themselves a part of various ethnic and cultural groups. While the APA statistics above do not integrate other kinds of diversity that need to be considered along with ethnic groups, such as sub-groups whose orientations and interests may be very different (e.g., all white males are not the same), we need to consider the multiple groups with which our members identity. For example, what about age as a category representing diversity? Most of APA's members are older, in their 50's and 60's with some divisions having significant numbers of members now in their 70's or older as we do in our Society. APA reports that women newly completing doctorates in psychology now outnumber men. Furthermore, men who join APA as early career members are more likely to drop out of the organization after their first few years. Physical disabilities and diversities within categories are not identified in the collected data. Overlapping categories also go unreported. Most striking is the defeat by the APA membership of a proposed APA COR amendment calling for the inclusion within their governance of four ethnic minority guild organizations in 2007 and 2008.

In this time of divisiveness, we may be left with a sense of frustration about how to learn more about others and how we can establish safe places where we can work together to understand one another, respecting differences, and yet transcending these differences in order to develop common agendas. The work within Peace Psychology is to find ways to encourage new members, especially from diverse populations, employ approaches that are welcoming and that more easily allow members to become involved, moving from one category of involvement to another and into leadership roles.

My proposal for Peace Psychology would be to turn to our members, especially those from groups that can be characterized as ethnically and culturally diverse because of sexual orientation, disabilities, or other commonalities, and ask them to volunteer to serve in dialogue/caucus groups. The dialogue groups composed of individuals initially from the same diversity group could share history, attitudes, feelings, concerns and first steps for improving division culture. On that account, Sue, Capodilupo, Torino, et al. (1987) make a strong case for delving into the daily microaggressions that occur not only to and among people of color but also to other marginalized groups, such as gays, lesbians, bisexuals, and transgendered persons. Assuming that several dialogue groups form, two of the groups then would come together to learn more about themselves and their needs and solutions to meet these needs. The Society's leadership also would form a group that in turn could dialogue with the combined groups. Processes for identifying the issues that prevent inclusion and diversity and ways for changing attitude, behavior, and governance procedures would emerge from the discussions and serve as starting points for change. I submit that while there may be many methods for improving communication and bringing about constructive change, the dialogue process itself may be of greatest utility because it starts a process that leads toward change.

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Recruiting New Members for the Division

Rachel M. MacNair
Membership Chair

Many thanks to all our members who responded to our membership survey last May; we got a response of 28% from the email list. We asked people for their needs and their interests in volunteer opportunities, and we got quite a bit of interest in serving on committees and working groups and as mentors to students. We're delighted that we have so much enthusiasm for keeping us as a vibrant community.

APA divisions as a whole are having a downturn in membership, perhaps due at least in part to the downturn in the economy. Yet we are holding just about steady (within 1%)—new members are replacing lost members. We'd much prefer dramatic growth, of course, but with the trends of the times, holding fairly steady is doing well.

While I do hear tales of departments no longer covering dues and people simplifying their list of organizations to which they belong, a perusal of the figures shows this is not the main part of the story. At this writing we only have 18 non-student members from 2009 that haven't renewed membership in 2010, and we've certainly brought in many more new members. But there are over 50 student members who haven't yet renewed as of this writing (I've sent another mailing in hopes of changing that). In fact, if we don't count student members, we are growing a little.

But of course we do count student members, and we count them very enthusiastically. This is where the future is, after all, and the newcomers to peace psychology are the lifeblood that will keep the community going. Thankfully, many members offered to mentor individual students directly, so hopefully we can do more to nourish them in the field.

We have a new chair for Student and Early Careers. Rebekah Phillips DeZalia is an early career person who is excited about meeting the needs of students and those who are up to five years past getting their degree. While we know who our student members are, we don't have records on which members are early in their career. All students and early career members are encouraged to contact Rebekah at rphillipsdezalia@gmail.com with questions or offers of interest. She maintains a listserv for this group, so let her know if you'd like to be on it.

We've also decided to add a new category of membership, pending a by-laws change vote of the membership: Household Member. This would be any person who lives in the same household with someone already a member who would pay nominal dues (something like $5 or $10). The reason the dues are so low is that since they are already receiving the publications in their household, the sending of the newsletter and journal does not come with this membership category. This is a way of increasing numbers and participation from people who might otherwise not join because they are already participating with their housemate(s). They could be more formally recognized. While we wait for the bureaucracy of by-law changes, we encourage you to think of who might wish to take advantage of this new membership category.

Meanwhile, as ever, we encourage members to think of people they know that might like to join in membership, and encourage them to peruse our web page or hand them a brochure or lend them a copy of the newsletter or journal. What conferences are you going to that might have people at them that would like to become members? Let me know and I can send out a set of membership brochures to you. Our biggest chance for new members, after all, is now and always has been the members we already have.

Rachel M. MacNair can be contacted at: rachel_macnair@yahoo.com.

Invite Friends to join Division 48

Invite your friends to join the Society for the Study of Peace, Conflict, and Violence: Peace Psychology Division of the American Psychological Association (Division 48). Give them a membership application and invite them to join the Society and a working group!

The Society for the Study of Peace, Conflict, and Violence works to promote peace in the world at large and within nations, communities, and families. It encourages psychological and multidisciplinary research, education, and training on issues concerning peace, nonviolent conflict resolution, reconciliation and the causes, consequences, and prevention of violence and destructive conflict.

Member-At-Large Report

Ethel Tobach (Term begins January 2011)

As the third Member-at-Large on the Executive Committee, I am hoping to send you memoranda not only on the listserve to membership and leadership, but reports of my activities on the APA committees on which I represent the Division as liaison member of the committee. This will cover the following: Fellows Committee; Committee on International Relations in Psychology (CIRP); Committee on Women in Psychology (CWP); Committee on Socioeconomic Status (CSES). In all the committees, except the Fellows Committee, of which I am Chair, I can only attend the non-executive part of the meeting. The Committee members of CIRP, CWP, CSES are elected by the Council of Representatives and attend as executive members of the committee. At the APA in San Diego, I was only able to attend the CIRP meeting. The report I am sending them is available.

I think the Division should make an effort to nominate a member of the Division for each of the committees—all of which are important contributors to the policies of the APA. If we are to make peace issues significant to APA policy we should be represented on those committees. As the Newsletter deadline was before the meetings of CIRP, CWP and CSES, I will be sending you reports of those meetings which take place later.

APA Meeting On Middle East Issues

I was very pleased that there was a session scheduled for discussion of the Middle East situation (including Israel/Palestine). I had been proposing such a session since 2000, and when I was President of the Division—however, better late than never—the situation is today engaging the USA and the White House. It was a very engaging discussion, capably summarized by Debora Ragin; I am sure she and Kathleen Dockett, co-chairs of the Ethnicity and Peace Working Group, which sponsored the session, have an article about the session in the current newsletter.

I had been invited to do two things at the session: 1) present what I was going to talk about in a brief 2-3 minute talk, and 2) invite someone who would give a different view of the Middle East situation in a presentation to the session. I was fortunate in being able to invite Dr. Shahin Sakhi (Ph.D., MD) of Iranian background, to address the session on the role of the USA in affecting the people of Iran.

I spoke for about three minutes before introducing Dr. Sakhi. I spoke about how the USA supplied the Israeli government with weaponry (Zunes, 1997). This made it possible for the USA to support the policies of the Israeli government against the Palestinians and people in other countries that were opposed to USA intervention. I provided references at the session (see the end of this report or contact me directly.

I hope that there will be another discussion about the role of the USA, not only in the Middle East, but in the world. As the article in today's *New York Times* reports, the USA is "The … world's leading weapons supplier." The White House states that the USA is at war; the Division is studying peace building, conflict resolution and violence prevention.

APA Papers Presented

I spoke on the building of peace through conservation in the session sponsored by Division 34. My paper is available. Saleem Ali (editor of the book listed below), Nancy Caine and Nancy Dess, comparative psychologists also spoke of their work. William McConochie organized a session on sustainability of the environment and peace, and the paper I gave is listed below. I cited the book published by the Division and edited by Christie, Wagner and Winter and the reference is listed below. I would appreciate your writing me about the role of the Member-at-Large and what items you would like to see discussed at any of the committees listed above.

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APA San Diego:
"Mission Accomplished?"

Steven Nisenbaum, *2010 APA Convention Program Co-Chair*

President George W. Bush brought new skepticism to self-grading when he concluded on May 1, 2003, onboard the USS Abraham Lincoln that major combat operations in Operation Shock and Awe had succeeded. Nevertheless, in my humble opinion, the APA Conference in San Diego was a huge success in furthering the agenda of the Society for the Study of Peace, Conflict and Violence. Let me explain the extravagance of this declaration that an A+ grade was deserved.

The presidential theme approved by the executive committee was *Solutions to Intergroup Conflict: Constructing Sustainable Webs of Peace Builders*. The program committee therefore prioritized constructing a sustainable web by broadly impacting colleagues in APA leadership and other APA divisions around our peace agenda and scholarly study. This was accomplished in five key ways:

First, we highlighted the 100th anniversary of the publication of Prof. William James's seminal paper on peace psychology, the 1910 *Moral Equivalent of War*. As the Father of the American Pragmatism vein of psychology, APA past president James presented there a cogent argument that peace activists need to find more effective ways to engage others in dialogue about practical solutions with meritorious values that flow from pursuit of peace as opposed to the ascendant militarist mentality assumptions. Using the Oscar winning film "The Hurt Locker," Division 48 joined together with a broad coalition of APA—including Divisions 10 (Society for the Psychology of Aesthetics, Creativity and the Arts); 18 (Psychologists in Public Service); 35 (Society for the Psychology of Women); 36 (Psychology of Religion); 46 (Media Psychology); 51 (Society for the Psychological Study of Men and Masculinities); 56 (Trauma Psychology)—to honor the film, its director and screenwriter for bringing to public awareness the "war is futile folly" depiction of combat in Iraq. A robust dialogue ensued during a Hospitality Suite multi-Divisional social hour, along with follow-up discussion of a spate of recent movies and a symposium panel using the James thesis to question the effects of war on soldiers (in combat and after discharge), their families, and civilian noncombatants in the war zone.

Second, we honored luminaries for outstanding career achievements in the field of Peace Psychology: The Morton Deutsch Conflict Resolution Award to Dr. David Adams, for his long-time work at UNESCO and the U.N. Culture of Peace Programme, and the Ralph K. White Lifetime Achievement Award to Dr. Tom Pettigrew for his work on racial prejudice.

Third, we sponsored an ambitious array of symposia spanning topics of research trends in peace psychology, media and arts in the culture of war, peace and conservation, the war in Afghanistan and cultural clash, state violence, reconciliation after mass violence, Iranian-U.S. Relations, childrens rights, community peacebuilding, and sustainable environments.

Fourth, some 17 very exciting poster session presentations addressed psychology and peace issues related to Bosnia, the pro-life movement, racism, biography of tyrants, gender differences in emotions and nonviolence, Cambodia and refugees, the war on terror, Pakistani prisons, peaceful personality theory, youth organizing, and doomsday attitudes.

Fifth, division business and social hours, executive committee, and the presidential address on psychological barriers to peace outlined important divisional priorities and projects.

On behalf of the program committee, a big **THANK YOU** to everyone who attended and participated to achieve this success.

Steven Nisenbaum can be contacted at: snisenbaum@partners.org.

David Adams receives the 2009 Morton Deutsch Conflict Resolution Award.

Linda Woolf presents Thomas Pettigrew with the 2009 Ralph K White Lifetime Achievement Award.

Member-at-large Zoi Andalcio and treasurer John Gruszkos discuss future directions in peace psychology.

Our past, present, and future Council of Representatives (left to right): Judy Van Hoorn, Albert Valencia, Kathleen Dockett, and Corann Okorodudu.

Ervin Staub discusses strategies to promote reconciliation before and after group violence.

Editorial Transition for the Society's Journal

Susan Opotow, Editor Peace and Conflict; Journal of Peace Psychology
John Jay College of Criminal Justice, City University of New York

After 10 years of outstanding service to the Society for the Study of Peace, Conflict, and Violence and to the field of peace psychology, *Peace and Conflict: Journal of Peace Psychology* editor Richard Wagner is stepping down as the journal editor and the end of 2010. Volume 16, Number 4, a special issue on peace pioneer Herbert Kelman, will be his final issue. On September 1st, I assumed editorship of the journal and have begun preparing journal issues for 2011.

Founded by Milton Schwebel, with funding from Luella Gubrud Buros, *Peace and Conflict: Journal of Peace Psychology* began publishing in 1995. In its first issue, Milt explained that the Society named the journal *Peace and Conflict* to "reflect the essential reality of human consciousness and social and societal relations. In the functioning of the mind and the relationships among people, peace and conflict are as inseparable as they are in the journal's title" (Schwebel, 1995, p. 2). Milt's vision of what peace psychologists can accomplish to make the world a better place animates the journal. A renowned scholar and activist, he was awarded an honorary doctorate from Saybrook University in June 2010.

Dick Wagner has served the Society in many key roles, including as its third president in 1993. Along with Michael Wessells and Janet Schofield, he served on the publications committee that planned the journal. In the journal's 7th year, Dick assumed the editorship, and under his leadership, the journal has responded to world crises and examined peace building initiatives throughout the world. He mounted an impressive series on eight Pioneers of Peace Psychology: Milton Schwebel, Ralph K. White, Morton Deutsch, Doris Miller, Ethel Tobach, Brewster Smith, Dorothy Ciarlo, and Herbert Kelman (to be published in 16(4)). The journal is international, and its authors are from 34 countries, offering the journal's readers insight into many contexts in which peace, conflict, and violence influence social relations at all levels of analysis. The Society is indebted to Dick for his steady, effective leadership of the journal for the past ten years and to associate editors Michael Wessels and Christina Monteil who served as the journal's associate editors. As associate editor, I have appreciated the wise counsel of the editorial team Dick assembled. Dick remains active in civic life as Maine State Representative for Lewiston's House District 73.

I find it both exciting and a challenge to follow in the steps of these two amazing editors! Building on the solid foundation they have established, the journal will continue to evolve, as it has done over time, remaining relevant to scholars, practitioners, and policy makers and contributing to the field of peace psychology as a cutting-edge, international, and multidisciplinary journal that publishes high quality papers. Its papers will continue to be methodologically diverse and to examine the wide range of issues relevant to peace and conflict.

The journal will benefit from the wisdom of two outstanding scholars, Christopher Cohrs and Winnifred Louis, who have agreed to serve as the journal's incoming associate editors. They will bring considerable experience, vision, and energy to the journal.

J. Christopher Cohrs is a member of the Centre for Research in Political Psychology (CResPP) and a lecturer in the School of Psychology at Queen's University Belfast in Northern Ireland. His research focuses on social psychological approaches to peace, in particular authoritarianism, ideology, symbolic threat and prejudice, interpretations of conflict and reconciliation, and (anti) militaristic attitudes.

Winnifred R. Louis is a senior lecturer in the School of Psychology at the University of Queensland. Her research focuses on the influence of identity and norms on social decision-making. She has studied this broad topic in contexts from political activism to peace psychology to health. Winnifred is a peace activist, the national convenor of Australia's Psychologists for Peace, and the secretary of International Psychologists for Social Responsibility.

I am a professor at John Jay College of Criminal Justice and The Graduate Center of the City University of New York. A social psychologist, I serve on faculties of sociology, social/personality psychology, and criminal justice. My research examines conflict and justice, particularly the factors that narrow the scope of justice and normalize violence and harmdoing as well as factors that expand the scope of justice and extend rights and resources more broadly. Recent work examines the challenges of sustaining peace and justice in post-war societies.

I have been active in the Society since my election to the Executive Board in 2000. I served as Program Chair for the Society's 2001 San Francisco American Psychological Association meeting and on the Early Career Award Committee from 2003 to 2009. I served on the *Peace and Conflict* Editorial Board from 1997 to 2001, and as associate editor for 10 years, from 2001 until assuming the editorship. I am a Fellow of the Society and was honored to be the 2008 recipient of the Morton Deutsch Conflict Resolution Award. I was president of the Society for the Psychological Study of Social Issues (Division 9, APA, 2008-2009) and am currently secretary for the International Society of Justice Research. I am delighted to continue serving the Society as the third editor of *Peace and Conflict*.

Please consider supporting the journal in several ways: submitting a manuscript to the journal, spreading the word about the journal and the Society, and encouraging readership of this peer-reviewed journal published by Taylor & Francis (Routledge). We welcome original manuscripts (ca. 7,000 words in length, excluding references). See the journal's website www.tandf.co.uk/journals/HPCN for submission details. I look forward to hearing from you!

References

Schwebel, M. (1995). Introduction: Peace and Conflict. *Peace and Conflict: Journal of Peace Psychology,* 1(1), 1-2.

Susan Opotow can be contacted at: peaceandconflict@jjay.cuny.edu.

2010 Peace Psychology

Early Career Award

Society for the Study of Peace, Conflict, and Violence (Division 48)

American Psychological Association

Purpose and Eligibility

The Early Career Award recognizes scholars in peace psychology who have made substantial contributions to the mission of the society, which is "the development of sustainable societies through the prevention of destructive conflict and violence, the amelioration of its consequences, the empowerment of individuals, and the building of cultures of peace and global community." Nominees should have made their contributions within six years of receiving a graduate degree and need not be members of Division 48.

Award

The recipient will receive $500 and recognition at the awards banquet at the annual convention of the American Psychological Association. Recipients are also invited to give an address at the convention.

Criteria for Selection

Scholarship (quantity and quality of publications) and activism (breadth and impact of teaching, training, fieldwork, policy work, etc.), are primary considerations. Generally, the scholar/activist model is most desirable but in exceptional cases, the recipient may emphasize scholarship or activism.

How to Apply

Self-nominations are welcome. In addition, senior scholars are encouraged to identify nominees who meet the criteria for the award. The nominee should arrange to have the following submitted electronically:

1. A cover letter outlining relevant accomplishments to date;
2. Selected copies of most significant and relevant publications or other evidence of scholarship;
3. A current curriculum vitae;
4. Two letters of support.

Members of the Early Career Award Review Committee are Dan Christie, Kathleen Kostelny, Susan Opotow, and Rebekah Phillips DeZalia. All files should be sent Dan Christie, Chair of the Peace Psychology Early Career Award Committee, at christie.1@osu.edu.

Deadline

Applications must be received by December 1, 2010.

The Society for the Study of Peace, Conflict, and Violence
Peace Psychology, APA Division 48

2011 APA Convention Theme:

Peace Psychology in Our Own Communities:

Working Toward Structural, Sustainable Changes When We Are Part of the Problem, Process and Solution

Deadline: December 1, 2010

Potential perspectives for poster, paper & symposia submissions:

- How are we different when we work locally as opposed to other places?
- How do we design, implement, evaluate and disseminate our local projects?
- What ethical considerations are raised in our work, especially when we engage in our communities as participant-conceptualizers?
- How much should our personal views affect what we do? Under what conditions may we—or should we—share our beliefs?
- How does peace psychology contribute to our personal and public lives and their coming together?
- What are the various ways in which we perform as peace psychologists that lead to transformational community change?
- What initiatives explore needs associated with health care—including mental health—judicial systems, education, poverty, jobs, neighborhoods and families?
- What are/should be the foundational values of the practice of peace psychology in our local communities?
- What situations do we view as "local"—such as organizations, networks of communities and nations?
- What is the place of volunteerism? What models work best in conceptualizing the volunteer, community service effort and how do we apply these and measure outcomes?
- What models work best for community action? What informs us in grassroots work versus the power and motivation coming from the top or from away?
- What is the relationship of action and research to theory and theory to action in peace psychology in our local communities?

Contact information for Division 48 Program Chair:
Rebekah Phillips DeZalia
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Peace Psychology Book Series

Dan Christie, *Series Editor*

During the past 20 years, peace psychology has emerged as an area of psychology with its own subject matter, perspectives, preferred methodologies, and knowledge base. One measure of the growth of peace psychology is the number of books that are appearing in the Peace Psychology Book Series (Springer SBM). At present, there are seven books in the series and nine more in preparation. The books are scholarly and intended for students, researchers, and peace practitioners. Libraries are also beginning to stock their shelves with volumes from the series. Many of the books are written by members of the Society as well as our international colleagues in peace psychology in many parts of the world. Titles in the series include:

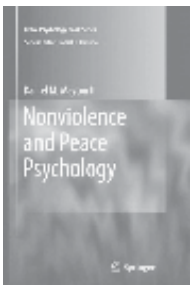
- *Global Conflict Resolution through Positioning Analysis* by Moghaddam, Harre, & Lee (2008)
- *Psychology of Liberation: Theory and Applications* by Montero & Sonn (2009)
- *Peace Psychology in Asia* by Montiel & Noor (2009)
- *Handbook on Building Cultures of Peace* by de Rivera (2009)
- *Nonviolence and Peace Psychology* by Mayton (2009)
- *Transforming Societies after Political Violence: Truth, Reconciliation, and Mental Health* by Hamber (2009)
- *Forgiveness and Reconciliation: Psychological Pathways for Conflict Transformation and Peace Building* by Kalayjian and Paloutzian (2009)

The first book in the series, *Global Conflict Resolution through Positioning Analysis*, by Fathali Moghaddam and colleagues, uses "positioning analysis," a new frame for analyzing and resolving conflicts between individuals and groups. When we look at conflicts through a positioning framework, we become attuned to the narratives or story-lines that actors and groups construct to "position" one another. One party to a conflict might position itself as the "good guys" and the other party as "bad guys." A narrative that dominated the "war on terrorism" was the "axis of evil" versus "Great Satan," an interlocking story line that captured the shared beliefs of political actors who were attempting to position one another in a global conflict. A key theme of the book is that narratives impact the course of conflict escalation and de-escalation, and more broadly, they shape all psychological experiences.

Social justice takes center stage in the book *Psychology of Liberation: Theory and Applications* by Maritza Montero (Venezuela) and Christopher Sonn (Australia). Liberation psychology offers a healthy critique of psychology's radical individualism and training models that emphasize individual change and adjustment but not social change. The authors also make it clear how the emancipatory agendas of liberation psychology can effectively reduce structural violence, a pernicious form of violence that results in slow death though the deprivation of human needs, oppression, and exploitation. Latin America has been the engine for liberation movements around the world, which are chronicled in this book. If you have ever wondered what is meant by emancipatory agendas, problematization, conscientization, and praxis, you will want to begin your journey by looking between the covers of this book. Herein you will find an answer to William James' challenge for us to find "A Moral Equivalent of War."

While we may think of peace psychology as having roots in the West, peace psychology is an incredibly vibrant force in the East. Cristina Montiel (Phillippines) & Noraini Noor (Malaysia), two prominent leaders in peace psychology, have pulled together scholars who cover conflicts throughout a large swath of Asia, including India, Kashmir, Taiwan, China, Japan, Indonesia, Malaysia, and the Philippines. Although many of the concepts are familiar to Westerners (collective memory, ethnic and religious identities, forgiveness, community-based peacebuilding), *Peace Psychology in Asia* also has indigenous roots, emphasizing the continuing legacy and violence of colonization along with subjective and collective aspects of social justice movements fuelled by people power.

The Handbook on Building Cultures of Peace by Joe de Rivera begins by exploring what is meant by "cultures of peace" from the perspectives of anthropology, economics, political science, and social psychology. Then, the eight bases for a culture of peace as proposed by the United Nations General Assembly are examined: education, gender equity, tolerance, democracy, open communication, human rights, international security, and sustainable development. The book also offers tools for building cultures of peace with emphasis on nonviolent action, negotiation, dialogue, participatory approaches, restorative justice, and reconciliation. These tools are applied at multiple levels including personal, family, community, and international settings. The book is a storehouse of scholarly work that develops the concept "cultures of peace" and identifies ways to promote cultures of peace worldwide.



Dan Mayton's book, *Nonviolence and Peace Psychology*, is comprehensive, scholarly, and practical. While the book draws on multiple disciplines (anthropology, political science, religious studies, and sociology) it is distinguished from many other books on nonviolence because it is written from

the point of view of a psychologist. Peace psychologists will appreciate the focus on beliefs, motives, values, intrapersonal peace, interpersonal peace, and a host of social psychological concepts that pertain to nonviolence. Researchers will be pleased to see the emphasis on measurement issues and a thoughtful discussion of directions for future research. The book is a wonderful exemplar of the activist/scholar model.

In Transforming Societies after Political Violence: Truth, Reconciliation, and Mental Health, Brandon Hamber tells his engaging story as a mental health professional who worked with survivors of political violence, many of whom testified before the South African Truth and Reconciliation Commission (TRC). In this book, we learn a great deal about the psychological impact of political violence, the TRC, and the tension between the promotion of national unity in South Africa and the pace of individual healing. Among the gems one finds in this book is the role of psychologists in working with support groups that become politically active. One such group in South Africa was effective in ensuring the TRC Act had provisions for some public hearings, without which all the hearings would have been conducted behind closed doors, an arrangement that was unacceptable to most victims.

Like many books in the series, Ani Kalayjian and Ray Paloutzian's book *Forgiveness and Reconciliation* looks at multiple levels: individual, interpersonal, communal, and societal. They emphasize the cognitive, affective, and behavioral features of forgiveness in many geohistorical contexts: Rwanda, Darfur, India-Pakistan, Armenia-Turkey, as well as the Western world. Special attention is given to religious, racial, and ethnic divisions along with the intergenerational transfer of trauma and displacement. Chapters are informed by research and rich case material that provide conceptual insights and practical lessons that can be applied in everyday life. The book does a masterful job of unpacking some of the complexities in pursuing pathways to peacebuilding.

Forthcoming books in the Peace Psychology Book Series deal with a range of topics including identity-based conflicts, the elements of sustainable peace, and prospects for reconciliation between Israeli Jews and Palestinians. To continue our efforts to grow peace psychology worldwide, some forthcoming books will make use of their unique geohistorical contexts. These include books on Peace Psychology is SE Europe, and Peace Psychology in Australia.

Peace psychology is now well positioned to develop theory that will enable us to more deeply understanding the major threats to human security, and practices that will help us to address some of the most urgent and profound issues that bear on human well being and survival in the 21st century. If you are interested in reviewing books for the series or have a book in mind, please contact Dan Christie, Series Editor, at christie.1@osu.edu.

Difficult Dialogues

Facilitated Discussion: Quest for Peace in Israel, Gaza & the West Bank: What Might Peace Psychology Contribute?

Kathleen H. Dockett, *Co-Chair of Peace and Ethnicity Working Group*

Among the most difficult dialogues in today's society is the Israeli-Palestinian conflict. Within the Society for the Study of Peace, Conflict, and Violence too, despite our expertise in international conflict and conflict resolution, we are not immune to the challenges presented by this complex issue. This reality became evident in the immediate aftermath of the Israeli boarding of the Mavi Marmara, the largest ship in an aid flotilla on a mission to break the Israeli-Egyptian blockade of Gaza. While this event dominated the attention of the international community, the media, and listservs around the world, Peace Psychology's listserv was deadly silent. That silence later exploded into contentious exchanges and opposing viewpoints—all signs of a "difficult dialogue."

Creation of Division 48 Task Force: Psychological and Humanitarian Issues in the Israeli Blockade of Gaza and the Broader Israeli-Palestinian conflict

Against this backdrop, Division 48 past president Deborah Ragin wrote, there is "no division better suited, by virtue of its stated purpose, to lead a discussion about this event, consistent with our mission. Therefore, I am requesting the Executive Committee (EC) to engage our division and others in a thoughtful discussion about the international incident on board the Mavi Mamara in any format that would allow for constructive dialogue about a difficult topic…"

Thus the Peace Society Executive Committee (EC) approved the creation of this task force, with the charge of formulating a plan for conducting constructive "action oriented dialogue" on this topic for the Society leadership, membership, and APA. The specific task force goals are:

- To provide venues to engage our members and others in a thoughtful constructive action-oriented dialogue of the Israeli and Egypt blockade of Gaza and the related international incident on board the Mavi Marmara, with attention to the psychological and humanitarian issues involved.
- To develop and disseminate empirically-based conclusions and recommendations of this task force to inform our understanding of this conflict and to inform the development of a humanitarian peace-related policy.

First Dialogue Session

The first in a series of sessions to be conducted by Division 48 Task Force on Psychological and Humanitarian Issues in the Blockade of Gaza and the Broader Israeli-Palestinian Conflict was entitled, *Facilitated Discussion: Quest for Peace in Israel, Gaza, and the West Bank: What Might Peace Psychology Contribute?* This two-hour session was held on Friday night, August 13, 2010 as part of the Society's Hospitality Suite program at the APA San Diego Convention. Initially designed by Division 48 Ethnicity and Peace Working Group co-chairs Kathleen Dockett and Judith Van Hoorn, the session was chaired and facilitated by trained mediator Richard Wagner, the former editor of our journal.

The goals of this first session were aimed at discussing what peace psychology might contribute to our understanding of the conflict; and how to conduct thoughtful constructive action-oriented dialogue on complex, difficult topics. These include issues related to security in Gaza, the Israel and Egypt blockade of Gaza, and the related international incident on board the Mavi Marmara. Our overarching goal was to be successful as peace psychologists in doing this, and to become a model for holding these types of difficult dialogues.

The main topics of interest which we hoped the session would answer were stated in a flier circulated via email and at the convention. These included: 1) What are some theories and models within peace psychology that can inform our analysis and understanding of the Gaza blockade and related incident aboard the Mavi Marmara; 2) What approaches to open constructive dialogue on difficult, complex topics such as the Israeli-Palestinian conflict does peace psychology offer?; and 3) What would it look like to have such a dialogue?

The Process

Considerable planning went into setting the stage. Careful attention was given to establishing ground rules and setting norms in the facilitator's opening comments. The importance of setting the ground rules, of appealing to peace and mutual learning, an agreement to show respect and empathy, to avoid name calling and to adhere to equal air time is crucial to allowing people to speak candidly and without fear. The printed guidelines included:

- Remember: your perspective is just that—your perspective.
- Speak to the issues. Stay on topic.
- Speak to the broader principles whenever possible.
- Emphasize the positive.
- Identify common ground.
- If someone else has already made your point, don't repeat. Say "I agree."
- BE RESPECTFUL

Careful thought was given to selecting the first few speakers to begin the dialogue. This was done in an effort to ensure that they would be moderates in their views and able to express themselves consistent with the guidelines. One side would presented and then the other; with a second speaker on each side. The facilitator would stay out of the incident. That was the plan but in practice an early speaker expressed extreme views using emotive language. However the existence of strong and widely held norms to the contrary was successful in moderating negative effect. A handout stated the purpose, main topics, and norms. This was

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helpful in reinforcing the focus of the session and especially so for folks that arrived late. A second handout identifying applicable theories/models/citations/resources was planned and would have been helpful.

The facilitator's opening statement made clear that, we were using the Israeli-Egyptian blockade of Gaza and the related international incident on board the Mavi Marmara as the basis for learning how to have an open constructive dialogue on complex, difficult topics and to deepen our peace psychology's contribution to understanding of this seemingly intractable conflict. Our overarching goal was to successfully discuss the current issue and create a model for holding these types of difficult dialogues in the future.

The facilitated discussion invited participants to ponder two questions: 1) What do we as peace psychologists have to contribute to others who are having difficulty with these complex issues? 2) If we as peace psychologists cannot engage in constructive dialogue, can we continue to call ourselves peace psychologists?

Outcomes

Overall the planners felt the session was successful on a number of counts. First, there were 18 participants in the session, who represented a diverse group in age, gender, race/ethnicity, nationality, and stage of professional development. They ranged from distinguished authors, theorists, and practitioners whose scholarship has shaped the field of peace and conflict studies to students at various levels who are engaging their concepts in their training and internships. While participants represented diverse perspectives, there were too few Middle Easterners and Palestinians present for balanced expression of viewpoints. Second, the summary that follows raises a number of points for our consideration.

Summary of Suggested Paths and Major Questions in Pursuit of Peace

by Deborah Ragin

This is a summary of questions and suggestions made during the dialogue that was intended to assist us in discussing peace and conflict. Although the main focus of the discussion was the Middle East conflict, specifically the Palestinian-Israeli conflict, we might find some of the questions and suggestions applicable to other regions struggling in pursuit of peace.

Questions

- What do we mean by peace?
- What is the role of history in shaping or defining outcomes?
- What is the role of external agents, such as the United States in the conflict in the Middle East?
- What kind of war do we want to have? Do we seek a war of dialogue or killing? Is the purpose to punish a people or improve their life situation?

Suggestions

Psychologists could pilot on-line questionnaire studies designed to understand people of the two countries.

Apply the practice of Buddhism, using a mindfulness approach with the two groups. Engage them on another wholly unrelated activity—eating together, walking together—that ignores the "other" problem.

Design an intervention using communities from the affected areas that would agree to let women run the communities and see if that model would help reduce tensions.

Need a multidisciplinary effort to examine and address the problem. In addition to psychologists, need to examine the economic, social, political, and legal aspects of the problem.

Need to determine a way to politically empower citizens who are pro-social but who don't have a political voice in their own nation. Perhaps empower a new political party.

Must tone down and eliminate dehumanizing rhetoric and ways we speak about people. Need to use language that emphasizes the things that connect us.

Redirect the funding that is used to buy weapons and instead run groups to help change people's perceptions of "the other."

Need to distinguish between conflict resolution and conflict transformation and determine which is the preferred method. Conflict transformation is a process, a rather long process, but something that creates a long-lasting resolution.

Must reaffirm the dignity of the people involved and treat them with respect. To engage and promote peace, a group must have a sense of dignity.

Distinguish between "cold peace" and "warm peace." Cold peace is the absence of violence and allows for co-existence. Also allows for further action to lead to "warm peace."

Must demonstrate that we understand what each group is going through and acknowledge those difficulties.

Next Steps

The Ethnicity and Peace Work Group recommends the Task Force pursue the following steps:

As a scientific enterprise, identify what models and theories of psychology and peace psychology apply to understanding and resolving the Palestinian-Israeli conflict. Consider what theoretical models are offered by the peace, social justice, and military divisions.

Go beyond dialogue to focus on action; what kinds of actions do our theories call for and what would be the mechanisms for putting forth such action.

Develop a proposal for the 2011 convention programming to present the theory and action side of what can be done. Engage interdisciplinary perspectives and interdisciplinary sponsored sessions. Consider theoretical models offered by Divisions 9, 27, 35, 45, and Military.

Hold discussions with other Work Groups within our division and with other divisions.

See Announcement and Call for Nominations for the Task Force on Psychological and Humanitarian Issues in the Blockade of Gaza and the Broader Israeli-Palestinian Conflict on page 35 in this newsletter.

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Green Hawaii Youth Conference INTL (June 2011)

Steven E. Handwerker and Brian C. Alston

This paper describes briefly the mission, strategies and plans for an international humanitarian crisis intervention for poor and impoverished places. The project involves both humanitarian and green initiatives. We hope that members of the American Psychological Association (APA) will assist with this initiative.

Introduction

It has been devastating to watch news of tragic human-made and natural catastrophes unfolding in the United States and various other parts of the world, such as the oil spill affecting the Gulf States of the United States and the earthquakes in Haiti and Chile. All too often, these types of events affect poor people and impoverished communities disproportionately. While we witness human hands, ingenuity, machinery, and mounting human losses and resource costs attempt to address these very complex calamities, most people acknowledge that short term crisis intervention and long-term planning are vital to prepare for large scale environmental disasters whenever possible and to rebuild regions after the initial devastation. The biannual Green Hawaii Youth Conference INTL (June 2011) provides a venue for humanitarian forces, industry, and decision-makers to collaborate, plan, and unveil green solutions for poor and impoverished communities facing such catastrophes. Indeed, green collaboration may serve to mediate entrenched political and social conflicts, renew important stakeholder ties, and meet struggling economies with sustainable ideas at their points of need.

Mission

The Green Hawaii Youth Conference INTL (June 2011) is a biannual plenary gathering of best practices of green solutions for poor and impoverished communities. In preparation for the first biannual Green Hawaii Youth Conference INTL (June 2011), an advisory team has been established to oversee the development and professionalization of the conference. The 6- to 8-person advisory team is composed of men and women with backgrounds in education, technology, green industry and job creation, not-for-profit and community organizations, government, and media. These professionals have expressed a genuine interest in green education, technology, and industry/jobs for struggling economies domestically and internationally. We seek cooperative alliances with members of the America Psychological Association (APA) who align with these priorities.

Strategies

The purpose of the biannual Green Hawaii Youth Conference INTL (June 2011) is to bring together humanitarian forces, industry leaders and a variety of decision-makers who have strong interest in human welfare and its sustainability through the venues of green education, green technology, and green industry/jobs for struggling economies. The conference has several objectives:

1. First, it will acknowledge the ongoing on the ground efforts for survival and sustainability as well as creative and tech-savvy environmental projects being developed in community-, industry-, and school-based programs within the United States and abroad. These projects engage youth, communities, government, large and small nongovernmental organizations, educational institutions, and corporate industry leaders in strategic alliances with positive, practical results.

2. Second, the conference will recognize exemplary environmental projects that include poor people as contributors of solutions and that meet practical needs in impoverished communities like job creation.

3. Third, the conference will bring together green innovators, funders, and decision makers from community-based organizations, government offices, and industries of all types to focus attention and resources on communities in need of affordable, effective, multipurpose green solutions.

Plans

Participants in the biannual Green Hawaii Youth Conference INTL (June 2011) will include non-government organizations and various types of decision-makers, teams of youth from middle and high schools, colleges, and universities in the United States and abroad; educators and experts; and community and industry leaders who have developed and implemented exemplary green projects in the field. The foundation of the conference will rest on the theme of building survival possibilities and sustainability plans vis-à-vis the participation of green innovators.

HUMANITARIAN CRISES: Focus of the conference will be to unveil green intervention and sustainable humanitarian based solution packages that have a strong possibility of resolving and/or preventing public health crises like starvation, disease and malnutrition, poverty and chronic joblessness, homelessness, violence, and perpetual economic crisis.

STAKEHOLDERS: Groups of prime importance to the success of the conference include grassroots organizations, student and faculty educators, and industry experts. These guests will participate as keynote speakers and as panel and poster presenters about the principal locations within the scope of the conference, scope of the humanitarian crisis, and support for long-term planning and development.

AREAS OF PRIORITY: Guests will showcase green technology projects in the areas of health care and health maintenance, communications, education, energy and housing, agriculture and food production, sanitation, and transportation that are affordable, practical, and sustainable for struggling economies.

EXEMPLARY PROJECTS: Acknowledgement and prizes will be awarded to community, youth, and industry teams that develop and showcase exemplary projects geared to work in economically depressed rural regions like Appalachia, states like California, cities like Detroit and Greensboro, island nations like Haiti, and sovereign territories like Navajo Country. These locales represent poor and/or impoverished communities or general populations with struggling economies.

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FUNDERS: We will give special emphasis to locate funders, invite them to the conference, and list them as resources on the conference website. From among corporations, government grant programs, not-for-profit organizations, grassroots enterprises, charitable and humanitarian organizations, and individuals, organizers aim to invite sponsors to participate at all levels of the conference to sponsor developers of green projects to attend the conference and provide seed money for their projects.

SOLUTION PACKAGES: Objectives include all participants to leave the conference with solution packages that include important contacts and stakeholder relationships in the areas of advocacy and legislation, human and environmental rights, investigative and research capabilities in targeted communities, corporate and industry expertise, new and creative alliances for green skill building, project development, and ongoing funding.

American Psychological Association (APA)

We seek cooperative alliances with APA members in all divisions to help educate, treat, and support national and international communities in crises. Areas of inquiry such as Death and Dying; Human Rights and Empowerment; Violence and Abuse (Rape, Domestic Violence); Trauma and Stress; Public Health; Inter-group, Inter-cultural, and International Conflict Resolution; Special Populations: Women, Children, Elderly, Men and Masculinity; Pediatric, Child, and Adolescent Populations; Education; Intellectual and Developmental Disabilities; Sex and Sexuality; Clinical and Personality Issues; Bio-Psychological Impact of Crises; Rehabilitation; Behavior Analysis; Community and Social Research; Substance Abuse; Counseling and Therapy; Religion and Faith Initiatives; Environmental, Population, and Conservation Issues, Projects and Research; Media; and Sports.

The above topics (and other) are areas in which psychologists can assist to:

- Share information on the conference within your spheres of influence, domains of interest, and with known funding sources.
- Participate by giving presentations at the conference.
- Collaborate with humanitarian and green building teams.

We believe members of the American Psychological Association (APA) can assist with this initiative. We look forward to your participation.

Steven E. Handwerker can be contacted at: peacewk@peacewk.org.

Brian C. Alston can be contacted at: Brian1201@msn.com.

A Surprise Survivor Joins Peace Concerts

Judy Kuriansky

People are usually the instrument of peace, but now that honor applies to a piano. The "Hibaku" piano—so-called since the word in Japanese signifies "survivor"—traveled for the first time outside Japan to New York for the 9th anniversary of the September 11 terrorist attacks to be played by numerous internationally noted Japanese and American musicians in several memorial concerts.

The 77-year-old Yamaha upright earns its name because it survived the atomic bombing of Hiroshima on August 6, 1945 which generated heat up to 7,000 degrees Fahrenheit and claimed over 160,000 lives. Its proud owner, 58-year-old Mitsunori Yagawa, explained to me that the piano was in a private home in the highest danger zone within a mile from the epicenter of the bombing, where nearly everything was burned and destroyed, but survived since the home was made of concrete which was rare for that time. The Japanese piano tuner, active in a Piano Recycling project that donates pianos to organizations or developing countries, bought the piano ten years ago from its owner and restored it to top condition. Moved by the piano's history, and by flashbacks to his father face—a fireman on duty who was pinned between crumbling buildings a half mile from the atomic explosion and suffered from radiation exposure for years until his death—Yagawa was inspired to become part of the movement against nuclear weapons and use the piano to help spread the message. Since then, he has loaded the piano on a truck and driven it all over Japan to over 200 recitals.

"The piano tells people about the preciousness of peace, with music that soothes the soul," Yagawa said, with sparkling eyes, his hands resting gently on the time-worn ivory keys of his precious possession.

I first met Yagawa in Hiroshima, in June 2010 when my band mate and co-lyricist Russell Daisey and I participated in the annual Global Harmony symposia and concerts organized by our good friend, Japanese musician superstar Shinji Harada. The events, also held in Nagasaki where the atomic bomb also exploded, are a yearly plea for peace and anti-nuclear war. The first of these international peace summits featured noble peace laureates the Dalai Lama, Reverend Desmond Tutu, and Betty Williams (awarded in 1976 for her work as a cofounder of Community of Peace People, an organization dedicated to promoting a peaceful resolution to troubled Northern Ireland). In a memorable moment, after we played our set, the Dalai Lama crossed the stage, shook our hands, and said, "Very powerful."

A 9/11 concert with the Survivor Piano at the New York Buddhist Church; Russell Daisey played and Dr. Judy Kuriansky sang about peace.

> "The piano tells people about the preciousness of peace, with music that soothes the soul."
>
> *- Mitsunori Yagawa*

The powerful presence on stage at this year's Global Harmony Concerts was the black-lacquered piano, whose side is clearly damaged with marks of glass shards, partly concealed by strands of origami paper cranes, numbering 1,000. The Thousand Cranes have become a symbol of world peace, their story referring to a Japanese girl who stalled death from radiation-induced leukemia from the bombing, by folding the cranes.

Organizer of the Hibaku Peace Piano events, 52-year-old Hiroshima native Munefumi Takemoto, whose father survived the bombing, has worked hard for years to help raise the necessary funds to cover the $40,000 shipping and $20,000 to move the piano (in layers of plastic and wood casing) to the various locations. The flaming red-haired and kindly Japanese photographer and President of a Japanese NGO, "Meeting for Children's Future and Peace," has come yearly to New York for the 9/11 memorials, as a friend of Japanese firemen who came to New York after the terrorist attacks on the World Trade Towers, to support their New York fire-fighting colleagues.

Now also a good friend of mine, Munefumi knew that I too had served at Ground Zero after the terrorist attacks, as a Red Cross

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At Peace Summit in Hiroshima, Noble Peace Laureates Reverend Demond Tutu, the Dalai Lama and Betty Williams (front row) with Reverend TK Nakagaki, and Members of the Stand Up for Peace Project Dr. Judy Kuriansky, Russell Daisey and Neil Walsh (back row).

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mental health volunteer, and told me, "By coming to New York for the 9/11 memorials, the survivor piano connects Ground Zero in America to Ground Zero in Japan, making us family who mourn together and work together for peace."

The concerts in New York took place at the Church of St. Paul and St. Andrew, the New York Buddhist Church, the Greenwich Japanese school, the Tillman Chapel of the Church Center for the United Nations, and at Pier 40 on the Hudson River. The latter consisted of the annual Japanese Floating Lantern ceremony (setting lanterns alight in the harbor with messages of peace) and interfaith prayers and mediations by clergy from many traditions, organized brilliantly by Reverend TK Nakagaki and for which I served as master of ceremonies).

Speakers at the events have included many Hibakusha, who survived the bombing, including good friend Koji Kobayashi, Japanese former journalist and currently President of the Hiroshima Initiative. Koji recounts his experiences during the bombing when only a young boy, and his currently suffering from many post-bombing cancers and illnesses.

Musical performers of Japanese and American descent all expressed deep emotion about playing the revered instrument. These included a Japanese woman in a stunning white kimono who recited a poem "I am a Piano"; a young New Jersey boy, Owen Yarmo-Gray, whose Japanese piano teacher's father was in the Hiroshima bombing and whose sister and he were the first American children to play the piano, who played Gershwin's Rhapsody in Blue (which I was delighted to learn is the classical source of the theme for United Airlines which I fly so frequently); and Tokyo-based soprano Tomoko Shibata, who sang a Puccini aria and the Beatles "Let it Be," in honor of noted peace activist John Lennon. The elegant songstress was in New York on 9/11 and suffered trauma when entering a downtown apartment and seeing the devastated scene.

In a sight consistent with the ethereal feel of the events, the sheer material on Shibata's green dress expanded into what looked like wings as she raised her arms in a dramatic rendition of the song "Towers of Light" that Russell and I wrote to evoke the two beams of light that shine in place of the Twin Towers, and to honor the heroes and survivors.

My "Stand Up for Peace Project" band also performed other songs we wrote that had debuted in Hiroshima, including "Appreciation" based on the theme of Japanese Naikan therapy, whereby you detail appreciation for everything in your life (e.g. the chair you sit on, the air you breathe, your parents, etc.). Daisey also sang his composition about Shinran Shonin, a revered Buddhist monk, recounting how the monk's statue is also a survivor, from the nuclear bombing in Hiroshima where it once stood, and then being moved to New York, where it symbolically observed the terrorist bombing.

Members of the audiences flocked to sit and be photographed at the piano. Among them was my 87-year-old mother who played "Frère Jacques," a tune she had learned as a child but had not played since her youth. It was a personally powerful moment of how the piano evoked intense emotion and connection, as well as a *joie de vivre*, reaffirming its importance as an instrument of individual as well an international peace.

This piano, and three others, have been played in many concerts in Japan. Said Yagawa, "My dream has come true to see the piano shared with American people. I hope it continues to bring this message of love and peace to all the world."

Two books about the piano recount the real story of a young girl, Misako, whose father bought the piano in the 1930s. One author is a 43-year-old young woman who was inspired by the girl's story while volunteering after the Kobe Japan earthquake. In the story, Misako, who dreamt of being a pianist, was delighted to find that the piano survived the nuclear blast and made beautiful sounds. As she played, however, people chided her for being joyful while thousands suffered from burns and lack of food. But the young girl played on, insisting, "This is the sound of peace."

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SPECIAL SUPPLEMENT:

The Group on International Perspectives on Governmental Aggression and Peace: Introduction to Series

Kathleen Malley-Morrison, Boston University

This set of papers is based on a panel presented at a conference sponsored by Psychologists for Social Responsibility (PsySR) in Boston in July 2010. The papers focus on some of the more recent work on war and torture conducted by members of the Group on International Perspectives on Governmental Aggression and Peace (GIPGAP), centered at Boston University. This research team evolved following the terrorist attacks of September 11, 2001, particularly in response to the expansion of the United States' government's invasion of Iraq. Over the subsequent years international representation in the group grew, the Personal and Institutional Rights to Aggression and Peace Survey (PAIRTAPS) was developed, tested, modified, and then administered in over 40 countries around the world. The PAIRTAPS includes both quantitative rating scales and open-ended items designed to assess how ordinary people reason about complex issues such as whether governments have the right to invade other countries and torture prisoners of war. Although much of our published work so far has focused on a grounded theory analysis of qualitative responses to PAIRTAPS items, we have recently been investigating the extent to which coding systems, derived from the work of Albert Bandura on moral disengagement and engagement and the work of George Lakoff on the different moral frameworks of liberals and conservatives, can effectively be used as bases for coding the qualitative responses.

The papers developed for the PsySR conference include one by Campbell focusing on preliminary efforts to apply a coding system derived from George Lakoff's work to the coding of responses regarding whether governments have the right to initiate wars and how participants would respond if exposed very directly to bombing. The second paper (by Tsatsaroni) describes exploratory research building on Bandura's conception of moral disengagement as a basis for identifying forms of moral disengagement in responses concerning the justifiability of torturing prisoners of war. Of particular interest in this pilot study was the extent to which our own extension of Bandura's theory to specify types of moral engagement and conceptions of agency could be used successfully to identify engagement and agency within our survey responses.

The third paper (by Trosky) introduces a philosophical and political perspective for the analysis of the work of Bandura, Lakoff, and GIPGAP. The final paper (by O'Hare) considers story telling as a vehicle for moral engagement that can lead to healing.

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Values and Rhetoric: ***Lakovian Framing, Metaphors, and Stories***

Tristyn Campbell, Boston University

In the context of recent international events, the Group on International Perspectives on Governmental Aggression and Peace (GIPGAP) developed a survey, the Personal and Institutional Rights to Aggression and Peace Survey (PAIRTAPS), to study viewpoints of ordinary people on several forms of aggression and peace (Malley-Morrison, Daskalopoulos, & You; 2006). One of the items on the survey states, "Sometimes one country has the right to invade another country." From a sample composed of respondents from several regions: the United States, the United Kingdom, Canada, Australia, Central and Southern Europe, Western Europe, Africa, and East Asia, roughly 40% of the responses gave justifications as to why invasion is at least sometimes a state right. The work of George Lakoff offers insight as to the kinds of arguments moral people give in support of invasion of another country.

Lakoff (2002) argues that people think in terms of metaphors and frames, or conceptual mental structures. The frames and metaphors are so deeply ingrained that they guide moral reasoning and influence behavior. Lakoff further explains that politics, including liberal and conservative orientations, are viewed through the metaphor of the family. From this perspective, both conservatives and liberals are moral; however, they emphasize different values. For example, liberals apply a nurturant parent model to politics and everyday life. This model holds that a family is comprised of two parents (although a one-parent household is not out of the norm) in which responsibility is shared equally between the parents. Adherents to the nurturant parent model believe that children are born good and that parents make them better through caring for them, interacting lovingly with them, helping them to live as happily as possible, and teaching them to gain meaning from interactions. Children thus become self-disciplined, self-reliant, and responsible adults. To liberals, moral action is composed of: a) empathetic behavior and promoting fairness; b) helping those who cannot help themselves; c) protecting those who cannot protect themselves; d) promoting fulfillment in life; and e) nurturing and strengthening oneself in order to do the above (Lakoff, 2002, p. 165).

Conversely, conservatives follow a strict father model. This model assumes a traditional nuclear family, with the father as the head of the household and the authority figure and the mother being subservient to the father. Conservatives suppose that the world is dangerous and that children are born bad and must be made better through punishment and learning to obey and respect authority. They believe that their practices help children grow up to be self-

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reliant, self-interested, and self-disciplined. Conservatives understand moral action to include: a) promoting strict father morality in general; b) promoting self-discipline, responsibility, and self-reliance; c) upholding the morality of reward and punishment; d) protecting moral people from external evils; and e) upholding the moral order (Lakoff, 2002: 166).

Linguistic techniques, such as metaphors, story-telling, and framing, are then used by each side to justify their views. For example, nations are metaphorically conceptualized as persons or even families in everyday speech—as when people refer to their founding fathers or their homeland, or equate Iraq with Saddam Hussein. The nation-as-person metaphor is often used as a justification for invasion and war. This metaphor categorizes nations based on their friendliness or hostility and views everyone as living in an international "community." This metaphor presumes that there are: a) "adult nations" (those that are "mature" and industrialized), b) "nation-children," which are industrializing and have moral standards but may need guidance, and, c) backward nations, which are underdeveloped, in need of morals, and must be taught a lesson. According to the metaphor, the nation-person should be "economically healthy and militarily strong" (Lakoff, 2004, p. 69), which is consistent with a country's well-being and national interest. From this perspective, a nation-person can function according to the rational actor model, which presumes that a country acts so as to maximize its benefits and minimize its losses.

People also justify invasion through what Lakoff (1991) labels the self-defense and rescue stories. In both stories, there is a victim country, a villain country, and a hero country. The victim is blameless and the villain inherently evil. In the self-defense story, the victim and the hero are the same. The villain commits a crime against the victim, and the victim nation then fights the villain off, thus becoming a hero. In the rescue story, the villain threatens or attacks the victim, and the hero comes in and defeats the villain, thereby saving the victim.

Additionally, invasion is justified through the use of certain stock phrases that activate frames that instill fear in people. For example, the word "terrorist" brings up the frame of terror, something dangerous that must be removed. Likewise, euphemisms are used to make inhumane actions seem sterile or in some cases, even favorable. By calling invasion a "military operation," one may think only of something clean and sterile, not something that is capable of causing mass destruction and death.

Methods

In order to apply Lakoff's concepts reliably to the PAIRTAPS responses concerning a state right to invasion, I created a coding manual utilizing his ideas, and identified responses that could be coded for the use of frames or euphemisms, conceptualization of a country as a nation-person, and the use of stories. My content analysis revealed that 23% of the responses could be coded according to these categories. Additionally, responses that agreed with the right to invade were coded for conservative or liberal values, based on Lakoff's criteria, whenever they provided sufficient detail to permit such coding. Approximately 65% of the responses could be coded reliably for either conservative or liberal values.

Results and Discussion

The most frequently coded category was the rescue story, accounting for 8% of responses. These responses justified invasion through the morally worthy purpose of saving lives. For instance, a South African male responded, *"Invasion in not an option unless the country is going in due to the local people suffering due to dictatorship such as in Zimbabwe."* This response reflects Lakoff's conception of a rescue story, because it refers to saving local people from suffering and indicates rescuing victims is the only reason invasion should ever happen. Lakoff (1991) argued that people need to be sold on a story of invasion and, often, a rescue story is the only morally compelling reason provided.

The self-defense story was the second most frequently coded Lakovian idea (7%). Responses in this category typically justified invasion as the correct response to a direct threat from another country. A response by a Chinese female exemplified this category: *"war is a two-way street. If a country is attacked, she should defend."*

Frames and euphemisms accounted for 4% of participant responses. The most common metaphor found in responses was "preemptive strike." This euphemism bypasses what this term actually means: an attack before any direct action is taken by the other country. The most common frame was "threat." Threat conjures images of something that can cause injury and must be dealt with swiftly—thereby justifying an invasion.

Some responses conceptualized a nation metaphorically as a person (2%) and most often associated George Bush with America and Hitler with Nazi Germany. Furthermore, many responses referred to an international community, most often the United Nations, citing that the consensus of this community must be reached before one country can invade another. Another 2% of responses utilized a rational actor mode of thinking as a justification for invasion. As one American man said: "Each nation has the right to do what they believe is morally correct and in their best interests, including the invasion of other nations."

Finally, liberal moral values were reflected in 45% of responses—typically those that referenced helping others through invasion, such as in response to genocide. Conversely, conservative moral values appeared in 18% of responses—for example, advocating, upholding the moral order, invading another country to enlighten them as to democratic and other values of the invading country, or reflecting rational actor concerns with self interest.

In conclusion, Lakoff's views on liberal and conservative values and framing proved to be a useful basis for a system for coding open-ended responses concerning a state right to invasion.

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Perspectives on Torture:
A Moral Disengagement and Engagement Analysis*

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International law and human rights agreements forbid torture, identifying it as a clear violation of human rights (Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment, 2010); nevertheless, torture is still widely practiced and many people justify some uses of it on utilitarian grounds. One of the purposes of this paper is to consider the extent to which constructs derived from Albert Bandura's work on moral disengagement apply in a meaningful way to ordinary people's rationales concerning whether torture can ever be justified. Moreover, one of the primary goals of the current study was to begin the validation of a set of moral engagement constructs informed by Bandura's conceptual framework for moral disengagement and his construct of agency.

According to Bandura (1999), during socialization, people adopt moral standards that guide and impede action. Individuals can behave immorally and/or tolerate immoral behaviors in others, even when those behaviors violate their moral standards, by relying on moral disengagement processes. These processes mediate between moral standards and actual behaviors (Bandura, 1999, as cited in Malley-Morrison et al., 2009). Bandura (1999) described four main groups of sociocognitive mechanisms facilitating moral disengagement: a) mechanisms of cognitive reconstruction of injurious behavior *(e.g., "moral" justifications, which we prefer to call "pseudomoral justifications," euphemistic labeling, and advantageous comparisons)*; b) mechanisms that remove or obscure personal agency (e.g., displacement and diffusion of responsibility); c) mechanisms that misrepresent, minimize, and disregard consequences of harmful behaviors; and d) mechanisms that devalue the victim (e.g., dehumanizing the victims and attributing blame to them).

Although Bandura endorsed the value of moral engagement in resisting inhumane behavior, he did not identify specific moral engagement mechanisms. Moreover, when he refers to moral engagement, he clearly emphasizes personal agency more strongly than social cognitive mechanisms. He notes that moral agency has dual aspects: "The *inhibitive form* is manifested in the power to refrain from behaving inhumanely. The *proactive form* … is expressed in the power to behave humanely" (Bandura, 2002; p. 111). Empathy for others' suffering and proactive moral action can be achieved when individuals feel personally responsible for others' well being and humanize others (Bandura, 1999). There has been little effort to operationalize and investigate these constructs.

Methods

For this research, 5266 participants from 53 different countries and 9 regions around the world were recruited through convenience sampling and completed either online or paper-pencil versions of the Personal and Institutional Rights to Aggression and Peace Survey (PAIRTAPS; Malley-Morrison et al., 2006). Open-ended responses to the statements: *"The government has the right to order the torture of prisoners in time of war"* and *"Military officials are torturing somebody suspected of having information about terrorists: What would you do?"* were coded for the presence or absence of specific sociocognitive mechanisms of moral disengagement derived from Bandura (1996), as well as corresponding moral engagement mechanisms that we identified based on Bandura's theoretical framework (Bandura, 2002). Coding procedures were developed by a diverse (national, educational, religious, social, and political backgrounds) research group (Malley-Morrison et al., 2009). Coding guidelines followed the principles of *grounded theory* (Glaser & Strauss, 1967; Glaser, 1992) and *deductive qualitative analysis* (Gilgun, 2004) based on Bandura's conceptual work (Malley-Morrison et al., 2009).

Results and Discussion

The first task was to determine the extent to which responses to the right to torture item fell into the moral disengagement response categories we had identified. Responses identified in this category included: a) socially worthy purposes as *"moral" justifications* of torture (e.g., "for global security," "to establish peace"); b) *advantageous comparison of torture* with some alternative worse outcome (e.g., "Only if the information would save lives of civilians"); c) *euphemisms* for torture (e.g., "In some case, it is necessary *to severely interrogate* prisoners…"); d) *displacement of responsibility* to a legitimate authority (e.g., "Well the people who are in charge should decide, not me—I am not a political official"); e) *diffusion of responsibility* (e.g., "Other countries use these techniques…"); f) *misrepresent, minimize, or disregard consequences* (e.g., "Psychological torture yes, not physical"); g) dehumanize the victim (e.g., "Depends on the criminal"); and h) *attribute the blame* to the prisoner or the war (e.g., "if the prisoners are not innocent").

The second task was to determine whether responses that fit into the theoretically derived categories for *moral engagement* (based on Bandura's moral disengagement mechanisms). Responses categorized in this fashion included those that a) provided *moral justifications* in opposition to torture (e.g., "There is no reason that can justify torture"); b) referred to *moral principles* identifying torture as an ethical violation (e.g., "Torture is immoral"); c) emphasized *governmental responsibility* to protect citizens and human rights agreements (e.g., "The Geneva Convention protects prisoners"); d) emphasized the *humanity* of the victims (e.g., "Prisoners are still human beings and should be treated as humans") or *their human rights* (e.g., "It's against human rights"); e) used *realistic language* to describe the aggressive act (e.g., "No one has the right to cruel and unusual punishment"); f) proposed *better alternatives* (e.g., "Humane investigation"); and g) *exonerated the prisoner* (e.g., "The opposition country should be considered as enemy, not the prisoners who just obey the order of their government"). We also identified anti-torture responses based on more utilitarian consequences—e.g., considering torture *ineffective* (e.g., "Information gained from torture is not always reliable," or acknowledging its *negative consequences* (e.g., "Retaliation problem").

Finally, building on Bandura's emphasis on personal agency as fundamental to moral

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engagement, responses to the item *"Military officials are torturing somebody suspected of having information about terrorists—What would you want to do?"* were coded for *personal involvement* as an expression of Bandura's notion of *"moral agency."* Personal involvement processes reflected in the responses included: a) *positive unspecified action* (e.g., "Stop them from torturing"); b) *political activism* (e.g., "Protest for the suspect"); c) *promoting moral awareness* (e.g., "Try to enforce sympathy and ethics and knowledge about human rights to those in power"); and d) *searching for alternatives to torture* (e.g., "Contribute to developing a nonviolent strategy to oppose torture"). Non-agentic responses indicated a) *passivity* (e.g., "Observe"); b) *apathy* (e.g., "Change channel on TV"); c) *an inclination to actively support torture* (e.g., "Hand them the knife"); and d) *helplessness* (e.g., "Helplessness").

In support of the construct validation of the coding manual and underlying theory, almost every response given in reply to the survey items proved codable; more quantitative studies with the coded data have also contributed to the construct validity of the work.

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Toward a Taxonomy of Moral Justification in Survey Research Coding:

Authentic, Spurious, and Ersatz rationales in Banduran Discourse Analysis

Abram Trosky

As the preceding articles by Campbell and Tsatsaroni have indicated, the Group on International Perspectives on Governmental Aggression and Peace (GIPGAP) has, along with other peace researchers interested in the measurement and modification of global public opinion (e.g. Cohrs et al, 2004; Eckstein & Sparr, 2005; McAlister, 2006), structured much of their research and coding manuals around the eight mechanisms of moral disengagement described in Albert Bandura's sociocognitive theory (Bandura, 1991). Although the moral disengagement framework has been used profitably in analyzing survey data on views relating to governmental violence, especially in societies with frequent and/or recent experience of such phenomena, the attempt to codify mirroring mechanisms of moral *en*gagement is in keeping with the prescriptive dimension of peace psychology, which aspires to not only describe conflict, but prevent it through education and informed policy-making. This, for the reasons Tsatsaroni and Campbell describe, has proved challenging.

The challenge lies in the ambiguity of the first, and most emblematic, moral disengagement mechanism, which Bandura called *"moral* justification." This category, which we refer to as "pseudo-moral justification" to avoid confusion, is a utilitarian-style rationalization for behaviors that are normally inhibited through what Bandura calls self-censorship or self-sanction. It goes far in addressing the anomaly that prompted his research into moral disengagement: How is it that "normal," or well-socialized individuals tolerate or participate in aberrant, antisocial, pathological, even genocidal behaviors? Beyond describing these tragic collective lapses into barbarism, peace psychologists are interested in identifying principles and practices that might steel citizens against susceptibility to the bandwagon effect of propaganda that employs pseudo-moral justifications to promote political violence.

Interestingly, the mechanism by which one is steeled against Banduran or pseudo-moral justification and thereby, against moral disengagement, turns out to be…moral justification. The fact that the proposed counterbalance to the "moral" goes by the same name represents more than an infelicitous labeling choice; it points to a deeper conceptual fuzziness regarding the place of morality—or rather, of moral philosophy—in clarifying what that means in contemporary social science, particularly in subfields with a prescriptive orientation.

Although the word "moral" is often avoided in the social sciences, these fields, particularly peace psychology, have aims that require a normative baseline, which necessitates addressing the nature of "the moral." Describing individuals as, "well-socialized" or "civilized" captures the inhibitive dimension of moral agency to which Tsatsaroni alluded, but does little to convey Bandura's second, proactive dimension. It is this proactivity that puts the "agent" into moral agency. In political discourse, proactivity separates those who are simply law-abiding from those who participate in civil disobedience to protest and change an unjust law. In this case, the obedience, even docility that socialization regularly imparts can make one complicit in immoral behavior.

The fact that the researchers in question use the word "moral" without irony in describing an engaged, humane individual implies a distinction between authentic and inauthentic moral justifications; it also implies a real choice, not simply passive "socialization."[1] Even when acknowledging this dichotomy, peace psychology literature, as I read it, fails to make a further, crucial distinction between the *misapplication* of an authentically moral principle that makes the respondent's position well-intentioned but morally indefensible, and a pseudo-moral justification that masquerades as authentically moral.

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The misapplications or "spurious" justifications are wrongheaded but can be used in good faith; that is, many respondents seem to *believe* their reasons are moral, not merely a matter of expediency, as in the response "If torture of a guilty party results in the saving of one or more innocents, it is condonable." One alternative is seen as "higher" than the other, it just happens to be contrary to the demands of justice or right.

The pseudo-moral, "ersatz" justifications, as we'll call them, are either deployed with the intent to deceive, because of their similarity to truly moral justifications, or simply reflect the deception of the individual echoing them—namely, that expediency is the highest appeal when one's side is more moral (which is either a tautology or an absurdity) and/or the other side is ruthless and inhumane (which, as an *ad hominem*, is also logically flawed).

This patriotic moralism relies on a naively "realist" premise regarding the impossibility or undesirability of authentic morality, at least in this situation: for example, "War involves difficult choices; collateral damage in executing a mission is justifiable not only as an unintended consequence but a foreseeable one, if that mission is strategically vital."[2] The plausibility of ersatz justifications depends on the shell game of competing duties—specifically, of passing off the ostensible logic of survival as if it were itself a duty. Its cold and calculating realism must be cloaked in goodness to be palatable, reassuring, in effect that "We must win because we will rule better."

Revelations regarding the past and present prevalence of ersatz justifications in the foreign policy machinations of democracies and dictatorships alike has understandably led to skepticism among liberal elites, including those in the academy, regarding the possible authenticity of any moral justification. This moral skepticism most often manifests itself in the labeling error to which this paper has already alluded: "moral" has essentially come to mean its opposite—seemingly moral, appealing to an apparent higher cause.[3] This is all in keeping with postmodern skepticism regarding the existence of higher, highest, authoritative, absolute, or universal, as meaningful—that is, normative—concepts.

How Moral Justification is Operationalized in Peace Psychology

Though large, diverse, and amorphous over time, GIPGAP has been pursued its research agenda through a deliberative process that is instructive in that consensus seems to be the chief normative principle at play, determining, along with the named theoretical frameworks of Bandura, Lakoff, and others, its overall normative contours. Even without the predictable challenge posed by translation from different languages, interpretation is inescapable; some additional principle or principles, themselves not explicit in the coding manuals, animate each interpretation, and indirectly, cumulatively, influence the direction of debate.

These principles are broadly pacifistic: some permutation of "do no harm." Perhaps the hardest translation of all is from the theoretical commitment to nonviolent resistance as a model for progress in domestic politics to a suitable international analogue. The principle can be operationalized in at least two ways: most often, it entails an absolute commitment to non-intervention, or at least non-intervention*ism*;[4] the more telling lot is cast either for or against that traditionally legitimate, if also oft-abused, use of force—self-defense.

This distinction points back to the earlier one introduced between spurious and ersatz moral justifications. It is easier, for coding purposes if not to avoid cognitive dissonance, to assume that because the self-defense justification has both historically and of late allowed preemptive war to morph into preventative war, that the well has been tainted and this formerly authentic moral justification has devolved into an inauthentic, pseudo-moral, crusading justification—ersatz, disingenuous, and dangerous.

However, by ignoring the category of "merely" spurious moral justifications—the misapplication of an authentic rationale—the false inference is, of course, that either a) the self-defense justification for intervention or invasion is now deployed *only* cynically or naively or, more likely, b) that the rarity—to the point of apparent *absence*— of its valid use is an argument for its elimination, along with the rest of the just war rationales. Realists might agree with the first, pacifists with the second but their broad agreement on this point ought to be off-putting. After all, should the lesson be: "The rise of democracy has not made the world safer; therefore, we mistrust any attempt to make it safe for democracy"?

Taken to its conclusion, the bad faith of this rationale amounts to the victory over democratic principle of paralyzing cultural relativism, paranoid vulgar Marxism, general conspiracy mongering, or most-commonly, a frighteningly crass foreign policy realism—this, despite having begun with principles of democratic consensus and nonviolence.

The options for peace psychologists seem clear: if we do not wish to give up the principle of democratic consensus, we social scientists must make room in our analysis for the possibility of authentically morally justified use of force in the name of that principle, if for no other reason to be able to tell the spurious from the ersatz.

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Notes

1 A common mistake involves conflating the "moral" and the "ethical." Whereas ethics tells us how to act in certain situations if we want certain things, moral arguments do not reference the question of what we want, but rather what we ought to want (at least in the best sort of world). Crucially, foreign policy realists argue that we neither do nor can live in that sort of world, not solely due to an anarchical international system, but also because of an irremediably anarchical human nature (at least on aggregate). Such moral skepticism corresponds to a pervasive deterministic bias in the social sciences: namely, that for biological, geographical, and/or cultural reasons, people are not always or fully responsible for what they want, or at least what they do. Bandura's call to resurrect the agentic perspective is, therefore, well-received, despite his being hamstrung by his discipline and theory's characterization, or rather, caricature of how the socialization process mediates between moral judgment and moral action.

2 For a novel view on the significance of inten-

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Storytelling
as a Mechanism for Promoting Moral Engagement

Alan O'Hare (*The Peace Abbey & Life Story Theatre*)
Sister Juvenal Mukamurama (*Benebikira Sisters Foundation*)
Father Emmanuel Rutangusa

"Out beyond ideas of wrongdoing and rightdoing there is a field. I'll meet you there." – *Rumi*

Storytelling is a path to find that field.

On the journey in search of a path leading to peace and non-violence, we meet many guides who show us the way. At the heart of each of these encounters is a story expressed through a myriad of rich and colorful languages. These include the following: observations and research, theoretical constructs and coding, diagnosis and therapy, and storytelling expressed through art, music, dance, or drama. In dialogue with other travelers along this road, our hope is to reach the field of which Rumi speaks, "out beyond ideas of wrongdoing and rightdoing." Meeting each other there is an opportunity to listen to each other's stories so that we may gain new information, insight, and skills to build peace together.

When we reach the field, keys to dialogue can include: a) moving beyond personal viewpoints shaped by prejudices, attitudes, or values that create barriers to hearing the other person's story; b) co-creating a new language by learning what has led the other to this place, thus discovering a way to address each person's differences; and c) engaging with each other in a way that can promote peace within and between ourselves.

An invaluable gift brought to this dialogue by psychologists and other mental health professionals is the ability and experience needed to listen, honor, and create connections with everyone's story in building a sense of community. This undertaking lies at the center of the theoretical perspective Albert Bandura (1999) offers as an essential element in addressing the issues raised by war and conflict: "Moral agency is manifested in both the power to refrain from behaving inhumanely, and the proactive power to behave humanely" (p. 193).

There are many examples of courageous teachers who have lived and died with the heart of this quote permeating their lives, words, and leadership, including Gandhi, Aung San, Martin Luther King, Jr., Nelson Mandela, and more recently Cindy Sheehan. They have offered us a path leading to that field where we can sit and listen to one another, even with all our differences about the essence of humane behavior.

Over the past several years, Alan O'Hare has been fortunate to be in dialogue with many people whose lives are reflections of these words, and has also been able to co-create with them multi-arts performances that celebrate their life stories. The path that led Alan to them began as a community psychologist and has gradually evolved back to his ancestral Celtic roots as a seanchie, a weaver and itinerant storyteller. It was the seanchie who roamed among the villages of the Irish countryside 2500 years ago, gathering together the threads and fabric of people's stories and weaving them into a tapestry celebrating their lives. This heritage is now re-enacted through the mission of Life Story Theatre (www.lifestorytheatre.org) which honors personal journeys dedicated to peace and reconciliation. One such journey, which highlights well the insanity of war, and is a powerful example of living with moral engagement in the face of unspeakable cruelty and injustice, is the story of the Benebikira Sisters of Rwanda.

Sister Anna Beata Murekakete (2007) dramatically addresses the Rwandan debacle. "This senseless tragedy culminated in the genocide of the Tutsis by the Hutus in 1994. One million Rwandan people out of six million were murdered by other Rwandans in one hundred days from April through July, 1994. During this period the international community, Christian churches and Rwandan political leaders were completely silent while they fled the country for safety. Moreover, the United Nations withdrew its peacekeeper troops from that land of misery" (p. 3).

In these few heart-breaking sentences, Sister Anna describes an experience that completely traumatized all Rwandans with its reverberations being felt to this day as a world stood by and watched. Yet in the midst of this cruel injustice, a courageous example of heroism enacting Bandura's vision of moral engagement came to life as these nuns risked their lives daily, caring for and sheltering surviving children, women, and men.

Although many of the sisters' lives were spared, most of their families and friends were executed. As the intensity of the genocide increased, the nuns' care for survivors continued until a breaking point was reached with the marauders, who designated July 4 as the day all the nuns would be executed. Rather than fleeing the country, the nuns continued to shelter and protect those individuals in need. On July 4, the end finally came. But it was not to the sisters' lives that were ended, but the genocide itself, when troops arrived to restore peace in Rwanda.

The sister's first order of business was to pray for those whose lives had been lost, and to give thanks for their deliverance. When that was done, the sisters immediately initiated a process throughout the country of finding new homes for the tens of thousands of newly orphaned children and widows. At the same time, they initiated models of community reconciliation and created self-help healing groups for the survivors, the majority of whom experienced Post-Traumatic Stress Disorder (PTSD). For Rwandans, our western concept of PTSD is best encapsulated in the Kinuwanda word, "My heart feels so much pain I cannot speak."

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Biographical Factors of 20th Century Tyrants*

M.L.Corbin Sicoli, *Cabrini College*

Some of the most horrible events of the 20th century were caused by men who ruled nations in a tyrannical manner, abrogating human rights, bridging no opposition, and killing at least thousands of people, often their own countrymen. What causes a person to become a tyrant with such little regard for the lives of others? Some would say that the answer lies within the personality of the tyrant, others would say that larger societal forces were to blame, while yet others would say the answer lies somewhere between these 2 factors.

Much research has been done on the effects of parental attachment, usually maternal attachment, on the subsequent development of the child. Bowlby (1961) was the pioneer in this area and later Ainsworth (1980) developed specific experimental ways to assess the quality of the attachment. Much research has also been done on a related variable—parental discipline techniques—with Baumrind (1971) emerging as a seminal researcher in this field. Both lines of research show that disturbances in the attachment and harsh parental discipline techniques yield children who have problems leading an optimal life in terms of achievement, cognitive processing, empathy, morality, and interpersonal relationships. These are just a few of the problems these children face as they develop (Chang, 2003, Finzi, et al. 2000, Murrell, 2007, Pielage, et al, 2000, van Ijzendoorn, 1997, Wolfe, 1987).

Zimbardo (2007) is a seminal figure on the effects that situational variables have on a person's behavior. He has inspired a vast body of research on environments that are conducive to antisocial behavior, specifically, inequities of power, lack of oversight of those in power, and cultural sanctioning of seeing those with less power as "the other."

Still other researchers are looking at the neuropsychology of children exposed to abusive parenting. They are finding that the brain's chemistry may be permanently changed by being victimized or seeing mothers victimized by abusive partners (Niehoff, 2003). These changes in neurons are related to maladaptive behavioral patterns. Niehoff said that the loss of a caregiver is a catastrophe and lists several ways in which this is so. However, most research is on the loss of a mother.

Authoritarianism seeks to capitalize on "the otherness" of persons not like them and then projects all that they can not tolerate in themselves onto persons of different color, ethnicity, religion, education, etc (Adorno,1969). The long history of the world's anti Semitism is just such an example of this scapegoating of "the other."

What combination of life factors characterized the lives of these men as a group? In order to begin to answer this question the present study assessed available biographical sources and studied numerous life factors to see if there were any commonalities in the lives of the tyrants, especially during their early years. Factors for which there was information on a majority of the tyrants were analyzed for commonalities/differences.

Methods

Sample

The sample was comprised of 17 major tyrants from the 20th century who served as heads of state. They were selected from various historical sources, including lists of men who were responsible for the deaths of at least thousands of people and who ruled in an extremely totalitarian manner, allowing no opposition and few human rights. See Table 1 for the list of tyrants.

Table 1

20th Century Tyrants Included in Analysis

Idi Amin	Mao Zedong
Omar Al Bashir	Slobodan Milosevic
Fidel Castro	Robert Mugabe
Nicholas Ceausescu	Benito Mussolini
Papa Doc Duvalier	August Pinochet
Francisco Franco	Pol Pot
Adolph Hitler	Than Shwe
Saddam Hussein	Joseph Stalin
Kim Il Sung	

Procedure

For each tyrant, multiple print/electronic sources were consulted for biographical information. This information was more readily available for some tyrants than for others; therefore, not all base categories (factors) were complete for each tyrant. In these cases the percentages were prorated to include only tyrants for whom the necessary categorical information existed for at least 55% of the sample. This technique is adapted from that of Rhodes, Hill, Thompson and Elliot (1994). For an analysis of the strengths and weaknesses of the biographical approach of eminent persons see Ludwig (1996).

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Since July, 1994, in response to this unspeakable pain, the sisters' tireless efforts continue to be devoted to the restoration of healing for Rwandan people so that every heart can speak in the field beyond ideas of wrongdoing and rightdoing. In recognition of this commitment to live at the height of moral engagement, the Benebikira Sisters will be awarded the Courage of Conscience Award on September 26, 2010 by The Peace Abbey of Sherborn, MA.

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Results and Discussion

An analysis of the biographical factors revealed similarities (experienced by the majority) and differences among the life factors of the tyrants. Similarities included; being the legitimate son from a Catholic, lower SES lineage, having an adequate attachment to the mother, inadequate attachment to the father due to abuse/abandonment, experiencing the death of a parent, having a parent with psychopathology, having experienced considerable hardship as a child, being described by acquaintances as a loner, countries of origin experiencing political unrest or occupation by foreign forces, having served in the military, being arrested for political activity, marrying, not divorcing, having children, and being anti-Semitic (See Table 2).

Factors on which the tyrants scored as diverse include; level of education, geographical area, ordinal position in the family (1 through 8), number of siblings (2 through 12; average 4), occupation (3 professionals, 4 teachers, 6 military), education: (grade school through graduate school), and early evidence of anti social behavior.

Caution needs to be used in drawing conclusions based only on secondary sources. However, multiple sources of biographical information were obtained for each factor analyzed. Although the researcher was not a first hand witness to the family dynamics of the homes of origins of the future tyrants, there were multiple accounts of brutality at the hands of their fathers and even some direct quotes from the tyrants about their parents. Most likely, as a result of the abuse, the attachment to their fathers was not secure in nature. In contrast, many of the tyrants spoke well of their mothers and seemed to have a secure attachment to them. Although some researchers (e.g., Bernier, 2009, Colman, 2000, Kosterman et al, 2004, Lamb, 1981, Paquette, 2004, Paquette, 2004, Tamis-LeMonda, 2004) are beginning to explore the dynamics of father/son attachment, knowledge of this bond lags behind that of the mother/child attachment. In these cases of future tyrants, it may be that the status of the attachment to the father is so powerful that it overrides the effects of adequate maternal attachment. Multiple sources attest to the devotion of many of the mothers to their sons and some sons even corroborate this in interviews and other writings.

Table 2

Life Factors Common to the Majority of Tyrants

Childhood Factors:	**Percent**
Political unrest in area of origin as a child/youth	100
Lower to lower middle class SES of Parents/Grandparents	100
Legitimately born	79
Moderately religious	67
At least one major move during childhood	87
Harsh discipline by the father	92
Insecure attachment to the father	86
Adequate attachment to the mother	73
Childhood hardships	87
Death of parent (usually father)	73
Abandonment of parent (usually father)	47
Described by acquaintances as a loner	77
Childhood not remarkable for unusually good or evil acts	76
Young adulthood:	**Percent**
Experience in the military	76
Adolescent/young adult political arrest	56
Marriage (not divorced) – all and having children	88
Anti-Semitic	85
Did not commit suicide	88

The unique combination of feelings of powerlessness and rage at the hands of a brutal father, the cumulative experience of coming from generations of impoverished ancestors, and the consequences of living in an area where their political status was marginal, could have intensified these feelings and caused these men to focus on fulfilling their need to be in control of their lives to an abnormal degree. They might have felt that in order to control their own destinies they needed to control everything and everyone—a need that can never be truly satisfied. It's as if they thought I will make you recognize that I am a person of worth and that I matter on a scale that dwarfs the power of a father or of an occupying power. They incorporate this oppressor into their future vision of themselves.

The fact that many experienced military service may have functioned as a reinforcer of these experiences of victimization, teaching them more revolutionary ideas and techniques and forging future alliances, thus, further radicalizing these men.

The finding that so many tyrants were anti-Semites deserves discussion. Many researchers have offered reasons for international anti-Semitism and have reported its long history, from Hellenic times to the present. Beker (2008), Laquer (2006), and Morais (1976), give historical perspectives on anti-Semitism, with Becker seeing the central problem as the Jews being the Chosen People. This may cause feelings of inferiority in socially marginalized group, fueling the fire of hatred and prejudice. Rubin (1990) saw anti-Semitism as a disease of the mind and explored its' psychodynamics. The role of anti-Semitism in the lives of these tyrants is complex. Jews could be a convenient scapegoat for displacement of tyrants' feelings of inadequacy. Perhaps they feared the intellectual, artistic, and financial power of the Jews? Since Jews have been a much maligned group for centuries, it didn't take much creativity or effort to select them to increase the solidarity of the in group/out group mentality of tyrants. Adorno's (1969) work on the authoritarian personality also sheds some light on this process- as tyrants appear to define the authoritarian personality.

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William James, The Hurt Locker & Intercultural Exploration

Paul Kimmel, Saybrook University

AN EARLY PEACE PSYCHOLOGIST, William James, in an address on Pacifism at Stanford in 1906 suggested that patriotism was necessary, but that in a militarized nation patriotic pride and ambition could lead to war. He theorized that since there were no peaceful countries, humans must have an innate pugnacity and fascination with the horrors of war. As a pacifist, he sought a moral equivalent of war to preserve the discipline and civic pride that military service provided without war's violence and subjugation of others. He recommended conscription of youth into a national service to battle against nature, an idea that seemed to take shape in the Civilian Conservation Corp of the 1930s. Ironically, this successful program was ended by the US entry into World War II with its funding and properties going to the War Department.

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The work of Bowlby, Ainsworth and Baumrind all attest to the role that parental attachment plays in the development of the child's personality. However, most of the attachment research has been done on the mother-child bond. This research points to the need for more work on the father-child bond, especially since many of the tyrants appear to have had adequate attachment to the mother. On the other hand, the large body of work of Zimbardo shows that dehumanizing societal forces can lead even persons with seemingly normal personalities to engage in tyrannical behavior. As a more global consciousness is emerging, we need to be aware of which both micro and macro forces in people's lives can help to make the world a more peaceful place, for all its inhabitants. By strengthening the father-son bond, by doing outreach to children seen as loners, by doing more to end child abuse, by working to eliminate poverty, by avoiding allowing countries to occupy other countries, by encouraging religious tolerance and acceptance, it may be within our power to produce fewer tyrants and a more peaceful world.

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James did not touch on the fundamental cause of blind patriotism and negative nationalism in his address: the mindset of the American people (Kimmel, 2006). He realized that preparation for war is the real war, but living in the US culture of war he could not envision a culture that did not have a military budget or a negative sense of nationalism. What might we suggest to change the mindset of Americans and move them toward a culture of peace?

One idea that goes back at least to William McDougall is to use sports to get those favoring a militant patriotism to let off steam. The World Cup and the Olympics come to mind. While such competitions may reduce blind patriotism and negative nationalism in some participants recent World Cup matches show that they can also lead to increased nationalism (especially among the victors) and violence among the fans. The problem is that the win-lose model of sporting events is not compatible with the empathy and cooperation that are keys to relationships in a culture of peace (Kimmel, 2006).

Another suggestion is to use the arts to promote constructive patriotism and change the mindset of Americans. The arts appeal to most people since they are emotional and perceptual. But if the performances that bring peoples together are mainly perceptual (as in dance, visual art and instrumental music), it is unlikely that a culture of peace—that is conceptual—will evolve. The new norms, values and codes of ethics require language. So shall we look more toward drama and the cinema and television to move our citizens from a culture of war toward a culture of peace?

At the moment, most of the dramas, movies and TV shows in the US are more likely to increase militant patriotism and negative nationalism than they are to provide a moral equivalent to war. Action films, for example, reinforce enemy images, black and white thinking, the use of violence to solve problems and other confrontational features of the culture of war. Even potential anti-war films like The Hurt Locker emphasize heroism and bravado and use the rhetorical framing of our culture of war. The hero has the "most dangerous job in the world" and is seen as fearless and extraordinary by his senior officers and as "a crazy man" by his comrades. It is not surprising that many youth are attracted to the military by such framing rather than repelled by war, especially when the enemy absorbs most of the devastation.

Perhaps the most famous American anti-war film, All Quiet on the Western Front, works better as a check on blind patriotism and national superiority because it makes the audience more aware of the culture of war's influence on the protagonist as he is recruited into the army and after he returns home from World War I. It also has more emphasis on the inhumanity of war, for example showing the lead with a soldier that he shot dying in his trench as he tries to save his life. This scene contrasts with The Hurt Locker image of a faceless enemy in a suicide bomb suit that cannot be unlocked. The film, based on a novel by a pacifist, came out in 1930 and was remade in 1979. It was said that Hollywood wanted a more up-beat ending in the remake. But the story is about a German youth and the soldier he shoots is an American. Since they could not let Germany win the war, there was no patriotic ending. So it appears that the best anti-war dramas are about the wars of oters against us. Such dramas do not provide au-

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diences a moral equivalent to war and may increase their sense of nationalism.

If a culture of war like the US cannot (or will not) use the dramatic arts to change the mindsets of Americans, where else can peace psychologists turn? Perhaps we should consider the non-competitive and non-commercial use of film, video and drama since as clinicians, teachers and trainers we are better equipped to work creatively with individuals than with audiences. I have described the use of role-plays with videoed feedback to train individuals and small groups in intercultural exploration (Kimmel, 1995). I have used this engaging training technique to increase Americans' sensitivity to their cultural assumptions and raise their cultural awareness in unfamiliar situations. Perhaps if we trained and educated more citizens with dramatic techniques like these, we could begin to move beyond our culture of war and find its moral equivalent. Understanding and controlling our ethnocentric sentiments through intercultural exploration would enable Americans to bond together as constructive patriots in a vibrant civic culture of peace. William James would be proud as we declared a war on climate change.

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tion in moral judgment and action, particularly as relates to the just war doctrine of the double effect, see T.M. Scanlon's Moral Dimensions: Permissibility, Meaning, Blame.

3 One observes a similar alienation regarding the concept of the "ideal," wherein its dissimilarity to reality becomes a permanent liability rather than an impetus to change that reality. Consequently, idealism also has become conflated with any number of dangerous ideologies that perpetuate the status quo, or worse, as regressive insofar as it represents an obstacle to neorealist orthodoxy.

4 Put positively, this amounts to international legal positivism, that is, a rejection of the violation of national sovereignty, which has been the cornerstone of international law since its inception. "Violation" is a charged term, since contemporary humanitarian international law does not view every use of military force as aggression, even if unilateral.

DEBATE NOT HATE:

10 APPROACHES TO OVERCOMING HATE MEDIA & CAMPAIGNING

Gregory Sims

A question one might ask in beginning this exploration: "Why would I ever leave feelings of mutual respect, empathy and compassion regarding humans, other life forms and the environment for malevolent mean spirited arousal?" A better question would be: "Why did I hate my own race and gender so much when I was participating in Georgia's (Early County) desegregation of public schools?" For technical answers I can turn to the relation between my brain stem, limbic system and cortex for fooling me into believing in the necessity of an attack response. But more personally, the justifiable rage felt good. So building upon this beginning, why would so many media personnel wish to profit from enraging the public and pitting us against one another? Perhaps the answer is that it's an exciting way to be or become successful.

Then there are those not so successful who become infected by what is happening, who attempt to have an exciting effect and feel the ascendant power from doing so perhaps hoping they too will become somebody, some day soon.

Remember to get a head start by nourishing your own personal peace before attempting to bring it to others. Don't wait for an incident. That is, don't wait to react to the reactors. Take some time to be sure you know what you are seeing. The format (which inspired much of the content) was taken from "Ten Ways to Fight Hate" (Southern Poverty Law Center, 2010).

1 ACT. Preparing to take on the forces of arrogance, misinformation, distortion and basic unkindness is not easy. It helps to see that some individuals go into "social convulsions" which is evidenced in both right wing and left wing perspectives, though the right wing participants are heavily financed, ostensibly so as to bring about a climate of dissatisfaction. In our Declaration of Independence the Crown was cited for doing this. As we collect data and disseminate alternate responses we will need to see this perversion for what it is—social disrelationship.

2 UNITE. We can do this as a service for our sitting Congressperson, the entire district and beyond. We need to advertise ourselves and engage in outreach if we are to neutralize the effects of blatant exploitation such as what is seen in the opportunistic expressions against the establishment of a Mosque close to Ground Zero in New York.

3 SUPPORT THE VICTIMS. While there are thousands and more who have been brutalized and killed, most of us have been victimized through the "structural violence" of media and campaign activities that obscure truth, induce fear and anger. Many individuals are deterred from "the pursuit of happiness" in this manner. Sometimes they become addicted to this arousal and perpetrate it upon others. Certainly many more unwittingly subscribe to it.

4 DO YOUR HOMEWORK. The press of non-reflection is like a lake that absorbs rather than reflects the light of the moon. The greater the number of individuals who become reactive and non reflective as life styles, the more clarity is taken away from dialogue. The trap of non-reflective sound bite negativity is that truly informed debate comes to have less meaning and power. Non-reflective reactiveness breeds a power of unhappiness which pulls upon its adherents and causes them to require the existence of an underclass. Knowing the issues is only part of the homework. Finding personal peace and growing beyond sacrifice to a willingness to be of service is the greater part. Develop a daily practice of empathizing with those caught up in hate, arrogance and self righteousness.

5 CREATE AN ALTERNATIVE. Take hate speech and action then transform it into a different expression without changing the point of view so that the pollution does not infect you. Then sit with the discomfort a mother may feel in imagining her son or daughter making love in a same sex relation. See this despair coming from a lifetime of viewing such acts as abhorrent. The seeds of many of the social illnesses of today were sewn many generations, centuries, even from millennia past. We may wish to do this as a working group using a semi-Rogerian approach of "conditional" positive regard.

6 SPEAK UP. Being a part of this working group is but one way of speaking out, coming out for Democracy. There are many others including calling in to hate radio. I tend to agree with W. Joseph Campbell, noted writer and educator who suggests that we can no longer ignore such individuals. Nor ought we try to match them. Truth may be seen as the absence of deception. It is our natural (albeit buried) state. Speak to friends and family. Tell them what you're doing.

7 LOBBY LEADERS. Contact every candidate using ethical approaches to debate and those who do not use this approach. This includes those who make innuendoes which are intended to deceive the populace. Deception is a form or indirect or structural violence to which we have become so accustomed. It is becoming an accepted norm.

8 LOOK LONG RANGE. Promote acceptance and see if we can go statewide even national with this approach. Like the oil spill, it will take decades to clean up this mess. Realize that with structural violence wherein the wounds are internal, they will be passed along until society develops new ethical standards which are now only beginning to arise.

9 TEACH ACCEPTANCE. Realize that within the current climate, for many it is fun to denigrate the apparent delusional nature of one's antagonists. Take a more realistic view that if the current climate of social disorder continues and increases, we as a people may become ungovernable thus eliciting ever increasing fears for our security. Do this as an explosives expert would go about defusing a bomb. It takes courage, clarity and a willingness to be of service.

10 DIG DEEPER. With all the great movements in behalf of social peace, whether inspired by Mahatma Gandhi, Martin Luther King, Mother Theresa, or the current Dalai Lama, the invisible indefinable spirit of life has been interwoven into their actions. Religious or not we benefit from the life force uniting us all, even with every blade of grass. Remember Rwanda.

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Division 48 APA Council Representatives Fall 2010 Report

Albert Valencia & Judith Van Hoorn

This report summarizes August 2010 COR meeting reports and actions that are of particular interest to Division 48 members. Of special note is that Albert Valencia will participate in the work of Presidential Task Force on Immigration, appointed by APA President-Elect Melba Vasquez.

Task Force on Children & Families Who Are Refugees from Armed Conflict Residing in the U.S.

Council voted to receive the Task Force Report: Resilience and Recovery after War: Refugee Children and Families in the United States. As noted in Council information, in 2006 Division 48 Representatives and then president, Linda Woolf drafted the Council item to fund the Task Force which was approved unanimously by Council. The TF was charged with:

- Reviewing the research on the psychosocial effects of war on children and families;
- Identifying areas of needed culturally and developmentally appropriate research; and
- Developing recommendations for culturally and developmentally appropriate practice and programs.

For four years, Judith Van Hoorn and Corann Okorodudu followed the on-going work to create the TF and, this year, reviewed drafts of the report. The final Report is now posted and materials for broad, public distribution are being developed.

Membership Vote on APA Bylaws

For many years, based on the current apportionment voting system, concern has been expressed by smaller divisions and state/provincial/territorial associations that they might lose a council seat altogether. In the coming year, APA members will receive a ballot that will ensure that:

"Each Division and each State/Provincial/Territorial Association shall be allocated a minimum of one seat on Council." We support this change and urge you to vote "Yes." (See *APA Monitor*, October 2010, p. 92.)

Resolution on Homelessness

Council adopted a revised APA Resolution on Homelessness that includes action items for advocacy as well as practice and an updated review of current research. See APA website for complete Resolution. We include three key excerpts below that focus on structural systemic violence and highlight mandates for APA action:

WHEREAS homelessness results from structural systemic issues including the lack of affordable housing; insufficient supportive community-based services, especially those intended to treat mental illnesses and/or substance abuse; under-funded schools that cannot adequately build foundations for academic or vocational success; limited job training programs and opportunities; a shortage of affordable day care and after school programs to support female-headed families; job layoffs; underemployment and unemployment; and escalating costs of food, housing and transportation (e.g. Bosman, 2009; National Alliance to End Homelessness (2009, 2010); National Coalition for the Homeless, 2009); Rafferty & Shinn, 1991; Zlotnick, Robertson, & Lahiff, 1999)…

THEREFORE, BE IT RESOLVED that: The Council of Representatives of the American Psychological Association reaffirm its commitment to advance psychology's contributions to ending homelessness in the following actions:

•Investigate methods and interventions to promote resilience in different populations at risk for homelessness including those within rural versus urban areas, single males versus female heads of household with children, unaccompanied youth (many of whom are gay, lesbian or transgendered and/or youth aging out of foster care systems), racial and ethnic minorities (e.g., African Americans, Native Americans), refugees and immigrants, persons reentering communities following incarceration, older adults, veterans, or persons with disabilities including mental illness (among other vulnerable populations). Recognize that implementation success may well require a change in approach, such as reducing the use of substance abuse as a basis of denial for shelter or services (Kosa, 2009; U.S. Interagency Council on Homelessness, 2008).

- Promote and advocate for policies and legislation that support the rapid reentry of persons into stable, safe, affordable and permanent housing. (See resolution for all specific actions.)
- Legislation that funds comprehensive services as well as safe, stable, affordable least restrictive and most appropriate and accessible housing in urban, suburban and rural areas.
- Advocate for funding for targeted comprehensive services, education and job training opportunities for youth in foster care, and for transitional services for those returning to home placement and/or communities.
- Advocate for education, job training and affordable day care to support families, including but not limited to poor and low income families.…Suggest both psychological (e.g. clinical) and systemic structural interventions for those who suffer the consequences of poverty and homelessness.

Actions to Increase Ethnic Minority Representation on Council & Continue Diversity Training

- Continued the APA practice of reimbursing ethnic minority members of Council, 2011-2013.
- Reaffirmed that APA strongly encourages Divisions and State, Provincial and Territorial Associations to submit one or

more slates of nominees comprised solely of ethnic minorities.

- Affirmed its support for diversity training for all governance members and requested that diversity training for the winter, 2011 COR meeting address "Immigration and Immigrants."

Reaffirmation of the American Psychological Association (APA)'s 2004 Resolution on Sexual Orientation and Marriage

This Resolution updates the research in support of APA policy. It also describes the amicus briefs that APA has filed in legal cases on marriage equality for same-sex couples including the 2006 California Supreme Court in 2006. In addition, the Resolution mandates action that APA staff publicizes APA's history and position on marriage equality for same-sex couples and the science that supports that position.

Climate Change

Dr. Janet Swim, Division 8 Representative (Society for Personality and Social Psychology) has been the Mover of several recent resolutions and actions on Climate Change. As Division 48 Representatives, we joined other DSJ divisions to co-sponsor the motion so that APA sets specific goals, conducts a green house gas inventory that specifies the amount/sources of green house gasses, and monitors progress to goals.

Annual Dues

Division 48 members from developing/low income countries will see a limited increase in International Affiliate membership fees due to Council Action. Additionally, many other members will not see the usual increase in dues through 2013. Council voted to discontinue the policy of dues increases based on the Consumer Price Index.

New Business

Judith Van Hoorn was a mover of a new business item "Resolution on Aid in Dying." The purpose of the NBI is to update APA policy so that psychologists are informed of current research on end of life care decisions and implications for public policy. If you are interested in reading the item, please contact Judy.

Albert Valencia can be contacted at: albertv@csufresno.edu.

Judith Van Hoorn can be contacted at: jvanhoorn@pacific.edu.

Peace and Education Working Group Report

Linden Nelson
Working Group Chairperson

The major current project for the working group is an effort to significantly increase the resources for college teaching about peace, conflict, and violence that are available in the Peace Psychology Resource Project on the Div. 48 Website. We have now collected over 55 items (syllabi, PowerPoint presentations, class activities, lecture outlines, etc.) that have been placed on a special Website to be used by peer reviewers. A dozen people have volunteered to serve as reviewers and we are looking for more. As materials are approved by reviewers, they will be placed on the Div. 48 Website. Please contact me if you have teaching materials that you believe would be useful for teaching about peace, conflict, and violence or if you would be willing to serve as a reviewer for this project.

Another project during the past year has involved development of a directory of peace psychology courses. We have asked working group members, Div. 48 members more generally, PsySR members, and some other groups to help us identify courses that are currently or were recently taught at colleges and universities on peace psychology. The directory is divided into two lists: one list of courses that include both the words "peace" and "psychology" in the course title, and one list of all the other courses identified as including peace psychology content. There are now over 20 courses in the first list and over 40 courses in the second list. Each entry in the directory includes the course title, teacher's name, name and location of the university/college where the course is/was taught, and the e-mail address for the teacher or other contact person. Please contact me if you would like to receive an e-mail attachment with the directory or if you know of a course that should be added to the directory.

The Peace Education Listserv is a continuing project of the working group. The 125 members of the listserv receive an average of 3-4 messages per month concerning peace education resources and events and announcements about projects of the working group. The listserv includes Div. 48 and Psychologist for Social Responsibility members interested in peace education as well as about a dozen others who have asked to be on the list.

Another project in the past year included development of a PowerPoint presentation for use by high school teachers of psychology. This was done in response to a request from the APA Education Directorate. They encourage all divisions to prepare a PowerPoint that high school teachers might use to introduce the primary concerns of each division. Our presentation on peace psychology includes 14 slides taken from PowerPoint presentations created previously by Dan Christie and Eduardo Diaz. Joe de Rivera assisted me in coordinating this project. The PowerPoint is available in the Peace Psychology Resource Project on the Div. 48 Website. You are welcome to contact me concerning any of these projects.

Linden Nelson can be contacted at: llnelson@calpoly.edu.

Peace and Spirituality Task Force Report

and an invitation to our members of Peace Psychology

Steve Handwerker, Chairperson

As we enter our fourteenth year as a Task Force for Peace Psychology we embark on a more expanded path. Specifically a priority concern is for on the ground intervention through humanitarian and sustainable relief for areas of the world such as Haiti that are in desperate need. Utilizing all our previous efforts in research, publication and consultation as well as professional presentation we are engaging the powers that be to interface with the needs of those at the brink of survival. In addition, the Task Force has over 25 active members since

1997 who participate in a diversity of peace building projects.

Our venues are equally diverse. For examples: One on one intra-personal peace building in context of trauma relief; work within groups in the format of educational experiences; at professional conferences and conventions where over 80 programs have been orchestrated and presented nationally and internationally; various crisis intervention venues at home (at workplaces and in troubled cities) and abroad...our work with and for the homeless children and now in Haiti; in research arenas with a variety of populations utilizing validated and reliable inventories on peace values; engaging in the promotion and publication of peace building methodologies...including a recent edited text "Visions in Conflict" and soon to be published text on various international peace building interventions including Cyprus; and in the creation of a Green Hawaii Conference dedicated to the themes of sustainability and humanitarian/human rights issues. The whole field of resiliency is also within the purview of our Task Force and recently we were approached by a publisher to create an edited book on resiliency research and practice. Whatever the concern is in relation to the study and promotion of values that promote peace we are working to engage the processes necessary to evolve and effectuate a more lasting peace. From the bottom of our hearts we wish you peace and invite you to join our journey on the path of peace. If you have any comments or questions concerning this task force please feel free to contact Steve Handwerker at 561-447-6700. Thank you.

Steve Handwerker can also be contacted at peacewk@peacewk.org

Report of the Ethnicity and Peace Working Group – August 2010

Co-Chairs Kathleen Dockett and Judith Van Hoorn

Rationale for the Ethnicity and Peace Working Group

As originally conceived, the Ethnicity and Peace Working Group (E & P WG) "works to increase understanding of the links between peace and ethnic conflict and to build ethnic and minority perspectives into the activities of the division." Thus Ethnicity and Peace embraces the pillars of our Peace Society and is directly related to three of the Society's long range goals: (a) increasing ethnic perspectives within the division, (b) promoting peace and social justice in local and national context building bridges across ethnic groups and recognizing the strengths and limitations of the dominant culture's practices and policies, and (c) promoting peace and social justice in the international context by building bridges to other cultures and recognizing the concerns of different cultures and ethnicities. In addition, the separate and distinct existence of this WG signals to our membership and to APA the critical role of ethnicity and multicultural issues in peace psychology.

Multiculturalism is one of the newest and broadest reaching developments in 21st century psychology research, teaching, and practice. In peace psychology, the role of ethnic group culture along with sociopolitical forces is a fundamental factor in war and peace, internationally and locally.

Membership

To join, interested society members are invited to submit a one page letter to the Working Group Co-Chairs that summarizes their particular interests/scholarship/practice germane to ethnicity and peace concerns. Current members include Deborah Ragin, Ethel Tobach, Corann Okorodudu, and A. Marco Turk.

Initiatives

1. Compendium of Society Work Related to Ethnicity and Peace

We are in the process of developing a compendium of examples of what division members have done and are doing this year that relates to ethnicity and peace. The product of this work will be used to (a) illustrate our current involvement in this topic, (b) convey the focus of the WG, and (c) attract members to join it. It can be posted on the website and 48 listservs as an on-going recruitment tool. Please send any contributions you have to the WG co-chairs.

2. Task Force on the Psychological and Humanitarian Issues in the Israel-Egypt Blockade of Gaza and the Broader Israeli-Palestinian conflict [now a Division-level Task Force]

The Executive Committee (EC) approved the creation of this Ethnicity and Peace task force (TF), with the charge of formulating a plan for conducting constructive "action oriented dialogue" on the topic at three levels—48 leadership, 48 membership, and APA. The initiative for this TF came from past president Deborah Ragin who stated, there is "no division better suited, by virtue of its stated purpose, to lead a discussion about this event, consistent with our mission. Therefore, I am requesting the ExComm engage our division and others in a thoughtful discussion about the international incident on board the Mavi Mamara in any format that would allow for constructive dialogue about a difficult topic…"

The first in a series of dialogue sessions was held at the 2010 APA Convention. Sponsored by the Ethnicity and Peace Working Group, the session was entitled *Facilitated Discussion: Quest for Peace in Israel, Gaza, and the West Bank: What might peace psychology contribute?* It was chaired and facilitated by our former journal editor and trained mediator Richard Wagner, for the purpose of discussing what peace psychology might contribute to our understanding of the conflict; and how to conduct thoughtful constructive action-oriented dialogue on complex, difficult topics such as the Israel-Egypt blockade of Gaza and related incidents. See a full report on this session on page13 in this newsletter.

This TF is now a Division-level TF in order to include other Working Groups that are involved in the analysis and understand-

ing of this violent intractable conflict (i.e., Ethnicity and Peace, Conflict Resolution, Globalization, Structural Violence and Disarmament). The Society has responsibility for finalizing the charge of the TF, appointing a chair/co-chair, and recruiting members. Kathleen Dockett is continuing to serve as interim co-chair to facilitate full implementation.

Task Force Goals:

- To provide venues to engage our members and others in a thoughtful constructive action-oriented dialogue of the Israeli and Egypt blockade of Gaza and the related international incident on board the Mavi Marmara, with attention to the psychological and humanitarian issues involved.

- To develop and disseminate empirically based conclusions and recommendations of this task force to inform our understanding of this conflict and to inform the development of a humanitarian peace-related policy.

3. Call for Nominations for the Task Force Immigration and Arizona Bill SB 1070

This Task Force (TF), approved by the EC, is charged with developing a 48 position statement to address the State of Arizona immigration issue. The creation of this TF, initially recommended by Michael Hulsizer, was advanced by Judith Van Hoorn who early on together with Corann Okorodudu and Albert Valencia in their roles of COR representatives initiated a policy initiative on the promotion of the well-being of immigrants. This early work was influential in APA Presidential Initiative on Immigration. See Announcement on Page 35 in this newsletter.

Background:

- In July, the Excomm took action charging the Ethnicity and Peace Working Group with coordinating a Task Force on immigration and the Arizona law. As co-chairs, Kathleen and Judith send out the call for members (Note that the task force is to build on previous actions—and this was one.)

- Division 48 has taken leadership in proposing and working on more than 6 major APA immigration policy resolutions and APA Task Forces in the past 6 years—including the TF proposal that provided background for the 2011 Presidential Task Force that Melba Vasquez is convening.

- This year, Albert Valencia put together a Divisions of Social Justice (DSJ) symposium on immigration—so there is widespread support from DSJ.

- In August at the initiation of Judith Van Hoorn and Albert Valencia, the Excomm passed a motion affirming support of the Division 45 letter on immigration and Arizona law SB 1070, and agreeing to publicize this support as well as the recent creation of a Task Force on Immigration and the Arizona Law. Further, the President of the Division will issue a brief statement for circulation prior to or during the convention to the following effect:

Proposed 48 Statement of Regarding the Immigration and Arizona Law SB 1070

"As peace psychologists, our vision is the development of sustainable societies through the prevention of destructive conflict and violence, the amelioration of its consequences, the empowerment of individuals, and the building of cultures of peace and global community."

With Arizona bill SB 1070 and proposed legislation in other states; we are witnessing how issues regarding ethnicity and race relate to perceptions of and political and personal responses to immigration. Throughout U.S. history, immigrant and refugee populations have encountered ongoing direct, physical and psychological violence as well as structural violence ranging from exclusion acts to economic discrimination. In response, there have also been concerted efforts to mitigate violence and promote peace, organized by political, professional, and religious groups, artists, etc. as well as by immigrant groups struggling for justice. The Society strives to demonstrate how peace psychology can contribute to understanding the varied and complex issues regarding immigration.

The Society for the Study of Peace, Conflict, and Violence: APA Division 48 has created a Task Force on Immigration and Arizona bill SB 1070. Peace psychology perspectives can be used to frame responses to the Arizona law as well as specific recommendations for how the Division, the Society, and individuals, including psychologists in the Division, can respond.

In addition, we affirm that we join other divisions in support of The Society for the Study of Ethnic Minority Issues; APA Division 45 position statement that informs psychologists and proposes actions.

Kathleen Dockett can be contacted at: kdockett@aol.com

Judith Van Hoorn can be contacted at: jvanhoorn@pacific.edu

Committee for the Study and Promotion of Personal Peace

Progress Report and Agenda for the Coming Year, 2010-2011

Gregory K. Sims, Chairperson

Linden Nelson, Mindy Puopolo and I effectively summarized our year of progress in our August 14th presentation in the hospitality suite, at the APA Convention in San Diego.

The title of the presentation was Promoting Personal Peace in Peace Workers which defines the focus of this committee. We have defined peace workers to include anyone in the Division of Peace Psychology, anyone who is part of any group espousing peace through non violent means and any member of society who takes an active interest in peace and engages in ethical conduct to further peacefulness.

We are continuing our efforts to move beyond the definition of personal peace as "either an experiential state of harmony or the attitudes and behaviors that contribute to development and maintenance of harmonious, ethical relationships." The several areas of study presented are suggestive of our focus for the coming year.

Peacefulness as a Personality Characteristic

- Is personal peacefulness a personality type or trait?
- What are the relevant situational domains (e.g., intrapersonal, interpersonal, in-group, out-group, international, existential, others)?
- How consistent do people tend to be in peacefulness across domains and across time?
- What are the personality correlates of personal peacefulness? Do certain values or other general dispositions influence peacefulness in all of the various situational domains?
- How does the personality trait of Agreeableness relate to the trait of peacefulness?
- Are there personality differences between people who are peaceful by nature and others who have developed peacefulness after experiencing years of being unpeaceful?

The Role of Affect Regulation in the Development and Maintenance of Personal Peacefulness

- Is personal peace a result from the development of affect regulation alone or in combination with other processes?
- What is the relation between infant attachment and personal peace in adulthood?
- How useful are applications of mindfulness and the development of reflective functioning capacities in becoming personally peaceful?
- For individuals moving past affect dysregulation to a state of relative personal peace, will they benefit from programs to assist them in orienting towards helping others?

Developing a Theoretical Model of Personal Peace Promotion Through Practice and Education

- What are the educational and practice benefits from using a matrix of personal peacefulness as a course of study and practice?
- Can personal peace be further defined through the use of the following qualities?
  - The nature of caring presence
  - Peaceful self relating
  - Thoughtful syntaxic awareness
- How best can we specify the manifestations of personal peacefulness, such as voice, view and demeanor, etc.?
- Can we develop a working relation with The Dalai Lama Foundation for Peace and Ethics? They are reaching out to the scientific community for information on happiness and peace.

Additional Issues

- How effective are the following approaches for achieving and maintaining personal peacefulness in each domain: meditation, mindfulness, reflectiveness, centering, problem solving, emotional regulation, etc.?
- Would teaching people to achieve and maintain inner peace enable them to be more peaceful in other domains?
- Can a person perceive and engage with violence and injustice while maintaining peacefulness? How? Is it desirable for peace workers to get agitated by injustice?
- Would teaching compassion and empathy enhance development of personal peacefulness? How can this be taught?

Please do send us your suggestions.

Gregory K. Sims can be contacted at: gregory@saber.net.

"When I despair, I remember that through history the way of truth and love has always won. There have been tyrants and murderers and for a time they seems invincible—but in the end they always fall—think of it—ALWAYS."

– Mahatma Gandhi

Society for the Study of Peace, Conflict & Violence: APA Division 48
INTERNET EDITOR VACANCY

The Society for the Study of Peace Conflict and Violence is seeking an internet editor which oversees all of the Society's internet resources including our web site, social networking presence, and electronic discussion lists. The position begins January 1, 2011.

The ideal candidate for the position should be a member of the Society for the Study of Peace, Conflict, and Violence, have some background with web design, and have the professional confidence necessary to maintain civility and monitor list access. Specifically, the Internet Editor will need to: 1) interact with the web development company we use to maintain Society's web site, 2) gather and send out information of interest to the membership via the Division 48 listserv, 3) monitor and approve posts on the listserv, 4) maintain the Society's presence on social networking sites (e.g., Facebook), 5) be available for monthly conference calls, and 6) attend the annual summer and mid-winter meetings of the executive committee. Partial travel expenses are available for Division travel. If you are interested in this position please email a cover letter, vita, and reference list to Michael Hulsizer at hulsizer@webster.edu by December 15, 2010.

Division 48 Task Force on Psychological and Humanitarian Issues in the Blockade of Gaza and the Broader Israeli-Palestinian Conflict
ANNOUNCEMENT AND CALL FOR TASK FORCE MEMBERS

(Extended Deadline: December 1, 2010)

The Society for the Study of Peace, Conflict, and Violence, Division 48, is soliciting nominations (including self-nominations) for a Task Force on the Psychological and Humanitarian Issues in the Blockade of Gaza and the Broader Israeli-Palestinian Conflict. The Society is interested in researchers, practitioners, and educators, who are knowledgeable about the numerous factors related to the Israel-Palestine conflict in general, with particular attention to the historical, psychological, social, and political factors involved in the Israeli boarding of the Mavi Marmara and the related blockade of Gaza.

The purpose of the task force is to provide venues to engage our members and others in a thoughtful constructive action-oriented dialogue on psychological and humanitarian issues in the Israeli-Egyptian blockade of Gaza. It will develop and disseminate empirically-based conclusions and recommendations to inform our understanding of this conflict and to inform the development of peace-related policy at various levels. This will include conducting a program at the APA 2011 convention.

We propose that the task force consist of 8-10 psychologists who have contributed to the Palestinian-Israeli issue through their research, scholarship, practice, and/or community action. Candidates should be well-versed in the literature on the Israeli-Palestinian conflict, its historical origins and current context, as well as its effects on individuals, subgroups, communities, and on their culture, socialization, worldviews, values, and living conditions.

Interested candidates should submit a 1-2 page letter summarizing your particular interests, research/scholarship, and practice germane to the Palestinian-Israeli conflict, no later than December 1, 2010 to the Society c/o Kathleen Dockett (kdockett@aol.com) and Judith Van Hoorn (jvanhoorn@pacific.edu).

Division 48: Ethnicity and Peace Working Group: Task Force on Immigration and Arizona Bill SB 1070
ANNOUNCEMENT AND CALL FOR TASK FORCE MEMBERS

Deadline: December 1, 2010

The Division 48 Executive Committee has charged the Ethnicity and Peace Working Group with coordinating a Task Force on Immigration and the Arizona law SB 1070.

Once again, with the Arizona law, we witness how issues regarding ethnicity and race relate to perceptions of and political and personal responses to immigration. Throughout U.S. history, immigrant and refugee populations have encountered ongoing direct, physical and psychological violence as well as structural violence ranging from exclusion acts to economic discrimination. In response, there have also been concerted efforts to mitigate violence and promote peace, organized by political, professional, and religious groups, artists, etc. as well as by immigrant groups struggling for justice. Peace psychology has much to contribute to understanding the varied and complex issues regarding immigration.

The purpose of the Ethnicity and Peace Working Group – Immigration Task Force is to draft a statement by December 1, 2010 that updates and expands on Division statements and positions. The TF draft will include a general statement regarding how peace psychology perspectives can be used to frame responses to the Arizona law as well as specific recommendations for how the Division, the Society, and individuals, including psychologists in the Division, can respond. The draft will be distributed to all division members for discussion and sent the 48 Executive Committee for approval as a Division statement and for subsequent wide distribution.

We propose that the Task Force consist of 8-10 psychologists who have contributed to the field of immigration through their

scholarship, practice, and/or community action.

Please submit a 1-2 page letter to the Working Group Co-Chairs Kathleen Dockett (kdockett@aol.com) and Judith Van Hoorn (jvanhoorn@pacific.edu) that summarizes your particular interests/scholarship/and practice germaine to immigration.

APA Division 1, The Society for General Psychology
Call for Nominations 2011 Awards

The Society for General Psychology, Division 1 of the American Psychological Association is conducting its Year 2011 awards competition, including the William James Book Award for a recent book that serves to integrate material across psychological subfields or to provide coherence to the diverse subject matter of psychology, the Ernest R. Hilgard Award for a Career Contribution to General Psychology, the George A. Miller Award for an Outstanding Recent Article in General Psychology, and the Arthur W. Staats Lecture for Unifying Psychology, which is an American Psychological Foundation Award managed by the Society. In addition, there is an award for graduate students: The Anne Anastasi General Psychology Graduate Student Award (see below for details).

All nominations and supporting materials for each award must be received on or before February 15, 2011. With the exception of the William James Award, you are encouraged to submit your materials electronically. There are no restrictions on nominees, and self-nominations as well as nominations by others are encouraged for these awards.

The Society for General Psychology encourages the integration of knowledge across the subfields of psychology and the incorporation of contributions from other disciplines. The Society is looking for creative synthesis, the building of novel conceptual approaches, and a reach for new, integrated wholes. A match between the goals of the Society and the nominated work or person will be an important evaluation criterion. Consequently, for all of these awards, the focus is on the quality of the contribution and the linkages made between diverse fields of psychological theory and research.

Winners will be announced at the annual convention of the American Psychological Association the year of submission. The awardees for the first four awards will be expected to give an invited address at the subsequent APA convention and also to provide a copy of the award presentation for inclusion in the newsletter of the Society (The General Psychologist). These Awardees will receive a certificate and a cash prize of $1000 to help defray travel expenses for that convention.

For the William James Book Award, nominations materials should include three copies of the book (dated post-2006 and available in print); the vitae of the author(s) and a one-page statement that explains the strengths of the submission as an integrative work and how it meets criteria established by the Society. The award criteria can be found at www.apa.org/div1/awards. Textbooks, analytic reviews, biographies, and examples of applications are generally discouraged. Nomination letters and supporting materials should be sent to Dean Keith Simonton, PhD, Department of Psychology, One Shields Avenue, University of California, Davis 95616-8686 (dksimonton@ucdavis.edu).

For the Ernest R. Hilgard Award, nominations packets should include the candidate's vitae along with a detailed statement indicating why the nominee is a worthy candidate for the award and supporting letters from others who endorse the nomination. Nomination letters and supporting materials should be sent electronically to John D. Hogan, PhD, Psychology Department, St. John's University, 8000 Utopia Parkway, Jamaica, NY 11439 (hoganjohn@aol.com).

For the George A. Miller Award, nominations packets should include four copies of the article being considered (which can be of any length but must be in print and have a post-2006 publication date), vitae of the author(s), and a statement detailing the strength of the candidate article as an outstanding contribution to General Psychology. Nomination letters and supporting materials should be sent electronically to Nancy Felipe Russo, PhD, Department of Psychology, Box 871104, Arizona State University, Tempe, AZ 85287-1104 (Nancy.Russo@asu.edu).

The 2012 Arthur W. Staats Lecture for Unifying Psychology is to be awarded in 2011 and given at APA's 2012 annual convention. Nominations materials should include the candidate's vitae along with a detailed statement indicating why the nominee is a worthy candidate for the award including evidence that the nominee would give a good lecture. They should be sent electronically to Donald Dewsbury, PhD, Department of Psychology, University of Florida, Gainesville, FL 32611 (dewsbury@ufl.edu).

The Anne Anastasi General Psychology Graduate Student Award is in its second year and some changes are being introduced. Candidates for the Anne Anastasi General Psychology Graduate Student Award should indicate on a cover letter whether they have (a) two years or less of study beyond the baccalaureate or (b) more than two years beyond the baccalaureate. State whether they completed the masters' degree and in what year. Include name, email address, institution, mentor name and email, and focus of research and title. Applicants should also send as an attachment (a) research statement on your past/present/future work (2-3 pages, with limited number of important citations); (b) Curriculum Vitae; and (c) a supporting letter from one mentor (attached or sent separately).

These materials should be sent electronically to the 2011 Chair of the committee, Harold Takooshian, PhD, Psychology-916, Fordham University, New York NY 10023, takoosh@aol.com.

Each of two recipients of this award will receive $300 and a certificate in 2011. The winner will be decided based on the student's vitae and research plan, plus a supporting letter from the student's advisor. Requests for further information about Division One Awards may be directed to MaryLou Cheal, PhD, Awards Coordinator, Society for General Psychology, 127 E. Loma Vista Drive, Tempe, AZ 85282 (cheal@asu.edu).

The Institute for Human Rights and Humanitarian Studies at Webster University

Call for Papers: Righting Wrongs: A Journal of Human Rights

The Institute for Human Rights and Humanitarian Studies at Webster University is pleased to introduce a new undergraduate journal focused on the study of international human rights. *Righting Wrongs: A Journal of Human Rights* is a peer-reviewed academic journal that provides space for students to explore human rights issues, challenge current actions and frameworks, and engage in problem-solving aimed at tackling some of the world's most pressing issues.

The inaugural issue of *Righting Wrongs* will be published online in May 2011. The blind peer-review process will be conducted by student editors and reviewers at Webster University, under the supervision of faculty advisors. Submissions will be accepted from undergraduate students at universities around the world. Note that all work must be from students who are either currently enrolled in an accredited undergraduate institution, or recent graduates who completed their undergraduate degrees within the past six months. If an author is a recent graduate, their submission should be a product of their undergraduate study, such as a final research paper.

The 2011 edition of *Righting Wrongs* will center on the theme "Women's Rights as Human Rights" in coordination with Webster's 2010/2011 Year of International Human Rights. Students whose work focuses on women's rights issues—including access to education for girls, physical security concerns such as human trafficking and rape, and economic equality—are encouraged to submit their papers for consideration. However, please note that papers outside of this theme will also be considered, provided that they relate to international human rights.

To submit a paper for possible publication in *Righting Wrongs*, please e-mail your submission as a Word document attachment to humanrights@webster.edu. Submissions should include a full paper, bibliography, a 100-word abstract, and a brief author(s) biography. Also, papers should be formatted according to American Psychological Association (APA) style guidelines.

The deadline for submissions is January 15, 2011. Authors should receive a decision no later than April 15, 2011. For more information, please contact the Institute for Human Rights and Humanitarian Studies at humanrights@webster.edu or e-mail Associate Director Lindsey Kingston at lkingston54@webster.edu.

JUDY KURIANSKY has been invited to join the Clinton Global Initiative's Haiti Action Network, to share about her work in Haiti with fellow United Nations NGO Representative and Haiti national Father Wismick Jean Charles. Her article about her recovery efforts in Haiti, "Haiti Pre and Post Earthquake: Tracing Professional and Personal Commitment Past, Present and Future" was published in the Spring 2010 issue of the *International Psychology Bulletin* (http://www.internationalpsychology.net/newsletter).

She was also honored with the "Humanitarian Award: Planting Seeds of Peace," given by Voices of African Mothers on September 23, 2010, at a gala fundraiser in New York for the Ghana-based organization accredited at the United Nations. The plaque was inscribed with the words, "Through the years you have shown how to rise above difficulty, always finding a path to success. Your courage and vision inspire others. Thank you for going above and beyond to benefit the well-bring of others."

Judy Kuriansky also received the "Award for Outstanding Professional Contribution" presented by the International Association for Applied Psychology at the International Congress of Applied Psychology in July, 2010, where she made four presentations including a plenary about "Solving Global Health Problems through Applied Psychology: Models and Methods."

In China, she was given another award, the "International Prize of Monica Humanitarianism" from the International Association of Chinese Medical Specialists and Psychologists (IACMSP) at a conference in Xinhai, China in July, 2010, where she presented a speech about psychological first aide at the "Third International Forum for Post-disaster Psycho and Mental Health Aid," and subsequently traveled to the Yushu earthquake zone to train teachers about how to help students post-trauma.

Judy also participated in seminars about "Current Personal Perspectives on Peace and Report on Disarmament Activities" in Hiroshima and Nagasaki Japan in June, for memorials on the anniversary of the bombing of those cities in 1945, where her band also played their peace anthems. Her "Stand Up for Peace Project" band also played four concerts during the memorials in New York for the anniversary of the September 11 terrorist attacks on the World Trade Towers. A chapter about her life's work was included in a new book, *Women of True Grit*, about women pioneers in their field.

DIVISION 48 DIRECTORY

Society for the Study of Peace, Conflict and Violence: Peace Psychology Division of the American Psychological Association

as of November, 2010

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If you know any of our new members, please reach out and extend a personal welcome to them.

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