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Published by Division 48 of the American Psychological Association

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Photo by James Wheeler

In this Issue

PAC Editor Spotlight

Hear from recently appointed editor of *Peace and Conflict*, Dr. Laura K. Taylor, and her interests and initiatives for Division 48's flagship journal on pages 4-5.

Student | Early Career News

Students and early career folks are the future of Division 48. On pages 5-9 we feature these energetic & amazing members!

Special Interview

Listen in on our conversation with Dr. Joseph E. Trimble (starting on page 12) as we speak about his life and insights from a 50-year career as a social psychologist.

Book Review

We review *Multilevel Reconciliation and Peacebuilding (2021)*, which tackles healing, forgiveness, and dialogue through a holistic approach. (See page 22).

Small Grant Report

On page 10, learn about the progress Small Grant Awardees Drs. Ryan Blucker and Dina Karvounides have made on family conflict transformation in the Dominican Republic.

Good News for Animals

Our friends from the Justice for Animals Working Group tell us about recent developments that improve animal welfare around the world on page 24.

Guest Op-Ed: Alice LoCicero

Is It Time to Dismantle APA?



In lieu of this month's editorial comments, we're featuring this op-ed by former Div. 48 president Alice LoCicero. Alice's knack for being on the pulse of timely issues deserves our attention. —Dr. Robin Lynn Treptow, Editor-in-Chief

by Alice LoCicero

So-called “dissident” psychologists have been trying for over a decade to get APA to act in an ethical, transparent, and humanitarian fashion, to reject and apologize for its past enabling of torture, and to see to it that it does not regress.

It appears to me that, despite a few glimmers of hope, these efforts overall have failed. In

aspire of APA's high-minded mission “to benefit society and improve peoples' lives,” APA has shown itself to be a loyal ally, not of humanitarian causes, but of the military-industrial complex. Division 48 has stood as the loyal opposition to APA's subservience to the military for about 30 years, also with an astonishingly small amount of success.

Many papers, articles, and blogs have shown how the history of APA is one of interdependence with the military. Recently this interdependence was highlighted in the citation accompanying a presidential award, where the awardee was honored “first

as a service member and second as a clinical psychologist.”

If APA insists on being inextricably tied to the military, it is time for a new, humanitarian association for psychology. Reforming APA is no longer a viable option.



Alice LoCicero, PhD

Board Certified Clinical Psychologist
Clinical Faculty, The Wright Institute
President, Alameda County Psychological Association 2018
Recipient, Psychologists for Social Responsibility Anthony J. Marsella Award for Peace and Social Justice

Nahid Nasrat's Presidential Initiative



Photo provided by Dr. Nahid Nasrat

Dear members of Division 48, colleagues, and peacebuilders,

I hope this finds you in great health and peace with your families and loved ones.

Before I took office as the President of Division 48 on January 1st, 2021, I reflected long on which area of peacebuilding I wanted to focus on and announce as my presidential initiative. Given the challenges that our global home has been going through in the past several decades, more specifically in the recent years, it was almost impossible for me to choose an initiative that would address the dehumanization and othering of people of color and disenfranchised individuals, as well as the deteriorating economic and climate emergency. I realize that most of the conflicts here in the United States (US) and globally have their roots in many centuries of past and present colonization, racism, white supremacy, militarism, and capitalism. The most recent horrific example of white supremacy and militarism was the insurrection on Capitol Hill on January 6, 2021, when domestic terrorists attacked the nation's Capital.

The year 2020 was an especially challenging year on many fronts, in regard to the ongoing threat of COVID-19, systemic racism, and social and political divisions. The epidemic has taken too many precious lives around the world and unveiled many painful realities, including the fact that there is a deep health inequity and disparity in the US. Disenfranchised and

minority communities, including Black, Latino, and Indigenous communities, have been hit disproportionately. This is due to systemic and structural racism that has lasted for many centuries.

The killing of George Floyd and Breonna Taylor in 2020 (and many other unarmed Black individuals over the centuries) was evidence of the painful yet dark reality that systemic racism is very much alive in the US. Police brutality has been an ongoing problematic issue. Despite condemnation, standing in solidarity, and peaceful demonstrations, these senseless killings of innocent people continue. More recently, the Asian-American community has been targeted and murdered by racists and white supremacists. Such hatred and fear have a long and terrible history of anti-Asian and Pacific Islander violence in this country that is unknown to most Americans.

The last four years have contributed to the national and political divisions which are major conflicts that the nation is faced with. Our communities have suffered from tremendous othering, dehumanization, and drastic divisions as a result of exclusive politics. Many communities, including racial, ethnic, and sexual minorities as well as immigrants and refugees, have been faced with alienating narratives of not being “good enough” to belong to this country.

In addition, worsening economic conditions and disparities have resulted in increasing poverty and social injustices while the one percent continue to benefit from the accumulation of wealth and power. Moreover, volatile environmental conditions and climate change are among many other conflicts that continued to be present throughout 2020.

Despite the challenges, I saw tremendous opportunities for psychologists and agents for peacebuilding to come together and tackle these various conflicts at many different levels, including in our own personal relationships, communities, organizations, various systems, and institutions. In order to heal personally, socially, and politically and live in a more peaceful world, we must mobilize and approach each other with love, kindness, empathy, and compassion and practice forgiveness. Forgiveness is a private and ongoing discipline of mind, heart, and soul. This does not mean to avoid accountability and seeking justice. We need to be in “accompaniment” of each other, stand in solidarity, and “walk” with each other.

History has shown that without forgiveness, national healing, and reconciliation there is no long-term peace at any level, be it personal or national. As Rumi wisely said, “Listen with ears of tolerance! See through the eyes of compassion! Speak with the language of love!”

I can say from my own personal experiences as a refugee whose native country has been destroyed by wars over the past 40 years that no military interventions and invasions have brought any enduring peace due to the lack of a strategy for national healing. Trillions of dollars have been poured into promoting “peace through military intervention” without allocating a reasonable budget for national healing. Consequently, peace was never established, and conflicts continue to this day. Having reflected on these issues, I saw

a tremendous opportunity for psychologists and peacebuilders to call for national healing. Therefore, I called the “Peace Psychology National Healing Initiative” as my presidential initiative. It has been my hope that those interested in this initiative would come forward to join the efforts. Bridging the divide in our communities and our nation is not only a necessity but also a condition for long lasting peace. These can be achieved at multiple levels, including cultivating dialogues, starting and joining grassroot initiatives, advocacy, and utilizing the healing power of sharing stories. As peacebuilders, we must start the healing process by listening to the stories and the pain of the “other,” which will enable us to start building empathy and understanding, and humanizing them. A decolonized approach of practicing psychology is a necessity. This means practicing in an inclusive and collective manner, honoring differences, valuing diversity and inclusion, learning transnational healing practices, and acknowledging the value of other ways of building peaceful communities and relationships.

After I extended an invitation to Division 48 members on January 20th, 2021, I have received many responses from individuals who showed an interest and came forward to join the initiative and set forth strategies and goals to work toward individual, community, and national healing. The group has had two meetings so far, one in February and another in March. A third meeting is scheduled to happen in mid-April.

For many communities of color and racial minorities, the process of healing may involve radical healing that acknowledges the pain of oppression while embracing hope for justice and psycho-political freedom. Among other components of radical healing, social action is a critical component and demands a multi-systemic, ecological approach beyond the individual level. Based on my

understanding of radical healing, I noted that the purpose of the Peace Psychology National Healing Committee needs to be one to create a community of scholars, peace practitioners, social advocates, and community healers who will work collectively at multiple levels. The main objectives of the National Healing Committee are to:

- Identify culturally sensitive ways of creating spaces and methods that welcome and support healing wounds of mind, body, and spirit from trauma both individually and collectively.
- Increase efforts to build relationships across historical divisions to achieve effective change and increased unity nationally and internationally.
- Build local partnerships with other organizations and diverse communities in support for healing.
- Take action to address beliefs, behaviors, and structures responsible for ongoing harm.
- Work on developing policies that are empirically grounded to promote healing across political entities.

I would like to invite anyone who is interested to join the Peace Psychology National Healing Committee by emailing me at mnasrat@thechicagoschool.edu, or Nasrat.nahid@gmail.com.

With gratitude and in radical solidarity,

Nahid Nasrat, PsyD

President

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

D48 at the APA Annual Convention 2021

By Grant J. Rich, PhD, Walden University, Alaska

The APA Convention is scheduled for August 12 to 14, 2021. It is currently expected to be 100% virtual, though APA may announce an in-person component in San Diego as well, depending upon conditions.

D48 will offer a rich, worthwhile convention program this year. Among many noteworthy items are a Presidential Address by D48 President Nahid Nasrat entitled “Decolonized approaches to peace psychology.” In addition, D48 will feature three symposia focused upon the January 6th US Capitol Incursion; the first poses the question, “Is violence a part of human nature?”, the second examines how political violence violates human rights, and the third focuses upon understanding right wing extremism.

Other D48 symposia include one entitled “Peace and justice for animals,” another entitled “Meaning making, peace and forgiveness,” and one devoted to “Unpacking the concept of peace: perspectives from around the globe.” Two additional symposia intersect with issues relating to the COVID-19 pandemic, with one titled “The psychological wellbeing of peacebuilders during COVID-19” and the other titled “Peace psychology amid COVID-19: Social justice networking via social media, email, and newsletters.” Finally, D48 is pleased to offer one poster session, which is full of timely, relevant, and significant research from our members, students, and other peace-related psychologists.

To conclude, I would like to offer my gratitude for all those who submitted, and to all those who served as volunteer proposal reviewers. Enjoy the APA Convention and our D48 program!

APA 2021



Photo provided by Dr. Laura K. Taylor

PAC Editor Spotlight Interview with Dr. Laura K. Taylor

by Noah Shaw

We interviewed Dr. Laura K. Taylor, the recently appointed Editor for Division 48's *Peace and Conflict: Journal of Peace Psychology*. Dr. Taylor currently works as an Assistant Professor in the School of Psychology at University College Dublin (UCD), with an affiliation in psychology (Reader) at Queen's University, Belfast. We enjoyed speaking with Dr. Taylor and learning more about her background, interests, and initiatives as they relate to her role as Editor.

Peace Psychologist (PP): Can you tell us a little about your background and relevant work experiences pertaining to peace psychology?

Laura Taylor (LT): I have been working back-and-forth within the fields of psychology and peace studies for some time now, and this culminated in my decision to earn a dual PhD in Psychology and Peace Studies from the University of Notre Dame. Before this, as an undergraduate student I majored in psychology and then worked in community mental health in Guatemala post-graduation.

Later, I went back to school for my MA in Peace and Justice at the University of San Diego, and then worked in Nepal before starting my PhD program. The combination of going back and forth between psychology and peace studies and getting to unite them with my PhD has really been what has set me on this path. My first job post-PhD was in peace studies, and then after that I went to work in a psychology department. It has been both peace and psychology for 20 years!

PP: What drew you to peace psychology?

LT: While I was an undergraduate student at Haverford College, we had political science classes that were related to peace psychology with a professor that would take students to Guatemala and Cuba. I went on these trips and I realized that I could work abroad and make a contribution to society. After graduating, my first job after college was at the Guatemala Human Rights Commission with their program

Puentes de Paz ("Bridges of Peace") which focused on indigenous women's mental health. My job included advocacy, fundraising, and supporting our in-country staff with mental health accompaniment. In this position, I learned two things: First, I had a difficult time carrying the trauma in a way that was productive for the communities around me, which led me to realize this wouldn't be my long-term vocation. Second, I came to understand that what these women were experiencing was unique to them, but their experience was not singular. I was very inspired early on by the Jesuit priest Ignacio Martín-Baró who wrote from a psychological standpoint about how people work in the structures of violence. Martín-Baró's work and my experiences in Guatemala made me realize that even though I could help people individually, bigger systemic problems of injustice existed. It became more interesting to me to figure out how I could chip away at the structures and systems that were contributing to injustice, which is why I went back to school to receive my MA in Peace and Justice.

Overall, while working in community mental health, I realized there were existing broader structures and systems that kept people in cycles of injustice. Recognizing this, I wanted to focus my work not only on the individual level, but on the meso- and macro-systems as well. This is what drew me to peace psychology.

PP: How is this reflected in your initiatives as Editor of *Peace and Conflict: Journal of Peace Psychology*?

LT: I would say part of it is recognizing

the value of practice and rigorous research. When I finished my PhD, I recognized the value of systematic inquiry. By this, I mean the importance of making sure that peace work does not have unintended negative consequences and that it is practiced sustainably with a systemic lens, which relates back to why it is important to combine both peace studies and psychology. My own research is inspired by this and my hope is that the journal can reflect this as well.

This being considered, one initiative we have is our first special issue entitled, "Putting Science to Work for Peace," which is centered around the question: How can practitioners and scholars work together to document what people are doing for peace, improve on this practice, and demonstrate long-term impact? A second initiative is building a team of associate editors with broader geographic diversity, including the Global South. This gives us better access to perspectives globally.

PP: You have mentioned that you plan to expand the digital future of the journal. Can you tell us more about these initiatives and their progress thus far?

LT: Since I joined, we have taken some smaller steps to expand digitally and set some long-term goals over the next six years. For the shorter steps, we launched a Twitter account (@PAC_journal) with the goal of making sure our online-first articles are getting traffic. We have also been sharing articles on various topics that have come out over the past couple of decades to show the activity of journal authors and editors. For example, we are featuring some of our associate editors

who have been publishing in the journal for the past 15 years. We have also been active in APA Online-First. Anytime an article is accepted, it is published there digitally first and will eventually make it into the print journal. These are just a few of the ways we are trying to help the journal gain traction.

In the longer term, we hope to further develop open science practices, ways to expand online appendices for scales, measures, transcripts, data, and supporting documentation that authors want to share. We also recognize people might have preprints, archives, or research on Open Science Framework (OSF) and would like to incorporate that into our review process. Considering our readership is global, we want our journal to be available and accessible to those who might not be able to receive a print subscription.

PP: You have mentioned in the past that you plan to seek and cultivate submissions that emphasize an inclusive and diverse approach to peace psychology, by establishing data on submissions by authors from the global South, with non-WEIRD (Western, Educated, Industrialized, Rich, Democratic) samples, and minoritized groups. Why is this goal important to you personally and why is it important for the division to pursue?

LT: When you ask why this goal is important to me personally, I am reminded of early experiences that showed me the existing need for a diverse and inclusive approach to peace psychology. It relates to the idea of psychological accompaniment, which is all about being shoulder-to-shoulder with people who are building peace in their communities and countries. I have realized that once you do this work, it is not something that you forget or ever really walk away from, which is what makes this goal deeply personal to me.

I also have quite a strong quantitative background and I recognize both its limitations and benefits. This being said, it is important to me that the journal maintains a robust and multi-method approach, which many of our team members provide. For example, some of our team members have backgrounds in participatory action research. We have team members who are equipped to handle and seek these types of submissions, which I think is inclusive beyond any kind of demographic characteristics of the populations we sample or the people doing the research.

This goal is important for the division to pursue because it is central to our mission. While other divisions may have an emphasis on either demographic diversity or methodological diversity,

peace psychology in some ways tries to blend and balance those two. One way we have been trying to pursue inclusivity across APA divisions is by sharing relevant PAC articles via our Twitter account.

PP: Is there anything else you would like *The Peace Psychologist* readership to know?

LT: One thing we'll be doing at some point over the next year is an open call for special sections or special issues.

Currently, each of our associate editors has an idea that they want to bring to light, which we will prioritize in order to focus our content and make sure we're getting global diversity in those initial special sections and special issues. But as part of this democratization and opening it up, we will likely have an open call for 2023.

If anyone has ideas, they should feel free to email me at laura.taylor@ucd.ie. I will keep a list of these people and their ideas, and will reach out when we have the open call.

Noah Shaw is the Managing Editor of The Peace Psychologist, works as the Peace Operations Coordinator at Pollack Peacebuilding Systems, and currently attends Pepperdine University's Straus Institute for Dispute Resolution.

Student Spotlight: Dr. Nadine Knab

Volunteering and Publishing Her Way to Post-Doc:
An Interview with Peace Psychologist and Activist,
Dr. Nadine Knab

by *Kisane Prutton*

Born and raised in Germany, Nadine recalls her desire to study psychology was fueled through her history classes at high school. Every year, the history class would study the Third Reich (Nazi Germany, 1933-1945) and the Holocaust. At the early age of 16, Nadine awoke to the reality of human cruelty and human suffering.

I suddenly understood what was going on and I felt this huge urge to understand how the Holocaust was actually possible. How was it possible that people could want to and could carry out the persecution and attempted extinction of another group just because of their religious affiliation?

Nadine found books on psychology to seek answers to her questions. She also turned to her teachers for help, so that she could alert her classmates to the horrors of the Third Reich. It was



Photo provided by Dr. Nadine Knab



Photo provided by Dr. Nadine Knab

her physics teacher who helped Nadine demonstrate the Milgram experiment to her classmates, simulating the research design of the experiment to explain how social identity and authority impact action.

Nadine reflects how lucky she was to get a place on a psychology undergraduate degree programme, at Landau University given the competitive access to psychology places in German universities. Hungry to learn, Nadine quickly became a research assistant in the personality psychology department, within the field of social justice. Nadine's work on a project to explore prosocial behaviours in people through increasing the salience of injustice, resulted in Nadine's first publication, as a co-author (Maltese et al., 2013).

Having graduated with a Bachelors in Psychology and substantial research assistance experience, Nadine had the opportunity to work as an intern on a research programme in New York, before continuing at Landau University onto a masters programme. By now Nadine's interests in social psychology, and peace psychology more specifically, were growing.

"I understood that all research is political or has political ties and due to the very specified nature of the disciplines sometimes fail to understand the impact it has on social inequality on a broader perspective. For example, some branches in economic



Photo provided by Dr. Nadine Knab

psychology try to develop tools to make humans more productive and motivated – in a very capitalistic manner. And then, clinical psychology has to figure out ways to treat several “malfunctions” instead of checking if the structure within the society allows humans to grow in a healthy way.”

The inspiration for her master's thesis, and later her PhD, came from the collision of two events: (1) a discussion with a UN diplomat, in Geneva, overturned Nadine's rose-tinted view of relations between UN member states, with his quip: “You know sometimes Nadine, we just don't get to a solution because we just don't like each other” and (2) her discovery of the Ingroup Projection model' (Wenzel et al., 2007). The Ingroup Projection model suggests that conflicting groups are more likely to collaborate when they belong to a shared, superordinate group which is represented in a diverse way. The effectiveness of the shared membership is dependent upon how the superordinate group is perceived in the minds of its constituent groups.

The UN is typical of the common identity group model: there are several subgroups, they all share the common identity of the United Nations, but they do not get along due to differential views of legitimacy: those groups that see themselves as more similar to the superordinate group perceive themselves as more legitimate consumer of limited resources. Nadine used the Ingroup Projection Model to test the impact of diversity training on potential future diplomats who were learning about UN negotiations through simulation on the Model United Nations training. Nadine's study found that people who attended her diversity training intervention were more likely than the control group to perceive the UN as more diverse, and to agree to act collectively on human rights issues (Knab & Steffens, 2018).



Photo provided by Dr. Nadine Knab

Nadine continued researching superordinate group identity during her PhD program, still at Landau with her original master's supervisor. Nadine's interests in how to foster inter-group relations and how to apply that knowledge to real-world issues are at the heart of Nadine's identity as a peace psychologist.

By now it was 2017 and at this time in Germany, a real-world research opportunity presented itself to Nadine. Refugees from Syria had been welcomed by the German government but were experiencing hostile reception from some of the population. Inspired by yet another paper that Nadine came across, a new approach to intergroup relations, the Paradoxical Intervention, caught Nadine's eye. This technique is more commonly associated with clinical psychology but was adapted and applied to the area of social psychology and intergroup relations. Rather than using disconfirming information (i.e., counter-information to an argument), the Paradoxical Intervention applies consistent, more extreme information to convince people to reconsider attitudes. Nadine conducted five experiments within the refugee-German community, using the Paradoxical Intervention. Her findings supported the hypothesis that using extreme examples of messages, consistent with respondents' right-wing arguments, was sufficient to increase respondents' cognitive flexibility and openness towards the refugee population – especially in people who had strong right-wing attitudes (Knab et al., in press; Knab & Steffens, in revision).

Nadine reached out to the Israeli researchers whose paper had caught her attention—which turned into an invitation for Nadine to visit Israel in 2017 and undertake a three-month research opportunity. A further study during Nadine's PhD program developed her focus to include prosocial emotions and to extend her research to other intergroup contexts beyond refugee-host relations (Bareket et al., 2020; Knab & Steffens, in press).



Photo provided by Dr. Nadine Knab

Nadine's core values as an applied researcher and a peace psychologist have significantly shaped her goals and career path. Nadine's focus has been to work with like-minded colleagues who are passionate about theory-based research and the application of research to real-world social justice issues. Nadine has found this elixir in her first post-doctoral position since leaving her alma mater in Germany – being awarded fellowships to return to Israel, Nadine has embarked her post doc journey at the Boris Mints Institute for Strategic Policy Solutions for Global Challenges, in the Department of Public Policy at Tel Aviv University. With the combination of researching and teaching conflict and social justice issues, it seems that Nadine, whose 16-year-old-self taught her classmates about Milgram and social psychology, has come full circle and found her intellectual home. So how does Nadine envisage the next ten years?



Photo provided by Dr. Nadine Knab

"I see myself working in academia in research that has realworld implications, having a position where I am able to foster connections with NGOs and other policy think tanks. I wouldn't want to be a professor in an ivory tower, I want to get my research out there in applied practice. As Kurt Lewin once said, 'Research that produces nothing, but books will not suffice'" (1945, p. 35)

SUMMARY of Voluntary Work & Peace Activism

- Speaker and Member of the University based local branch of Amnesty International (2012-2015)
- Teamer at Network and Courage (2012-2015)
- Co-founder of the Café Asyl, - to facilitate positive contact between locals in her university town of Landau and refugees, teaching German and supporting refugees' mobility by giving out second-hand bikes (2014-2017)
- Co-founder and spokesperson of the working group "human rights" at the student unit of the Friedrich Ebert Foundation (2014-2015)
- Trainee at Ebaso e.V. (critical perspectives on global development)
- Editor and member of Social Psychology Network of Asylum and Integration – a network for science communication (2015 – now)
- Vice chair of the German Peace Psychology Association (2017 – now)



Photo provided by Dr. Nadine Knab



Photo provided by Dr. Nadine Knab

Publications

Bareket, O., Shnabel, N., Kende, A., Knab, N., & Bar-Anan, Y. (2020). Need some help, honey? Dependency-oriented helping relations between women and men in the domestic sphere. *Journal of Personality and Social Psychology*. Advance online publication. <https://psycnet.apa.org/doi/10.1037/pspi0000292>

Dupont, J., Bytzeck, E., Steffens, M.C., Knab, N., & Schneider, (in revision). Do election pledges matter? The effects of broken and kept election pledges on citizens' trust in their government.

Knab, N., & Steffens, M.C. (2018). One world in diversity: A socio-psychological intervention to foster international collective action intention. *Journal of Social and Political Psychology*, 6, 8-26. <https://doi.org/10.5964/jssp.v6i1.601>

Knab, N. & Steffens, M.C. (in revision). Why do you think Christmas will never ever be celebrated again? A paradoxical intervention's potential to reduce destructive social conflict in the asylum context.

Knab, N. & Steffens, M.C. (in press). Emotions for solidarity: The relations of moral outrage and sympathy with hierarchy-challenging and prosocial hierarchy-maintaining action intentions in support of refugees. *Peace & Conflict: Journal of Peace Psychology*. <https://doi.org/10.1037/pac0000548>

Knab, N.*, Winter, K.*, & Steffens, M.C. (in press). Flexing the extremes: Increasing cognitive flexibility with a paradoxical leading questions intervention. * shared first-authorship. *Social Cognition*.

Maltese, S., Baumert, A., Knab, N., & Schmitt, M. (2013). Learning to interpret one's own outcome as unjustified amplifies altruistic compensation: A training study. *Frontiers in Psychology*. 4:951. <https://doi.org/10.3389/fpsyg.2013.00951>

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Student & Early Career News and Highlights

Congratulations to Joniesha 'Jojo' Hickson on founding the non-profit Dear Black Prophets, Co.!

Joniesha 'Jojo' Hickson is a 3rd year Clinical PsyD student at The Chicago School of Professional Psychology. She has a clinical interest at the intersections of racial trauma psychology, creativity, and social justice. Jojo has intentionally pursued professional development that affords her platforms, tools, and resources to combat racism including working with the Association of Black Psychologists, the District of Columbia Psychological Association (DCPA), The Chicago School of Professional Psychology, and the Montgomery Bar Association, as well as other noted mental health providers.

Jojo is the student representative of the DCPA's Diversity, Social Justice, and Inclusion Student Committee where she curates programming and content for students on issues of racism and other forms of oppression. Jojo has used both her experiential and professional knowledge to found her own 501(c)3 non-profit organization called Dear Black Prophets, Co., aimed at the liberation of African descent folks across the diaspora. Dear Black Prophets, Co. includes services such as mutual aid for the most vulnerable, psychoeducation, consultation, community development, and more. She can be contacted at hickson.joniesha@gmail.com.



Photo provided by Joniesha Hickson

Connect with Dear Black Prophets, Co.:

Website: www.dearblackprophets.com

IG: <https://instagram.com/dearblackprophets?igshid=opa8gdg00l7u>

Twitter: <https://twitter.com/dearblackproph?s=21>

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

Member News:

Proposal to Create a Student Committee

Vision Statement:

We envision a Student Committee (SC) whose primary aim is to improve the student experience in APA Division 48. We believe that the SC can benefit students by: (1) providing an avenue through which they can express themselves to the Executive Committee (EC); (2) creating various events which can benefit the students; and (3) providing opportunities to engage in leadership roles by running for a position in the SC. We believe that the Division as a whole will benefit from: Increased cultural safety, equity, and inclusion resulting in; (1) increased student membership; (2) increased diversity of the student body; (3) increased participation in the division that motivates students.

Mission Statement:

The mission of the APA Division 48 Student Committee (SC) is to promote the equitable engagement and development of a diverse body of student affiliates in the activities of the Division. This involves an inclusive approach to opportunities for students to participate in and give voice to the various initiatives related to peace, nonviolent conflict resolution, reconciliation, and the causes, consequences, and prevention of war and other forms of destructive conflict. Concretely, our mission statement falls directly under the mission of the Society as a whole (adapted from Article 1, Section 2, paragraphs 2-c):

1. To encourage student involvement in psychological research, education, and training on issues concerning peace, nonviolent conflict resolution, reconciliation, and the causes, consequences, and prevention of war and other forms of destructive conflict.
2. To provide an organization that fosters communication among students and between students and mentors (i.e., researchers, teachers, and practitioners who are working on these issues).
3. To help students gain, and subsequently apply, the knowledge and the methods of psychology in the

advancement of peace, nonviolent conflict resolution, reconciliation, and the prevention of war and other forms of destructive conflict.

Purpose:

1st Year:

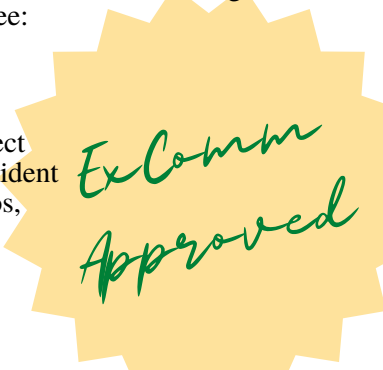
To accomplish our vision and mission statement we will survey all existing student affiliates of the Division. This will help us get a better understanding of the student membership and demographics of our Division. It will also allow us to get a sense of the needs and concerns of the students. After fielding this survey, our aim will be to recruit more students by reaching out to programs that have been noted in [the Division's website](#).

2nd year and beyond:

After completion of our initial goals (in year 1) our aim will be to fully develop the committee based on responses to the survey and feedback from the new student affiliates of the division. We conclude by reiterating that the long term goal of this initiative is to facilitate the mobilization of the student body in a way that fosters equal and equitable participation in Division activities. This will benefit the Division, by providing another avenue through which it can demonstrate its commitment to cultural safety and inclusion as well as the students by offering them a more fulfilling experience, since student affiliates are an important part of the Division (Article 2, Section 2, paragraph B).

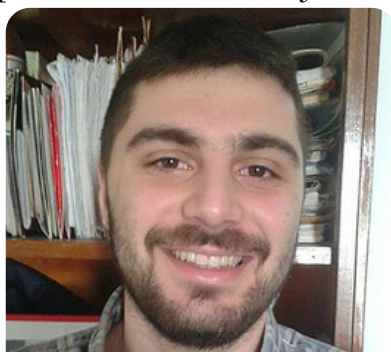
This proposal received initial support from the following members of the Executive Committee:

- Dr. Nahid Nasrat, President
- Dr. Violet Cheung, President-Elect
- Dr. Robert McKelvain, Past President
- Doctoral Candidate Monisha Ríos, Member-At-Large



It was approved by the Executive Committee on 13 April 2021.

Proposal Submitted by:



Stylianos Syropoulos

Stelios Syropoulos, is a third year PhD student in the Psychology of Peace and Violence Program at University of Massachusetts Amherst under the supervision of Dr. Bernhard Leidner. He received his BA (honors) in Psychology from Franklin & Marshall College. His research interests focus on perceived safety, intergroup conflict, peace and violence and national identification.



Jenna Walmer

Jenna Walmer is finishing two masters programs at West Chester University: Holocaust and Genocide Studies and Psychology. She will be attending Syracuse University to pursue a PhD in Social Psychology under the advisement of Leonard Newman. Her research interests relate to psychological mechanisms that contribute to mass atrocities.



Stephanie Beckman

Stephanie Elizabeth Beckman teaches at Madison College and is a 2019 recipient of the Phi Theta Kappa "Golden Apple" instructor impact award. She earned a BS in French, Education, and African Studies at University of Wisconsin and attended Université Gaston-Berger in Sénégal while researching the lived experiences of veiled women "ibadatou" on campus. After teaching at Matsudo Kokusai Koutougakkou in Japan, she pursued an MA in Education, English, and TESOL at Edgewood College. She is an International Psychology (Organizations and Systems) doctoral student at The Chicago School of Professional Psychology. Her research examines organizational inputs toward forgiveness, healing, and peacemaking.

APA Division 48 Small Grants Program Narrative Report

Family Conflict Transformation with *promotoras*: A Peace Psychology Training Project in Consuelo, Dominican Republic

Written by:

Ryan Blucker, PhD

Clinical Associate Professor

Department of Pediatrics

University of Oklahoma Health Sciences Center

Dina Karvounides, PsyD

Licensed Clinical Psychologist

Department of Neurology

Children's Hospital of Philadelphia

We proudly share a summary of a peace education project with *promotoras* in Consuelo, Dominican Republic, with the generous support of Division 48's Small Grants Program and in-kind support from Children's Hospital of Philadelphia (CHOP). Despite the impact of COVID-19 on our work with *promotoras*, we were able to achieve several important outcomes. The Background, Project Description and Outcomes clearly reflect Division 48's mission related to education and training that promote a deeper understanding of conflict and peace, with a unique focus on how that mission plays out within family, community and institutional partnerships. Similar to Division 48, our project was not only informed by psychology but also drew from allied fields such as conflict transformation and global health.

Background

Home is one of the first and most frequent settings where children and families experience conflict. It is typically where we begin to view the world and each other through a particular lens and where we learn to act or respond with peace or violence whenever we encounter conflict. This project was informed by a Conflict Transformation model of understanding, and engaging in, interpersonal conflict at the family level, with a focus on the parent-child relationship. Conflict Transformation has traditionally been situated within the arenas of international relations and armed conflict, though it is an equally valid lens for understanding and intervening at the family level, with its focus on 1) mutual understanding of root causes of persistent conflicts, 2) a long-term vision of desired outcomes, and 3) the transformation of human relationships and outside influences.

John Paul Lederach's (2003) definition of Conflict Transformation clearly demonstrates its applicability to the family:



Photo by Julia Volk

Conflict transformation is to envision and respond to the ebb and flow of social conflict as life-giving opportunities for creating constructive change processes that reduce violence, increase justice in direct interaction and social structures, and respond to real-life problems in human relationships.

The recipients of this grant previously partnered with the Global Health Program at CHOP to conduct brief surveys at a clinic in Consuelo, Dominican Republic, to better understand their concerns about family and community conflict. This visit involved individual, semi-structured interviews with 25 people, including 10 *promotoras*. The aggregate data was foundational in a 3-hour training that generated additional knowledge, including a deeper understanding of conflict factors, processes, and recommendations for initial peacebuilding at the personal, family and community levels. Participants frequently indicated that interventions must start in the family. They recognized the nature of many destructive conflicts is cyclical and propagated across generations by families, since parents often practice what is most familiar by emulating what has been modeled for them. With this in mind, we agreed with the participants that training would provide options and skills for implementation.

The *Niños Primeros en Salud* (NPS) program's *promotoras* are each assigned 35-40 households within their area to conduct monthly check-ins and routinely engage in health education and promotion in order to increase access to health care and health literacy among limited resource neighborhoods in Consuelo. They reported a high incidence of stressful family dynamics and domestic violence. Parent-child conflicts have specifically been reported and *promotoras* have noted the need for education about general child development, parenting practices, healthy family relationships, discipline, and managing parent-child conflicts, which often escalate and place children and family members at risk of harm.

Continued on Page 33

Peace and Conflict Researcher Spotlight:

Binn Cho, Alex Lin, and Velocities of Thought in International Crisis Escalation

by Joshua Uyheng

As international conflicts play out on a global stage, it can be hard to imagine how these events can involve and impact the thoughts of individual people.

Hyun-Binn Cho and Alex Lin, recent awardees of the Division 48 Small Grants Program, tackle these exact questions in their research. In their project “Thinking Fast and Slow: Crisis Escalation and Perceptions of Provocative Coercive Diplomacy,” Binn and Alex ask how individual cognitive factors shape perceptions of international provocations.

In the following interview, Binn and Alex share with *The Peace Psychologist* some insights from the research project so far. Questions and responses have been edited slightly for clarity and conciseness.

Peace Psychologist (PP): “Thinking Fast and Slow” appears to reference the well-known ideas described by Daniel Kahneman on cognitive processes. Thinking fast, also called system 1, means automatic and intuitive thinking, while thinking slow, or system 2, refers to controlled and analytical thinking. Could you tell our readers a little more about how you came to this fresh look at this concept in the context of peace and conflict?

Binn Cho (BC) and Alex Lin (AL): We became interested in Kahneman’s ideas on cognitive processes when thinking about how provocations in international crises could escalate to conflict. We wondered if people react differently to a foreign provocation depending on their individual traits as there has recently been increasing interest in individual-level heterogeneity in the study of international conflict and peace.

PP: Given the context of the pandemic, research activities around the world have had to adapt to new circumstances. How has your own research been going so far (e.g., any preliminary insights?), and have you had to make any changes under pandemic conditions?

BC and AL: We are currently fielding our surveys via online crowdsourcing platforms. In the near future, we expect to present our preliminary results at a professional conference in the field of international relations. After receiving the feedback there, we may explore whether we should visit the archives – and when, given the pandemic conditions. The intuition is to access documents of diplomatic crises during which leaders react to foreign provocations, in order to demonstrate the real-world applicability of our results.

PP: It may be a bit early to tell, but how do you hope findings from this project might speak to existing dialogues around peace, conflict, and their complications? What kind of difference do you hope this research might make?

BC and AL: The word ‘provocations’ is used very frequently in coverage of interstate relations – and it is used to informally refer to any situations where the foreign counterparts are doing something ‘we don’t really like and may fight them over.’ Our paper tries to develop a more precise understanding of the conditions under which provocations might lead to diplomatic tensions and interstate conflict. Our questions include: How do provocations work? Are all provocative actions perceived in the same way? What about the likelihood of escalation?



Hyun-Binn Cho is an Assistant Professor of Political Science and International Studies at The College of New Jersey, and an Associate with the Project on Managing the Atom at the Belfer Center for Science and International Affairs, Harvard Kennedy School. Previously, he was a Postdoctoral Research Fellow at Harvard’s Belfer Center, and a Stanton Nuclear Security Postdoctoral Fellow at the Center for International Security and Cooperation at Stanford University. He received his PhD in Political Science from the University of Pennsylvania.



Alex Yu-Ting Lin is currently a Predoctoral Research Fellow with the International Security Program, Belfer Center for Science and International Affairs, Harvard University. Previously, he was a Predoctoral Fellow at the Institute for Security and Conflict Studies, George Washington University. He will be obtaining his PhD in Political Science and International Relations from the University of Southern California in summer 2021. Thereafter, he will be a Senior Research Fellow and the Assistant Director at the Notre Dame International Security Center.

Thus, our research has clear policy implications because a lot of the most unstable security flashpoints around the world right now – nuclear North Korea, the South China Sea disputes, tensions with Iran – are all places where the word ‘provocations’ is thrown around quite often. By being more specific about how provocations actually work and the conditions under which they lead to interstate tension, we hope to contribute towards discussions of interstate peace and conflict.

PP: The Small Grants program seeks to support timely projects that shed light on problems of peace and conflict around the world. How would you say the grant has supported your research?

BC and AL: The grant has been incredibly helpful for our project. Our research relies on conducting survey experiments, which are an increasingly popular research method in the study of international conflict and peace, and the grant allows us to conduct more waves of experiments with high quality samples.

PP: How do each of you - Binn and Alex - see this research in the context of your broader trajectories as scholars of peace and conflict? Do you have any wider vision of how this research might feed into future work?

BC: An ongoing theme in my research on peace and conflict is the study of provocation and how that affects the escalation of international crises. This project therefore speaks directly to my wider research interests and further develops my previous research on provocation and escalation. As a junior scholar, I therefore hope that this project shows how my ideas are maturing.

AL: My book project looks at how provocations from smaller states might create tension in US-China relations. This paper, and its focus on provocations and interstate conflict, is in direct conversation with my broader research agenda. Likewise, this paper also builds on my broader identity as a scholar who incorporates insights from psychology and sociology to advance conventional wisdoms in international relations, which I do both in my book project (focus on status and prestige) and in this paper (focus on system 1/ 2 cognitive thinking).

Joshua Uyheng is a doctoral student in societal computing at Carnegie Mellon University, where he studies online disinformation and political polarization through the lens of computational social science. Originally from the Philippines, he has previously worked as a policy analyst and advocate for universal healthcare. He is a student associate editor of the Peace Psychologist. Contact him with ideas for features at juyheng@cs.cmu.edu.

SIP Solidarity

Special Interview with Accomplished Psychologist, Dr. Joseph E. Trimble



Photo by Dr. Trimble

by Natalie Davis

It is with great pleasure and privilege that we showcase Dr. Joseph E. Trimble in this issue. Dr. Trimble holds a career of over 50 years as a social psychologist; he has produced countless publications and been cited over 9,000 times, been an invited speaker to many conferences and colleges, presented at symposiums across the nation and the world, received numerous awards that speak to his dedication and character, and throughout his entire career, has been an advocate and social justice activist for those underrepresented.

Dr. Trimble’s accomplishments in the field of psychology and in recognizing and advocating for underrepresented peoples are nearly too great to name. This interview showcases Dr. Trimble’s career and work, and it also gives us a glimpse into what kind of man he is:

- A dedicated family man, who spoke so kindly about Molly, his wife of 51 years, and his daughters Gen, Lee, and Casey, while additionally expressing many kind thoughts and stories about his grandfather;
- A man of great character, who saw injustices and sought to correct them;
- A man who not only taught but continually challenged himself to learn, as well;
- A man of courage and perseverance, who pressed on despite the innumerable obstacles in his way;
- A man who lived a life trying to do right, honest, and good things.

The world is fortunate to have someone like Dr. Trimble in it, and we will benefit from his work for years to come.

As Dr. Trimble shared a fascinating story with me about how “A Quest for Discovering Ethnocultural Themes in

Psychology,” published in the Handbook of Multicultural Counseling came about, I found his storytelling ability very fascinating.

Trimble (T): I grew up in that tradition, so that’s how I heard things. People told stories, and so you learn that tradition and never let go of it. So that’s how it comes about. Think about yourself and the opportunities you had to spend time with your grandparents. Often, you could just sit around and then they would start talking. And they would tell these sometimes sad stories, but most of the time, really good, uplifting stories about your mom or your dad or their lives, etc., and how riveting they are, and engaged we become.

Peace Psychologist (PP): You’ve received innumerable awards throughout your career, which greatly speaks to the impact of your work and character. These includes the Lifetime Distinguished Career Award from the American Psychological Association’s Division 45 in 1994, the Distinguished Psychologist Award of 2002 from the Washington State Psychological Association, the Peace and Social Justice Award from the American Psychological Association’s Division on Peace Psychology in 2004, and the Francis J. Bonner, MD Award from the Department of Psychiatry at the Massachusetts General Hospital in Boston, MA in 2013. (We’ve highlighted a more comprehensive review of Dr. Trimble’s awards and accomplishments at the bottom of this article and would encourage you to take a peek!). There was a lovely article written about you for receiving the American Psychological Foundation’s Gold Medal Award for Life Achievement in Psychology in Public Interest. One thing that stuck out to me from it was that you almost didn’t attend college.

T: I come from a very large family. And no one had ever gone to college. That was not the script. The script was you graduated high school, hopefully, and if you were a male you served in the military, then you got married and had children and worked and then retired and became a grandparent, and that was it. So no one, no one, ever thought about going to college, because first of all, college was for the wealthy, at least that was the mindset.

It seemed as if college was simply not possible, but that all changed when he received a letter from Waynesburg University in Pennsylvania, offering him a small athletic scholarship. His



Photo by Dr. Trimble

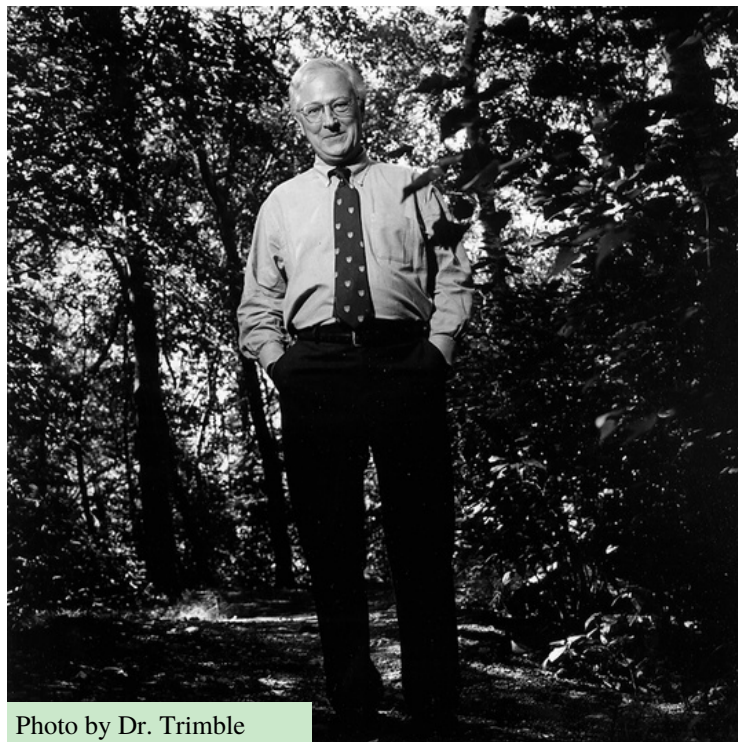


Photo by Dr. Trimble

father told him they could not afford it and that he couldn’t go, but Dr. Trimble’s intuition led him to keep the letter. One day while at his Grandfather Sage’s farm, he and his grandfather went walking—something quite unusual.

T: He said, “I understand you got a letter from some college.” I told him I did. He said, “Now I understand that your dad and mom read it and your dad said you can’t go.” I said yes and he said, “Do you still have that letter?” I said yes again and he said, “You call that man and you tell him you’re going.” And then he said, “I’ll take care of your parents, don’t worry.” That was the end of the conversation. But then he said, “Now you go, and I want you to promise me 3 things.” And I said, “Sure, whatever you want.” (Dr. Trimble still chuckles with excitement even all these years later). “1. I want you to write to me every week.” I said “Ok,” and I did. He then said, “2. When you come home for holidays, I want you to bring your books and I want to sit down and I want you to go over the books with me and tell me what you learned.” And I said that I could do that and I did. Finally, he said, “And the third thing is I want you to graduate, and I want you to do the best you can.” I was floating on cloud nine at that point...We walked back and didn’t say anything more about it.

Dr. Trimble beautifully recalled how he discovered who had provided the kind recommendation to the college that led to his athletic scholarship and acceptance.

T: What I found out was, about a month before I was about to leave, it was a Saturday morning, the doorbell rings and it’s the minister from my local Presbyterian church. Reverend Paul - a man I just adored. He was...everything - *Dr. Trimble said with a sincere tone and a face of awe* - Reverend Paul was the one who recommended me to the college. Reverend Paul graduated from there with a theology degree. And he was there not so much to tell my parents that, but that they had taken a collection at the church to help with my expenses. He was there to offer money and my dad said, “No, we can’t accept that.” And so, he didn’t. And he left,



Photo by Dr.

Trimble and my dad said, “Do you know anything about this?” I said no and that was it. We never talked about it again. Never. Ever.

PP: You know this reminds me - you mentioned how things are so interconnected. It really makes me see that in your story - in your own life and your work - how many people contributed along the way with you and helped spur that journey. In some way, I'm sure they're in your work that you've done over the years.

T: Yes. Many years ago [in South Dakota], these two holy men came up to three of us (we all had doctorates) and said, “While you're up here, we want to spend time with you and we want to have you tell us what you do. We would appreciate your knowledge as psychologists and anthropologists. At the same time, we'll share with you our knowledge.” These guys were just incredible. Dr. Trimble highlighted with a grand gesture. They were walking out of the door, and one of them stopped and turned and pointed at us, and said, “Never forget, no one, **no one**, no one, has ever done anything solely by themselves. **We. Are. All. Connected.**” I have never forgotten that. The knowledge that I have, is the knowledge that others have offered to me, or was made available to me at some point. It realized the belief of the native and indigenous people, that we are all influenced in ways we don't realize. I'm glad you brought this up. I firmly believe that.

And what does this have to do with peace? This may sound like a quantum leap, but if we knew that [we are all interconnected], really, really understood just how connected we are, not just we human beings but all life, and realize the power of that connectedness, I'm not so sure we would be so abusive.”

PP: Absolutely, I actually love where you took that. And so much in peace psychology and intergroup conflict includes perspective taking and having an open mind, and relies on people to recognize where they have their shared identity. The concept of being interconnected and that we are all similar in some way or another really ties into this.

T: So, woven in your questions is “What influenced you?” And it's that belief that we are all connected. If we really, really understood that, if we felt it, I think peace is achievable. I firmly believe that. Antonio and I in that op-ed piece for the column that we wrote for *The Peace Psychologist*, we worked on bringing out this point. A lot of my thoughts about peace are actually summarized in that article.

PP: You really helped pave a pathway.

T: Well, we did. It wasn't me. *We* did.

Dr. Trimble explained how he went on to study under a world-renowned psychologist following an introduction at a dinner for graduate students at one of his professor's homes.

PP: That must have been just amazing.

T: It was, it was. He was a very nice man. So things worked out and I moved down to the area. It was early December and my roommate said, “Hey, there's some riots going on in the city, let's go down there and see what's going on.” So we take the subway, and we go down near the area where the demonstrations were taking place and sure enough there's all these people, and all these signs, and all this shouting, and I'm just taking it all in, and I'm just like, “Oh my God, this is crazy.” I mean, I wasn't naïve in any sense, but I was watching just how committed these people were. That whole experience stayed with me and I just couldn't let go of it. Late Saturday morning I'm sitting [in the lab], and sure enough the man shows up - *the man* - in his 3-piece suit. I said, “Good morning, Professor.” I didn't hear anything. He said, “Is there something bothering you?” I said yes and he said, “Well, tell me.”



Photo by Dr. Trimble

For our interested readers, Dr. Trimble shares more details about his experience in South Dakota in [“‘The Circling Spirits Call Us Home;’ Marginal Methods, the Shaman, and Relational Approaches to Healing Research.”](#)

His article mentioned that he co-authored with Dr. Antonio Jimenez-Luque is [“Peace Leadership and Cultural Diversity: Considerations for Our Common Future.”](#) This has been republished by the International Leadership Association and has gone worldwide.

PP: In terms of peace psychology, it's a hard topic of how to get people engaged, especially if unwilling to engage. Have you found any ways to help engage others? I imagine that early on in your career you

Peace Radar:

Women for Women International

by Natalie Davis

Women for Women International is an international nonprofit organization dedicated to serving women living in countries that have been greatly impacted by conflict and violence. This organization was created in the hopes to provide women an opportunity to learn skills that might help them and their families financially, as well as inform them about their rights and how to be effective community leaders. This combination of skills and empowerment is especially important for the women served by this organization who may experience discrimination or barriers to achieving those things.

Just what is the reach of this organization? Women for Women International was founded in 1993, and originally began by supporting just 30 women (Women for Women International, 2021). Amazingly, Women for Women International now supports women in 8 countries and has helped over 500,000 women (Women for Women International, 2021). Their vision is “to create a world in which all women determine the course of their lives and reach their full potential,” evident by all they have achieved (Women for Women International, 2021).

With multiple programs, they are able to help not only women, but their entire communities. Their Stronger Women, Stronger Nations program is the primary way the organization impacts women’s lives. This program teaches the women



Photo by Omar Lopez

involved skills that can be used for financial support for them and their families, and also teaches critical life skills, such as smart money management, health and well-being, and how to advocate for themselves and their communities. They have three additional programs, as well. One program includes working with men to teach them about women’s rights and empowerment, as well as how to end cycles of violence. They also have a community advocacy program to cultivate active and effective community leaders, and a program for women who have already gone through the Stronger Women, Stronger Nations program but would like to deepen and expand their skill sets.

Women for Women International is a necessary organization and part of creating a more peaceful world. As their website notes: “1 in 3 women say they’ve experienced physical or sexual assault, 70% of all people living in poverty are women and girls, [and] only 22% of the world’s political leaders are women” (Women for Women International, 2021). What many of those women above are experiencing is the complete opposite of peace; for those of us who advocate for peace, we need to both support women and include them in peacebuilding

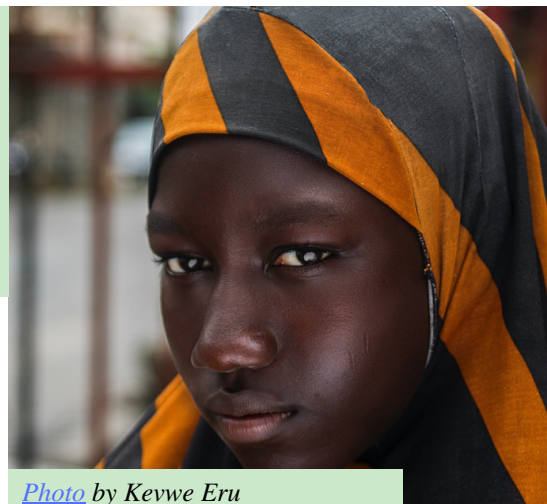


Photo by Kevwe Eru

processes. Women for Women International does just that, and is a part of changing the world as we know it.

If you’d like to support this organization, there are several ways to do so. You could simply make a one-time donation, sponsor a woman for \$35 a month, or shop at the many places listed on their site (some products help fund the organization and some products were created by the very women this organization has empowered). There are also additional opportunities to offer support through the Leadership Circle (requiring over \$1000 in donations each year) or a corporate partnership.

Women for Women International not only offers their various programs and supports thousands of women already, but has a Conflict Response Fund organized to help meet critical and emergency needs. Another very important component that is embedded in all of their work is their global policy and advocacy work, which helps create long-lasting changes that will come to affect future generations. I hope you might consider supporting this organization, and that this may inspire you in your own work to continue advocating for and creating sustainable change.

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Global Peacemaking

Introduction to La Universitat Internacional de la Pau (UNIPAU; The International Peace University)

by *Stephanie Miodus, MA, MEd*

Based in Sant Cugat del Vallès in Barcelona, Spain, La Universitat Internacional de la Pau (UNIPAU) is a center of teaching and learning dedicated to peace and its practice. UNIPAU, which translated means International Peace University, was founded in 1984. The organization was conceived by the peace activists Frederic Roda Pérez, founder of the Victor Seix Institute of Polemology, and Adolfo Pérez Esquivel, winner of the 1980 Nobel Peace Prize. UNIPAU's mission and focus is to foster a community of debate and exchange of perspectives and experiences related to conflict and peacebuilding, while providing opportunities for training and reflection.

Involvement in the organization is divided into four possible branches. The first branch is a working group charged with developing and initiating ideas for projects and initiatives. The second branch is a technical team which formulates the initiatives into their final forms. The third branch is the Board of Trustees which ensures that projects align with the organization's mission and values. The fourth branch, which is the latest, is a group of long-term volunteers, which allows for a greater number of individuals to support the organization and its mission.

The following are major projects and initiatives of UNIPAU:

Summer Course. The Summer Course was the initial project of UNIPAU and is held annually over a few days in July. During this event, the focus is on a single topic in the area of conflict and peacebuilding. Topics from previous years include "Peace Processes" or "Democracy as a guarantee of human dignity." The topic of the year is addressed through conference presentations, roundtable discussions, and debates that feature academics, researchers, teachers, and activists.

Educational Projects. A variety of educational projects are offered by UNIPAU in collaboration with school-aged youth. Examples include a peace education project for high school youth and workshops on the School Day of Nonviolence and Peace, where young people experience peacebuilding activities in class through artistic initiatives.

Themed Nights. Themed Nights are offered



Photo by Kaspars Upmanis

monthly by UNIPAU and are open to the public. This initiative aims to provide a space to critically debate social and political issues. Debate and reflection are focused on a central topic based on the content and discussion of a specific book and typically is led by the author of the book.

Winter Seminar. The Winter Seminar is held annually, during a weekend in February. Through these seminars, peace is envisioned through a multidisciplinary lens. The aim of incorporating varying perspectives and disciplines in these discussions of peace is to demonstrate that achieving peace and a fairer society necessitates inclusion of various voices and in fact, society as a whole. Topics explored during this seminar include the media, town planning, and the economy.

Day for Nonviolence. The Day for Nonviolence is celebrated by the organization on January 30th each year to commemorate Mahatma Gandhi's assassination. On this day, a small performance is given in the town square. This performance portrays narratives around personal and collective nonviolence.

John XXIII Memorial for Peace. UNIPAU grants the Memorial Joan XXIII per la Pau (John XXIII Memorial for Peace) prize in conjunction with Víctor Seix Institute of Polemology. The award was first granted in 1967, making it the oldest peace prize in Catalonia. The prize is awarded to a person who is currently living who exemplifies a commitment to peacebuilding and human development.

More information about the organization can be found here:
<https://www.unipau.org/>

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

Peace the World 'Round

Ball State University Center for Peace and Conflict Studies

By *Aashna Banerjee, Brandon Miller, Lawrence H. Gerstein*
Ball State University

We can all remember what one year ago looked like - COVID-19 was declared an international pandemic; those of us who could work from home began to do so, and an atmosphere of fear, confusion, and uncertainty began to set in. In response to this social and emotional toll on our communities the Ball State University Center for Peace and Conflict Studies (Peace Center) began compiling stories of kindness and altruism from across the world and publishing them weekly. As a member of the Peace Center, I recall our first email being sent out on the listserv in the second week of April 2020. What began as an effort to spread glimmers of peace, light, and positivity during a time of overwhelming unease, took on an entire life of its own. Our stories initially represented events of the past year, including COVID-19 and Black Lives Matter, but they gradually broadened to include any act of compassion or service to others. Once we started sharing stories, we were pleasantly surprised at the number of stories that were shared with us in return! In our efforts to spotlight beacons of hope in our global community, we are now constantly reminded that acts of kindness, compassion, and humanity are omnipresent.

If you have been struggling to find uplifting news, look no further. Some of our stories are presented below. You can click [here](#) to access all the stories that have been published so far. If you have any stories of positive acts that people, organizations, or any entity are taking in the midst of our pandemics, and you would like to share them, please email them to Brandon Miller at peacecenter@bsu.edu. Additionally, you can follow the Peace Center on social media (Facebook, Instagram, Twitter) at [bsu4peace](#).



Photo by Lisa

Café Owner Gives AUD 10,000 Cash Away to Unemployed Strangers

Café owner Pete Darnos has been forced to close his restaurant in Melbourne, Australia amidst the COVID-19 outbreaks, but he felt inspired to share financial resources with his community last week after being disheartened by the news. After seeing the news, Darnos went to the bank and withdrew \$10,000 Australian dollars (AUD) in cash and handed out \$100 bills to people standing in line for the social security offices. The 62-year-old has been nicknamed “Generous Pete” for his acts of kindness. Although he initially wanted to keep his identity anonymous, Darnos now hopes that news of his good deed will spread and inspire other people to show compassion to their neighbors, too, in this difficult time for everyone.

Published on April 1, 2020.

Irish Citizens Support COVID Relief Efforts for Native American Tribes

In 1847, when Ireland was experiencing years of starvation due to a potato blight, the North American Choctaw tribe pooled their resources and raised \$170 (almost \$5,000 in today’s currency) to send to the Emerald Isle through a relief fund. Today, the Navajo and Hopi tribes have been hit hard by the COVID-19 pandemic. Their high rate of infection is thought to be due to a lack of running water in one-third of all homes and shortage of groceries. To finance a plan to provide bottled water and other supplies directly to the reservation, a GoFundMe campaign was set up by Navajo and Hopi families. Now, almost \$3.15 million has been raised so far, with most donations flowing in from Irish citizens expressing gratitude for the help they received so many decades ago.

Published on May 9, 2020.

Teenagers in Philadelphia Unite Protestors Using Basketball

In Philadelphia, teenagers Stephania Ergemlidze and Khalil Gardner dragged a basketball hoop around town as a way to unite protesters and police and provide a break from the tension. Ergemlidze and a group of friends took the basketball hoop out onto the streets of Philadelphia and invited passers-by to join them for a few shots to release the tension following the protests in response to the death of George Floyd in police custody on May 25. “I’ve always used basketball to try to bring people together!” a sign they carried with the hoop read. “Today is a day I feel we need that most!”

Published on June 3, 2020.

Pakistani Truck Artist Paints George Floyd Mural on his Home

The news of George Floyd’s brutal killing by police in the United States reached Pakistan’s southern Sindh province where a truck artist has painted a large mural of the slain African American on a wall of his home. The 40-year-old artist, Haider Ali, depicted Floyd surrounded by a colorful heart-shaped garland of flowers, with slogans such as #Black Lives Matter on one side and #justice and #equality on the other. “This is a message of peace and love to all,” Ali told The Associated Press on Friday, as he put the finishing touches on the mural. “It’s not from an individual, this message of love is from all of Pakistan.” The mural stands out as a burst of color on Ali’s porch wall in the southern port city of Karachi. On one side of the portrait, Ali painted candles burning in memory of Floyd and in the upper right-hand corner, an American and Pakistani flag next to one another.

Published on June 21, 2020.

Since Leaving the KKK, this Veteran now Spends his Time Volunteering for Anti-Hate Mission

Army veteran Christopher Buckley used to be a national security leader for the Ku Klux Klan—but now he is using his time to spread compassion and racial understanding. Buckley says that he first developed racist attitudes because of his rough childhood in Cleveland, Ohio. After joining the Army and serving overseas in Afghanistan and Iraq for 13 years, he began hating Muslims as well. Upon returning home to Walker County, Georgia, he became an honored official in the Georgia White Knights chapter of the KKK. Thankfully, after he befriended a man named Arno Michaels in 2016, his passion for white nationalism came to an end. Arno Michaels was a former member of one of the largest racist skinhead organizations in America. He managed to unlearn his hateful tendencies, and now volunteers for Parents 4 Peace—a nonprofit dedicated to protecting youngsters from racist ideologies and helping white nationalists to let go of their dangerous stereotypes. Thanks to his friendship with Michaels, Buckley left the KKK and began exposing himself to Black, Muslim, and refugee communities. Their compassion towards Buckley spurred him to become a volunteer with Parents 4 Peace—and he now spends his time helping youth and adults find the exact same transformation that he found in empathy and kindness. Buckley’s work has become even more relevant in light of the racism pandemic that is currently facing the country. *Published on July 12, 2020.*

Free Internet Coming for 35,000 Low-Income Philly Families in Public-Private Partnership as Classrooms Stay Closed

Philadelphia wants to ensure that all its K-12 students have internet access, so they have what they need to learn remotely during the pandemic, especially as the city’s schools will remain closed to in-person classes this fall. Since the coronavirus forced the school closures this spring, the city has been working with foundations and partners to mobilize funding that will provide broadband internet access for 35,000 kids—and this week they’ve unveiled a program that will make it happen. PHLConnectED will connect eligible student households with two years of high-speed internet, without any out-of-pocket expenses or installation fees.

Using Comcast’s Internet Essentials program, or a high-speed mobile hotspot for families who are housing-insecure, the program will also ensure K-12 public school students have the devices they need (such as a laptop or tablet)—and also tech support to keep it all running smoothly.

The Philadelphia School District recently distributed over 128,000 devices to students who lack them at home. The School District and Charter Schools will continue to work with schools and families to make sure they have the resources they need to succeed. PHLConnectED is the first stage of the city’s larger “digital equity” initiative to support digital literacy and access for all Philadelphia residents. The bulk of the funding is being provided by private foundations, including \$7 million from the Comcast NBCUniversal Foundation, \$1 million each from the William Penn Foundation and Philadelphia School Partnership, and others. The city will also use \$2 million in local CARES Act funding, without dipping into its general fund, according to the Philadelphia Inquirer. *Published on August 16, 2020.*

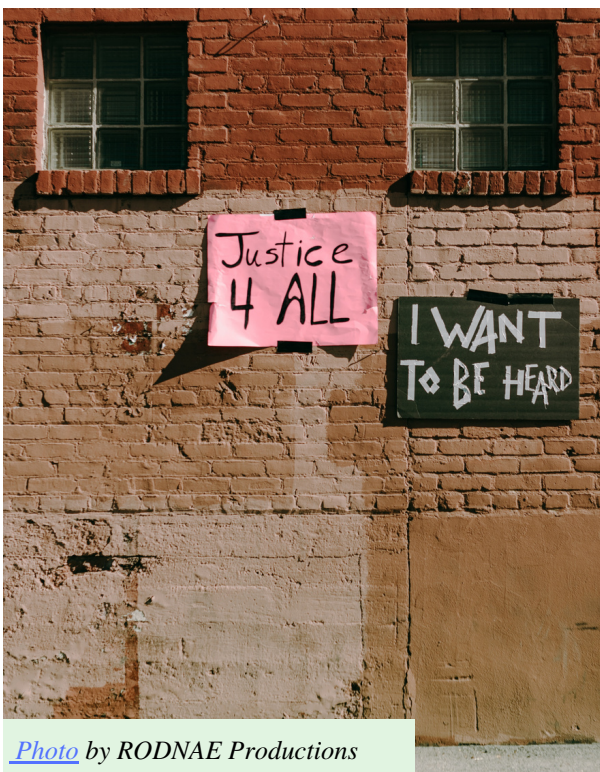


Photo by RODNAE Productions

High School Students Demand Schools Include More Black Authors, Teach More Black History

Across the country, high school students are demanding that school include a broader focus on Black history and include more diverse authors in their social studies, English, and history courses. As protests over George Floyd’s killing and other instances of systemic racism swept the nation, Hussein Amuri, 17, began to reflect on the fact that most of the authors he read in his English class are White. Ikenna Ugbaja, 17, recalled that a fixture of his private, all-boys school campus is a large bell that was once used to summon enslaved people on a plantation. Vanessa Amoah, 18, thought about the way her school teaches Black history as if it were “a different thing” than American history as a whole. Although they did not know each other and were separated by thousands of miles, the three launched campaigns to demand that their schools teach more Black history. And they are not alone. A California-based initiative, #DiversifyOurNarrative, that offers practical support to students pushing for more inclusive curricula by creating email templates and providing suggestions for inclusive and anti-racist texts has signed up more than 3500 students in 250 school districts since it was founded in June. Facing History, a non-profit group with the mission of promoting the examination of systemic racism within schools, had nearly 10,000 participants over the summer in its series of online courses, workshops, and “equity summit.” Its director believes the popularity is due in part to student and teacher advocacy. Amuri and Ugbaja, for their part, have already managed to effect some change. Amuri’s school board has agreed to adopt measures “quickly to become an anti-racist school district” and the head of Ugbaja’s school requested a personal meeting with Ugbaja wherein he promised to renovate the school’s curriculum and hire more diverse staff. The bell is on its way out, too: the board voted unanimously to remove it because of its ties to slavery. *Published on September 30, 2020.*

Art & Poetry for Peace:

‘Art for Peace not War’ *by James Groleau*

by Kisane Prutton

“Since the onset of war in Iraq it was not difficult to imagine the loss and the suffering of the Iraqi community and the range of emotion that must prevail there, much of which is obscured to us by geographical and cultural distance. The wrappings in this context become bandages, hiding from us the physical and psychological impact of war” James Groleau, February 2021.

These three portraits are examples of the beautiful and haunting work of artist James Groleau, produced in the medium known as mezzotint, an engraving technique developed in the seventeenth century. The portraits are from James’s series *Absence of Passion* inspired by Iraq, ‘a world of hidden faces, veiled faces and trauma.’ James is the recipient of a number of awards and fellowships, including a MacDowell Colony Fellowship in 2001. His mezzotints are included in the collections of the Fine Arts Museum of San Francisco, the Portland Museum of Art, the Cleveland Museum of Art, the Oakland Museum of California, and Belgium’s National Museum of Fine Art. For further information and artwork visit <https://www.jamesgroleau.com/>



Kirkuk by James Groleau



Karbala by James Groleau



Najaf by James Groleau

Featured University:

**Restorative Justice as a Path to Peace in The Criminal Justice System and Among Women Veterans:
Two PhD Students Study the Process and Outcomes of Restorative Justice Practices in Two Settings**

by Margaret Kulujiian & Rosanna Cordero
Community Psychology PhD students at National Louis University

National Louis University’s Community Psychology Doctoral Program offers a robust variety of coursework surrounding the ideologies of peace psychology. The coursework involves contemporary social justice issues, concerns and resolution strategies in communities around the world. The Community Psychology PhD program equips professionals with research and grant writing skills while they continue to develop their career. Students and faculty strive to partner with community members to address community challenges by holistically creating models of assessment needs, prevention, and intervention plans. A key advantage of this program is the collaboration with faculty, who guide researchers through the process and share their experiences as active community psychologists. Effective guidance is crucial in the PhD process because it supports student growth and helps future community psychologists build momentum in their own action research and advocacy efforts. Included below are two examples of students engaging in the study of restorative justice practices within communities.

Restorative Justice in the Context of Community Peace

By Margaret Kulujiian

Are there more effective interventions for young offenders than traditional sanctions that have led to mass incarceration? Can restorative justice be applied effectively as part of the solution to reduce incarceration and increase public safety? Does giving a second chance to the wrongdoer and providing resources to communities prevent crime and increase peace? These are the big questions we are trying to answer.

Restorative justice is not new. The concept of restoring community trust, repairing harm, and keeping community members accountable for their actions has its roots in indigenous tradition. It is not a fixed “method” but a set of meaningful practices like peace circles, sharing stories, empathic conversation, and forms of listening that are designed to facilitate new beginnings, hope, healing, forgiveness and understanding of self and others.

In 2017, Chief Judge of the Circuit Court of Cook County, Timothy Evans, started the Restorative Justice Community Court (RJCC) initiative in Chicago’s neighborhoods. The program is focused on bringing together victims, offenders and community members for dialogue. The goal is to bring back peace and



Photo by Chait Goli

justice, allow victims and offenders to speak and be heard, repair the harm caused by community disruption, and challenge assumptions around perceptions of a division between “good” and “bad” people in the community.

Restorative justice is about transformation for everyone involved: the wrongdoer, the victim/survivor, and the community.

I am interested in further understanding how accepting accountability jumpstarts the process of change. Therefore, I am academically motivated to investigate the process of transforming young individuals through restorative justice practices. Research on the implementation of restorative justice to the court settings is still in its infancy.

I am currently the Restorative Justice Community Court Coordinator for the Circuit Court of Cook County. Working for the court allows me to observe the impact of restorative justice programs on young individuals. Sometimes, during their first time in court, RJCC program participants do not know why they should take responsibility for their behavior. Participating in peace circles with the victim and community members gives them both time and support to contemplate their behavior and decisions. A truly fascinating moment is when they realize that life can be different, and they are in charge of it.

I will measure the effectiveness of restorative justice programs in the court setting and also observe the process of personal change. The phrase “hurt people hurt people” describes certain mechanisms of wrongdoing and vicious cycles of violence but does not show how the harm can be stopped and how healing can begin. In the future, I would like to continue exploring restorative approaches for individual and community conflicts, spotlighting restorative justice, and hopefully reducing youth incarceration.

See Page 40 for Rosanna Cordero's "Circles Building Peace Among Women Veterans"

Peace Award:

Presenting the 2020 Winner of the Nigeria Youth4Peace Award: Esther Oluwatoyin Agaja



Photo by Esther Oluwatoyin Agaja

Esther Oluwatoyin Agaja is an Environmentalist, Social-Entrepreneur, and experienced Project Manager with over 6 years of experience in the education sector both in public and primary schools. She is the founder of Eco Diversified International, an organization that is working to promote Climate and Environmental literacy among the young generation. She is a graduate of Chemistry from Ibrahim Badamasi Babangida University, and holds a Postgraduate Degree in Environmental Management and Petroleum Technology.

Over the years, her continuous commitment has earned her several awards and recognition, which include TLA-SDGs 30 Under 30 award (for her Advocacy on SDG 13, Climate Action), Second Runner Up of the idea pitch contest by GLP and Award for the Outstanding Young Peace-builders in Nigeria (in recognition of her contribution to Peace-building and Sustainable Development in Nigeria).

by Audris Jimenez

An integral part of disseminating knowledge about Peacebuilding is providing interested youth with the necessary tools to develop their research ideas and projects. This is something that the [Nigeria Youth4Peace Award](#) has continuously done. The Nigeria Youth4Peace Award is awarded annually to two young Peacebuilders at the Nigeria Youth 4 Peace Forum Ceremony. This award was created in 2015 in response to the United Nations Security Council Resolution 2250, the first UN resolution on Youth, Peace, and Security. This resolution pushed the idea that youth should be included in important decision making across all levels as they are a growing population.

With the Nigeria Youth4Peace Award stepping up to the challenge set by the UN resolution, the Peace Psychologist had the pleasure of speaking with one

of the 2020 winners, Esther Oluwatoyin Agaja. The 2020 theme for the Nigeria Youth4Peace award was Young People’s Protection: An Inevitable Strategy for a Peaceful and Prosperous Society. Oluwatoyin is currently doing outstanding work in the area of sustainable development. In the interview that follows, she goes into more detail regarding her Nigeria Youth4Peace project, her current work, and future endeavors. Her responses have been edited for clarity and conciseness.

Peace Psychologist (PP): Can you give us an understanding of the work you have done or are currently doing in the area of peacebuilding, conflict prevention, and sustainable development? What is your research interest?

Esther Oluwatoyin Agaja (EOA): Currently, my focus is to solve the problem of lack of Peace-building education and Education for Sustainable Development among [the] young[er] generation. I have started just where I am, in my community raising awareness on peacebuilding education. And during the course of my work, I have realized that many people--adults, young adults, youths, and children--do not understand the risk that climate change poses to global economy and social structures. They do not have an in-depth idea of what peace-building and the sustainable development goals really mean. A lot of times when I talk to people about peace-building, I usually get a response like “there is no war in this community” [people] do not know that it is little conflicts, unending issues, that lead to war: religious argument, ethnic fight and so forth bring about war. At present, in my locality there is a problem between herders from the northern part and southern farmers where animals are destroying farm produce and farmers are protesting against it, this has led to killing of farmers by the herdsman. That community and everyone around are not at peace. Farmers are scared to go to their farms and it leads to a high cost of farm produce which can as well lead to food scarcity. Everyone is feeling the effects. This is just an example of how peace building links with the Sustainable Development Goals [SDGs]. People need to understand that without peace in a community/nation the sustainable development goals cannot be achieved.

PP: What led you to this area and how did you learn of the Youth 4 Peace award?

EOA: I grew up in the northern part of Nigeria, and there is religious war in that area. We have to abide to not go to some areas in the state – the state was divided and there are parts for different religions. That year we were usually in fear. As a young individual with passion for my environment, I began to study what could have led to this problem. [I discovered] these unresolved generational problems: a lot of children are being brainwashed and do not properly understand their religion and this problem is being passed to the young ones. There is a need for peace education. Everything should not lead to war. We don’t have to cause unrest and fear in the community to make our opinion known. If we can see everyone first as human before ethnic group, culture, religion or color then we can all live peacefully.

I learned about the Youth4Peace Award through a mentor, I have already started my peace work, and have attended workshops and conferences on peace building, conflict resolution, mediation, and how to make peace dialogue—which makes it easier to send my application with evidence of the action I am already taking.

Continued on page 41

Book Review

Multilevel Reconciliation and Peacebuilding

by Anupriya Kukreja

Multilevel Reconciliation and Peacebuilding (2021), edited by Kevin P. Clements, an Emeritus Professor at the University of Otago, New Zealand and SungYong Lee, Senior Lecturer at the National Centre for Peace and Conflict Studies at the University of Otago, New Zealand, is written by multiple authors who are experts in conflict resolution. The book looks at reconciliation in a variety of contexts (interpersonal, intergroup, community) and explores different themes under it (e.g., healing, forgiveness, dialogue, bystander-ship). It deviates from the understanding of reconciliation as a state centric, top-down process and instead takes a holistic approach that includes institutions like community, society, peacebuilders, etc. The authors do so because they believe that a state-centric approach can be limiting, restricted to only democratic countries, and not offer sufficient conditions for true reconciliation. Therefore, bottom up ways of looking at everyday peace are considered more important and form the foundation of the book. The book is divided into two parts: Part 1 is more theoretical in nature, which consists of 7 chapters on each of these themes, and Part 2 consists of case studies of specific countries, with 7 chapters as well. The book is a perfect mix of real world examples and relevant theories.

With social psychology being the empirical lens of the book, it is not surprising that there is a whole chapter dedicated to behaviour science. The psychology of ideology and its effects on reconciliation efforts (drawing on Jonathan Haidt's research) is discussed, alongside the neurological basis of fear, community, separation, and conflict. My personal favourite part of the book is how it is so spiritually and indigenously rooted, including a chapter on inter-religious dialogue where dialogue is understood as the ability to see oneself through the other and not just to look at the other. Another chapter closely looks at Asian societies where Buddhism is the religion of the majority of the population, and speculates how certain religious philosophies promote forgiveness, or a culture of peace itself. The abundant attention given to the non-western lens of reconciliation is a welcome change, for many researchers and authors talk about its importance but rarely include it in their studies or books.

With a basis in conflict theory, there are references to the works of theorists such as John Paul Lederach, Gayatri Chakravorty Spivak, Snyder, Galtung, and so forth. The authenticity that the authors bring to the book give it life energy, especially in Chapter 6 where the authors talk about their own experiences growing up in Nazi Germany and then share excerpts of their research in active bystander-ship. Reading the book is a transformative experience; if persons live vicariously while reading it, they can develop similar skills for practice in their daily lives.

The role that a peacebuilder adopts is not easy. Dialogue, facilitation and reconciliation are difficult processes that can



**MULTI-LEVEL
RECONCILIATION AND
PEACEBUILDING**
STAKEHOLDER PERSPECTIVES

Edited by
Kevin P. Clements and SungYong Lee



demand a lot of emotional and intellectual energy. In protracted conflicts especially, this is a long, drawn out process. However, when researchers and peacemakers talk about this process, their difficulties, lessons, and insights, it not only provides them with catharsis, but also helps young researchers and early career peacebuilders get a sense of where they are headed, and what they can expect in similar situations. The book is therefore an excellent guide for those who wish to enter the field of conflict transformation on-the-ground or improve their existing skills as peacebuilders.

The book can be ordered here:

<https://www.routledge.com/Multi-Level-Reconciliation-and-Peacebuilding-Stakeholder-Perspectives/Clements-Lee/p/book/9780367862312>

Peace Museum

Kigali Genocide Memorial

Photo by maxime niyomwungeri



By Natalie Davis

“A place of remembrance and learning” - this is the phrase that greets you when you log on to [the home website for the Kigali Genocide Memorial](#). It is a Rwandan museum committed to peace from a people who have known great loss, chaos, and unrest. The Kigali Genocide Memorial not only holds a record of the brutal past, but serves to honor those who were killed in the genocide (including acting as a burial site for over 250,000 victims), teach the world about genocide and how to prevent it, support those who survived the genocide, and share about peace and reconciliation (Kigali Genocide Memorial, 2021).

The Kigali Genocide Memorial was opened through the support of numerous organizations and is currently backed by Aegis Trust, an organization dedicated to preventing genocide. “Established by the Aegis Trust in 2004 at the request of the Rwandan authorities, the Memorial continues to be run by Aegis under contract to CNLG – Rwanda’s National Commission for the Fight Against Genocide” (Aegis Trust, 2021). This museum provides educational programs for students, educators, and the larger community, holding items and memories of victims of the genocide, hosting various remembrance events (often held annually through the time period that the genocide took place) as well as assorted other events and engagement opportunities; all of which you can learn more about on their website. As noted above, one of the most profound ways this museum honors the victims of the genocide is through serving as a burial and memorial site, as well as providing support to this day for survivors of the genocide who may need financial or other assistance.

The Kigali Genocide Memorial has numerous educational activities available. These educational resources are available to the general public, but include specific training programs and resources for students and teachers. The student program sees countless students every year, and not only walks participants through the memorial, but has engaging conversations and lessons with students about genocide, violence, and peacebuilding. When we think about the idea of creating lasting peace in the world, this kind of work goes very far. Rather than shying away from such a painful and somber event, the Kigali Genocide Memorial seeks to help youth address and understand it and how they can help shape the path forward. If the youth are the future that can change the world, then understanding how violence can take shape, learning how to prevent it, and building a sense of responsibility in regards to peace is certainly part of not only changing the world, but creating a better one.

The museum also has a cafe and souvenir shop, both of which were created and run by Rwandans who wanted to give back and contribute financially to the museum’s overhead. The items that the souvenir shop sells “have been custom made for the Kigali Genocide Memorial by a local cooperative made up of widows of the Genocide against the Tutsi” (Kigali Genocide Memorial, 2021). Anyone interested in supporting the museum can make purchases at the cafe or souvenir shop in person, volunteer if local, provide items to the museum, or [donate in person or online here](#). Additionally, Ubumuntu, a meaningful saying that is mentioned many times on the Kigali Genocide Memorial site (for reference on the meaning, [there is a great article here](#)), also inspired a brand that one can [purchase items from in support of the Kigali Genocide Memorial](#) (Champion Humanity, 2021).

This museum not only holds an important record of the past, but provides dignity and remembrance for hundreds of thousands of victims and their families, supports survivors in a meaningful way, and seeks to create a more peaceful nation and world through numerous community programs. It’s worth noting how very incredible Rwanda’s dedication toward peace and reconciliation is, especially such a short time post-genocide. This museum benefits not only Rwandans but the world as a whole, and serves as a powerful reminder of the work peacebuilders do and the responsibility of all humans to work toward a more peaceful world. If you can, I encourage you to donate and support this museum for all that it is, does, and honors.

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Justice for Animals Working Group

Good News for Animals Column

By Candi Sicoli

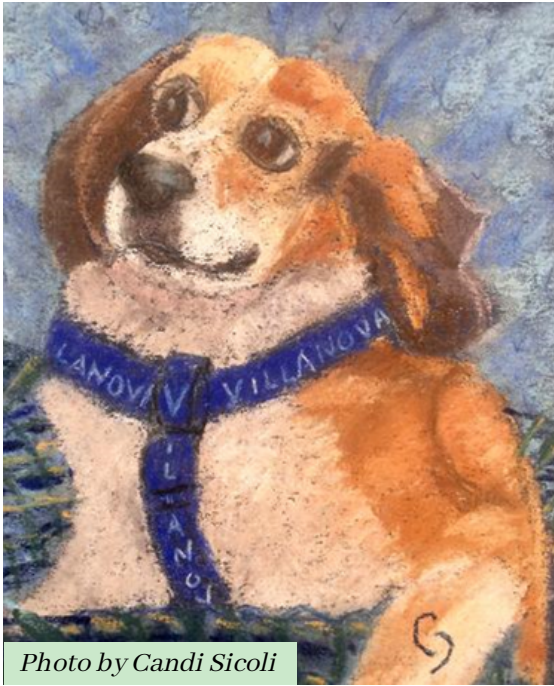


Photo by Candi Sicoli

Photo Note: Nova Annie is my beloved 13 yr. old Beagle mix. We rescued her from a paradisiacal place where animals are brought to be adopted from life-threatening places (aka kill shelters). It is called LaMancha Animal Rescue and is on several acres of prime farm land. Many species of animals spend their days there, while they hope for their “forever home.”

Recent laws that promote justice and well-being for animals

Laws protecting animals are mostly found at the state level. However, two recent bi-partisan acts protect animals at the national level. In the US, the Humane Research and Testing Act, when passed, would establish the National Center for Alternatives to Animals in Research and Testing. This center would be a part of the National Institutes of Health, in line with the ethical goals set out by Russell and Burch (1959), to replace, reduce, and refine the use of animals in lab research. Part of the mission of the National Center for Alternatives to Animals in Research would be to reduce the number of animals used in federally funded research, and in training researchers in the use of human relevant research. Although each individual state has laws against cruelty to animals, a landmark has been reached with the passage in 2020, of the Preventing Animal Cruelty and Torture Act, making it a federal offense to be cruel to animals.

The Animal Defense Legal Fund (ADLF) in 2019 created a ranking of all the US states in terms of the adequacy of the state statutes to protect animals.

However, the ADLF states that in many areas the laws significantly underrepresented animal interests. The top tier states were Illinois, Oregon, Colorado and Maine. The bottom states were Kentucky, New Mexico, Iowa, and Mississippi was last. It would be good to consult this ADLF ranking in order to see how your state ranks in protecting animals, in order to advocate for animals in your state. Recently, states have been passing “hot car laws” which allows immunity to persons who intervene to save animals, locked in unventilated cars, from horrible deaths.

At the international level, Natoli et al. (2020) did an analysis of the laws focusing on unowned free-roaming domestic cats in six European countries. In the UK, many laws have been consolidated under the Animal Welfare Act of 2006. All cats are protected animals. This is true for both owned pets and unowned free-roaming cats.

In Austria, animals are not allowed to be killed except for euthanasia by veterinarians. This is true for both owned cats and free-roaming cats. Each of the nine Austrian states has laws protecting free-roaming cats, but in general free-roaming cats are treated better in cities than in rural areas. Austria runs an intensive TNR (trap, neuter, release) policy. This model is seen as a humane measure to help feral cats to survive.

Italy had the first no-kill policy law (Law 281 of 1991), due in part to the adoption of the TNR programs. TNR consists of humanely trapping an animal, neutering it and then releasing it into its environment. It is notable that the free roaming unowned cats have the RIGHT to live free and must be dealt with using TNR by local veterinary services, and with public money. Of strong interest here is these animals cannot be used for any bio/medical experimentation. As of 2020, only Italy and Austria had no-kill policies, all but the UK had TNR as a control strategy, and only Italy used totally public funds for the management of the TNR strategy. In all six of these countries, volunteers play a vital role in the success of the TNR programs.

For over a decade, Israel’s lawmakers have been trying to pass laws banning the buying and selling of furs - except for a few items like shtreimels, which are fur hats used in religious ceremonies (Optimist Daily, 2021). When this law, which is close to being passed, becomes enacted, Israel would be the first country to ban the sale of all furs.

On the local level, Marin County, CA, changed the city’s municipal code to refer to people as “guardians” of their companion animals, a necessary step in changing society’s views. As society’s views change, legislatures and courts will be more willing to recognize our obligations to protect animals, as Bjokkenstam (2020) notes, “conscious beings with feelings and interests of their own, rather than being someone else’s property.” Bjokkenstam also outlines three major ways for animals to obtain legal rights - i. legislation, which is slow and involves big businesses, ii. building precedent from individual cases, or iii. to initiate

a ballot and bypass the legislature. California did this legislative bypass when the citizens voted to ban the transportation of horses for horsemeat.

Another local attempt to pass just and humane laws was the case of the elephant at the Bronx Zoo, ironically named “Happy,” who had spent 40 years there. An animal rights group tried to have Happy declared a person, entitled to human-like rights. This attempt failed at the local level but is being appealed to the state’s Supreme Court. The group hopes to have Happy placed in an elephant sanctuary. And finally in this overview of recent laws to protect animals, India has a group of persons advocating for personhood for animals (FIAPO). The director of FIAPO notes that there are striking similarities between the cause for animal rights and other movements, since all movements are committed against violence, exploitation, and oppression” (The Better Home-Mehrota, 2018).

“The more helpless the creature, the more that it is entitled to protection by men from the cruelty of men” - Gandhi.

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Peace Advocacy

International Association for Reconciliation Studies (IARS)

by Natalie Davis

Reconciliation is a critical component to the work peacebuilders do. Reconciliation offers a more sustainable approach to creating peace, so that there is not simply an agreement, treaty, and so forth, (though those may yet be important), but rather an effort made to improve the relationship and the underlying issues that caused conflict in the first place. Is it easy to attain or implement? Not at all, but it is nonetheless necessary, helpful, and good, and is one more step closer to a peaceful world.

This is where the International Association for Reconciliation Studies (IARS) comes into play. IARS was created from the brilliant minds of Dr. Karina Korostelina (George Mason University, USA), Dr. Martin Leiner (Friedrich Schiller University Jena, Germany), and Dr. Toyomi Asano (Waseda University, Japan). Created in August 2020 to help study, advocate, and promote reconciliation and reconciliation best practices, it has four main purposes: (1) a program for members to share information, (2) help educational institutions develop programs related to reconciliation studies and act as a seal of approval for such programs, (3) network with other related associations, and (4) publish scientific journals (Korostelina, 2021). IARS is a timely and necessary organization and continues on the work that all peacebuilders strive toward.

The idea behind IARS is that it can act as a source of information, education, and place of community for those in the peacebuilding field. Based on available research and data that shows the value in reconciliation, this organization is scientifically backed and will be part of the advocacy and real-life work that peacebuilders do. It's ultimate goal is to see reconciliation embraced internationally in all aspects

(policy and within communities) to achieve sustainable peace and a sustainable world (Friedrich Schiller University Jena, 2021). Anyone related to reconciliation or peace work, from artists to professors to politicians, is invited and encouraged to join this organization. To learn more about how to join and membership fees, please visit The International Association for Reconciliation Studies (IARS) webpage featured at Friedrich Schiller University Jena, found [here](#).

IARS will be hosting an international virtual conference this August 5-7, 2021. There will be multiple panels on a diverse range of reconciliation topics, and currently there is a call for proposals—“Prospective participants are invited to submit proposals in English for paper, panel, round table, film or book presentations (you must select one) until 30th April, 2021.” The proposal must include an abstract (about 250 words), a title for the presentation, and a CV. Send to the email: Binyamin.gurstein@uni-jena.de or bean0903@gmail.com” (IARS, 2021). Please do reach out to the email for Mr. Binyamin Gurstein with any questions.

I hope that you might be inspired by the work that your fellow peacebuilders and this organization are doing. I encourage you to share about this organization and the conference this summer; the world can certainly use a greater understanding of and efforts toward reconciliation.

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APA Advocacy

Promoting Restorative Practices in Schools



Photo by RODNAE Productions

by Stephanie Miodus

Students in elementary, middle, high schools, and even preschools, experience suspensions and expulsions as a frequent form of school discipline. Specifically, according to the [Civil Rights Data Collection](#) (2011-2012), 3.45 million students received an out-of-school suspension. The same report showed that students with disabilities and students from racially and ethnically minoritized backgrounds are suspended and expelled at higher rates than their peers. This disproportionality is important to address because suspensions are related to negative student outcomes, including lower rates of achievement and higher rates of dropout (Noltemeyer et al., 2015). These outcomes then lead to a greater likelihood of involvement in the juvenile justice system through the funnel termed the school-to-prison pipeline (Advancement Project, 2010). Even with these negative outcomes, there remains the perception that student accountability is necessary and that suspensions and expulsions are the best path for this, and this bias is particularly true in under-resourced communities (Fergus, 2019). However, these exclusionary discipline practices are not shown to be effective in improving student behavior or school climate (Skiba et al., 2012).

Thus, to address this and reduce exclusionary discipline practices in schools, alternative approaches to accountability are necessary. One such approach is the incorporation of restorative practices to transform school cultures. [Restorative practices](#) aim to strengthen and restore relationships between people and communities. These practices have emerged from Indigenous communities (e.g., Hand et al., 2012), as well as restorative justice in the context of the criminal justice system (Zehr, 1990), where the emphasis is on repairing harm to individuals and relationships, typically by bringing together the party who caused harm and the party who was harmed. Within the context of schools, restorative justice has been shown to significantly reduce rates of out-of-school suspensions (e.g., Gregory et al., 2018). Use of restorative practices in schools are also related to increases in student performance and learning and improvement in school climate variables (Song & Swearer, 2016).

Given these positive outcomes and growing calls to reduce exclusionary discipline practices (e.g., American Psychological Association Zero Tolerance Task Force, 2008), restorative practices have been implemented in schools in a [variety of ways](#)

that have shown promising results. One approach is a three-tiered approach that has been implemented in the Oakland Unified School District in California. The first tier provides the opportunity for classwide dialogue circles where students can build community and express general concerns and feelings. The second tier involves smaller groups where the person who is harmed is brought together with the person who caused the harm, as well as supportive adults from the school and/or peer, with the goals of both accountability and restoring the relationship. This type of approach gives an opportunity for the student who causes harm to hear the voices of other students, particularly those they caused harm to. The third tier in this approach is applicable in a case where a student receives a suspension; in this scenario, they are supported in their reintegration into the class community. Another approach to restorative justice in schools, which was implemented at Ypsilanti High School in Michigan, involves the idea of a conflict resolution center, where students can come to share and resolve any grievances prior to possible escalation.

While there are various possible models, the central aspect that permeates restorative justice in schools is fostering an environment where students resolve conflicts on their own by coming together and listening to one another. To promote this peaceful practice, peacemakers and peace educators can play a key role in advocating for schools to move away from harsh disciplinary practices and towards restorative practices that support stronger school communities for students, teachers, and staff. To [rethink discipline](#) in schools, individuals working for peace need to remain up to date on current rates of suspensions and expulsions and the impact of these practices, as well as alternative, restorative practices that are effective in addressing concerns where harm is caused within the context of a school community. Specific recommendations for advocacy include: 1) calling on local school boards and administrators to conduct equity audits to collect data on and monitor disproportionality in discipline decisions (Skrla et al., 2008); 2) engaging in or supporting research efforts to support integration of effective restorative practices in schools; 3) partnering with school community members (e.g., teachers, school mental health professionals, students) to engage in current activism efforts targeted at increasing restorative approaches in schools; and 4) contacting government officials for increased funding for restorative practices in schools. By advocating for students, there is an opportunity to work towards more peaceful, supportive schools, which can serve as liberatory spaces of freedom (Morris, 2016) for all students.

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Get Involved in Division 48

Resources to Get Your Peacework Funded!

Get Involved in Division 48 by Getting Your Peacework Funded!

In past issues of *The Peace Psychologist*, we've featured a number of American Psychological Association grant options--and those grants and awards still exist. Check them out at <https://www.apa.org/about/awards>. You can also review our Division 48 Small Grants, as featured in this issue on the upcoming pages.

However, to help you vary up your peacework funding options we are featuring other sources of peace initiative funding. Grant sites listed on this page have not been fully vetted--and grant seekers among readers of *The Peace Psychologist* should be aware that sites such as **Candid** fund initiatives regarding Pentagon funding as well as more bona fide peace-making efforts.

Therefore, we at *The Peace Psychologist* suggest that seekers of peace grants based on this list of potential funders and/or resources for grant seekers use their individual or group discretion to zero in on funders with high mission to peace *sans* militarism values. The more we work together, the more we clean up the boundaries between peacemaking and work that masquerades as PEACE by seeking to establish goodwill between one or more groups amidst some type of military presence.

- **Candid** (<https://peaceandsecurityindex.org/issues/peacebuilding/>) On this website you'll find a wide range of links to grant-writing opportunities, tips and strategies for writing grants that will get funded, and much more. Click through [their website](#) to get a glimpse at the non-APA-funded peacemaking world. Key peacemaking topics funded in the last few years' grant cycles through sources that Candid tracks include:

- Supporting Stable, Resilient Societies. \$37.8 M
- Resolving Conflict and Building Peace \$33.6 M
- Nuclear Issues \$16.1 M
- Peacebuilding \$10.7 M

Candid-funded grant projects dot the globe, as shown on varied maps with links to their funders. A sample of their various funders is listed here:

- **Fund for NonViolence** are committed to cultivating and supporting efforts to bring about social change that moves humanity towards a more just and compassionate coexistence. See a list of initiatives funded between 1997 and 2016 here: <https://fundfornonviolence.org/grants-list/earlier-grants/>
- **Jubitz Family Foundation** seeks to reduce war and create more peaceable societies. Check out their War Prevention Initiative here: <https://warpreventioninitiative.org> and investigate open grant possibilities.
- **Philanthropy News Digest**

Announcing the Small Grants Award Program for Research, Education, or Community Projects

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

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

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

Division 48 SMALL GRANT AWARDS

General Description

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

Eligibility and Restrictions

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

Requirements

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

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

In addition, the following materials are required where applicable:

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

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

How to Apply

The application process is available on the Division website:
[PeacePsychology.org/small-grants-2021](https://www.peacepsychology.org/small-grants-2021)



Upload the following documents

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

Make sure to include

- 1) Brief description of the proposed project
- 2) Purpose of the proposed project and expected benefits for the target population
- 3) Potential contribution of the project to the field of peace psychology
- 4) Timeline for initiation, implementation, and completion of the project
- 5) Plan for the evaluation of the project
- 6) Itemized budget for requested amount of funding
- 7) Qualifications and experience of applicant(s) relevant to the project, identifying if principal applicant is a graduate student or recent graduate

Apply Now!

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

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

WORKING GROUP

REPORTS

SPIRITUALITY AND HUMANITARIAN PRACTICES WORKING GROUP

Our peace-building projects, over the past 26 years and over 250 presentations, have included five international endeavors. The latest focus has been on the expansion of Resiliency. The effort to build interfaith harmony has taken place through community counsels, local university venues, townhall events, and symposia. The last two were held virtually at APA. Our WG created a questionnaire to evaluate the significance of spirituality on attitudes toward peace. The studies used international samples and results were published in the [Oxford University Journal](#). In addition, we contributed an article in: "Dao and Daoist Ideas for Scientists, Humanists, and Practitioners" as edited by Dr's Yueh-Ting-Lee and Linda Holt. We have networked with The American Academy of Experts in Traumatic Stress and The Institute for Crisis Management, both dedicated to national wellness and peace:

<http://www.nationalcenterforemotionalwellness.org/engaging-resilience>. Our resiliency paradigm is a multidimensional, transformational process consisting of mind, body, emotion, and spiritual elements. A project of establishing voices of conscience (www.voicesofconscience.org) involves working with the Center on Conscience and War who provide services to members of the military in need of care. A model sustainable community was created in Hawaii, several elements are being utilized in Haiti and different U.S. cities. Anyone wishing further information contact Steve at peacewk@peacewk.org



Violet Cheung

VIEWS ON OUR WORKING GROUPS IN THEIR EFFORTS TOWARD PEACE

As the president-elect this year, I am honored to serve as the point-person for one of the driving engines of our division. Working Groups have been member-driven, passionate and responsive to new developments. I am grateful to *The Peace Psychologist* for providing an outlet to showcase the accomplishments from the working groups. You are invited to join the existing efforts or propose new coalitions. Please submit your proposal to the Executive Committee for approval by preparing a formal written vision/purpose/mission, and by recruiting six or more members/fellows/affiliates. I look forward to your initiatives at a time full of unanticipated challenges.



Steve Handwerker

Dr Steven E Handwerker is a Board Certified Licensed Psychologist (FL, NY, SD) and D.Div. He is Founder and CEO of The International Association of the Advancement of Human Welfare, Inc a 501 c-3 since 1997. His 45 years of practice as a clinical psychologist included interfaith group venues. Dr. Handwerker utilizes common core values as catalysts for promoting peace in individuals and groups. He integrates humanistic, religious/ esoteric and peace psychology in his practice.

Violet Cheung

Dr. Violet Cheung is a professor in the department of psychology at the University of San Francisco. Her research on mass emotions started more than 15 years ago while she was completing her doctorate degree at UC Berkeley. She examined angry responses to the 9/11 terrorist attack and how the public sentiment precipitated the U.S. to go to war. She now focuses on anxious and fearful responses in the new contexts of cyber insecurity and the migrant crisis. Her research was funded by the American Psychological Association and her first-author publications appeared in journals such as *Political Psychology*, *Aggressive Behavior* and *Emotion*.

WORKING GROUP

REPORTS

PEACE EDUCATION WORKING GROUP

Div 48 Joins Global Campaign for Peace Education

The Executive Committee of the Peace Psychology Division recently endorsed the Global Campaign for Peace Education (GCPE) and joined the coalition of about 200 organizations internationally that support the campaign. The Peace Education Working Group recommended division support for the campaign because its objectives are consistent with the goals of our working group and with the mission of the Peace Psychology Division. We promote peace education as an essential means for developing peace in individuals, groups, and cultures.

The essence of the Global Campaign is captured in the campaign's vision statement: "A culture of peace will be achieved when citizens of the world understand global problems; have the skills to resolve conflict constructively; know and live by international standards of human rights, gender and racial equality; appreciate cultural diversity; and respect the integrity of the Earth. Such learning cannot be achieved without intentional, sustained and systematic education for peace."

The Global Campaign is focused on two specific objectives:

1. To build public awareness and political support for the introduction of peace education into all spheres of education, including non-formal education, in all schools throughout the world.
2. To promote the education of all teachers to teach for peace.

The Global Campaign has been nominated for the 2021 Nobel Peace Prize. Learn more about the Global Campaign at peace-ed-campaign.org. The website also provides a wealth of useful resources such as peace education curriculum and information about opportunities for training, study, jobs, and funding for peace education. Individual membership in the Global Campaign is offered on the website at no cost and includes a monthly online newsletter and other optional posts and reports

OTHER WORKING GROUPS & CONTACT PERSONS

+ Justice for Animals

M.L. "Candi" Sicoli

+ Immigration

Stephanie Miodus

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



Editorial Team: *The Peace Psychologist*

Ousswa Ghannouchi

Ousswa Ghannouchi has a Double Bachelor of Arts in Psychology and Criminology (concentration in law and society), and a Masters in Conflict Analysis and Resolution from George Mason University. She currently serves as the Assistant Director of Transcript Evaluation for INTO Mason programs at her alma mater working in international admissions with the INTO University Partnership program. Ousswa is currently pursuing a graduate certificate in Middle East and Islamic Studies to acquire historical background on her region of interest, the Middle East and North Africa. Some of Ousswa's research interests include psychosocial trauma healing, and grassroots peacebuilding in intractable conflict settings.



WELCOME!!

This is Ousswa's inaugural issue. Welcome to the team, Ousswa!

Aashna Banerjee

Aashna Banerjee is currently pursuing her doctoral degree in Counseling Psychology at Ball State University. Identifying as an intersectional feminist, she has volunteered with numerous community-based organizations in India over the years to help improve the well-being of women and other marginalized groups. Her research interests lie at the intersection of gender, peace psychology, and internationally marginalized populations.



Noah Shaw

Noah Shaw has a Bachelor of Arts in Integrated Marketing Communication from Pepperdine University and is currently earning his Masters in Dispute Resolution at Pepperdine's Straus Institute for Dispute Resolution. Noah works as the Peace Operations Coordinator at Pollack Peacebuilding Systems, assisting and coordinating the PPS staff through establishing and maintaining various aspects of peacemaking operations. Noah is also a Research Writer for PPS, examining the latest workplace dispute resolution research and applying it to both content distribution and PPS' best practices.



Anupriya Kukreja

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



Stephanie Miodus

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



Natalie Davis

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



Joshua Uyheng

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



Audris Jimenez

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



Kisane Prutton

Kisane Prutton is a licenced, chartered psychologist and a part-time PhD candidate at the University of Derby, in the UK. Kisane is also a qualified mediator, conflict coach and psychotherapist. In her consultancy role, Kisane works with individuals and organisations experiencing stress and conflict in the workplace. Her PhD, on the other hand, is exploring women's experiences of everyday life peacebuilding in Northern Ireland. This has been informed by her interest in conflict resolution and peacebuilding, as well as her previous work as a volunteer psychotherapist, supporting adult survivors of childhood sexual abuse, domestic violence and rape. Kisane's first career was in television, as a documentary producer/director for companies, including the BBC.



Robin Lynn Treptow

Robin Lynn Treptow has been Editor-in-Chief of *The Peace Psychologist* since March 2019. She holds two peace psychology related doctorates. Robin grounds her ethics in Catholic teaching and practice around human dignity. She serves on Div 48's Executive Committee, the Board of the Catholic Psychotherapy Association, and is Founding President of Wee Moccasin Way: Montana's Association of Infant Mental Health: where indigenous voices are valued as one means to overcome harms to babies and families resulting from historical trauma. She passionately brings her relationship-driven infant mental health knowledge to a wider field of peacemaking.



Small Grant Report, continued from Page 10

Promotoras are essential in many health systems in low- and middle-income countries (LMIC), often using novel approaches to enhance health education. Consistent with global health models of task sharing and scaling up interventions, this project proposed a unique way to address family conflict within particular communities as well as a potential model to use in other settings that employ *promotoras*, where mental health professionals and conflict specialists are limited. The vision of a more encompassing peacebuilding program is promising with such a “train the trainer” model, given the close and constant contact that these *promotoras* have with community members.

Project Description

This project provided training to all 10 NPS *promotoras* over a five-day work week in November, 2019. Trainers included three psychologists, one social worker, a psychology graduate student, Spanish translator, and program manager.

Several general principles set the stage for training and reinforced Lederach’s definition of Conflict Transformation and its applicability to parent-child conflict within the home. For example, interpersonal conflict is normal and creates opportunities for responding with destructive or transformational actions, resulting in short and long-term consequences for families. The following principles were adopted from previous conflict transformation training by Blucker and McKelvain (2012):

1. It starts with me - in order for change to occur, one must take responsibility for themselves first
2. Visualize your future - desired change requires a vision of what you want for family
3. Act with purpose - use our ability to think and not react solely based on emotion.
4. Be people of “para que” - reflects a focus on achieving our desired future, not reacting to others
5. Let our values guide us - shifting from simply talking about values to evaluating and living by them
6. Leave an inheritance of peace - we all leave an “inheritance” of relating to others

The training included personal reflection and recognition of conflict behaviors, key concepts related to typical conflict cycles, skill building and implementation, and feedback. The training also consisted of education and review of child cognitive/emotional development, learning, modeling, and typical age-based behaviors encountered in the home (e.g., tantrums). *Promotoras* demonstrated the ability to use this information to analyze case examples about why certain behaviors and conflicts occur and how to educate families on reducing parent-child conflict and promoting positive relationships and behaviors. Several specific examples and activities (envision your future, act with purpose, let your values guide you) were used to give *promotoras* an opportunity to apply what they learned and receive feedback from the group. Once these topics and skills were presented, the *promotoras* engaged in role playing to help simulate teaching of these skills to their local community. Potential challenges were discussed and then the *promotoras* spent the fourth day of training in the community, practicing with one family who verbalized receptivity to meeting with their *promotora* to discuss ways to improve behavioral practices and parent-child relationships within the home.

On the fifth and final day of the training, the *promotoras* returned with feedback regarding their experiences and how they could continue to apply these skills to help other members within their community. We were able to troubleshoot how to ensure initial openness to receiving education from the families served and how to sensitively approach these topics for ongoing practice in their role, serving and educating their community. We ended the training with a meal and celebration of a meaningful and exhausting week.

Key Outcomes

1. Methodology as intervention. Prior to, and during the training, we elicited information and perspectives from local community members and incorporated the themes and specific responses into the actual training, rather than arriving as experts to teach the locals about peace in their

environment. Eliciting information allowed us to obtain a unique insider perspective and engage participants in their own training, leading to a sense of ownership and motivation (like motivational interviewing) for further learning and action (“what do we do now?”). Following the training, the *promotoras* continued to share positive feedback and interest in ongoing communication to facilitate ongoing application of their knowledge and skills. Taking into consideration this positive response, we are hopeful that replication of this training methodology within similar communities will be of benefit as well.

2. Impact on *Promotoras* and Trainers.

This partnership among the Global Health Program at Children’s Hospital of Philadelphia, Niños Primeros en Salud (Centro de Salud), and the University of Oklahoma Health Sciences Center, like many international collaborations, has developed over several years. Similar to Community Based Participatory Research approaches, this project grew from an initial concern identified by local community health workers. Those *promotoras* have been a part of the process ever since, including as contributors to their own training through helping refine the focus, sharing examples and perspectives of family conflict and positive changes, and serving as a sounding board to analyze the training content and application.

They verbalized areas of cultural difference in the topics discussed which helped our team evolve the curriculum. Frequently, the anticipated training was re-created in real time, or before the next day’s training, to reflect the *promotoras’* feedback. This provided an opportunity for the “principle trainers” to also take on the role of learner while the *promotoras* increasingly saw the value of their own intelligence and perspectives, often reinforced with feedback from other participants. Trainers from the U.S. were reminded of the value of flexibility, curiosity and listening to the needs of the community while resisting the role of “expert teacher”, thus, leading to uncomfortably and rewardingly experiencing mutual learning that unfolds in conversation with each other. These meaningful conversations among us occurred daily. The *promotoras* engaged with interest, motivation, authenticity and transparency in

discussing not only their work-related experiences but also how the new knowledge and skills could be used in their own homes. Given the sensitive nature of the topics discussed during the training and the personal information disclosed by the promotoras throughout the week, we were all impacted on a personal level and the partnership among us was strengthened.

3. Written Materials for Promotoras.

Since a lot of content was covered in the 5-day training, we created a guide that summarized the key principles and included case examples to help promote continued application and maintenance of skills learned. Additional information was provided about child development issues relevant to parenting and parent-child relationships. This guide was created in collaboration with the promotoras who provided feedback on the initial draft. The initial feedback about the guide was generally positive, but they requested a briefer version that they could more easily navigate when working with families. Therefore, a 2-page guide was also created that included

key principles and practical steps for better understanding parent-child concerns and how to assist families. We anticipate this being an iterative process with ongoing application, feedback, and revision. Our most recent version will be disseminated within two weeks for ongoing review for the promotoras as well as to use in their work with the families they are serving.

4. Future Directions. We achieved several goals including the 5-day in-person training, one application with families, and the creation of a full and brief written guide for the promotoras. Due to the pandemic, the promotoras suspended their work with families. The ultimate goal was to evaluate the outcomes of the promotoras' work with families. That goal has now been on hold for over 1 year. Given the promotoras' persistent interest and motivation, we anticipate they will resume their work and education with families this year. We plan to remain in contact with the promotoras in order to hear about their experiences, provide consultation, and mutually add to or revise the guide to

enhance its usefulness over time.

Conclusion

We are optimistic that this training has met the primary goal of teaching promotoras initial knowledge and skills to help families learn positive strategies to reduce destructive parent-child conflict, establish healthy relationships, and serve as a model for their community. The unexpected benefit was the immediate personal gain within their own families verbalized by the promotoras, as well as a sense of empowerment within their roles serving their communities. The elicitive and community-based approaches helped identify and clarify community concerns, foster deep engagement in learning and sharing, and strengthen a 10-year partnership between CHOP and NPS. Based on the iterative feedback by the promotoras and their persistent motivation to promote peace within families and communities, we are hopeful that similar peace education projects and methodologies can be used to bring a sustainable culture of peace to other rural, low-income communities.

Dr. Trimble Interview, continued from Page 12

probably had to deal with closed mindedness since you were studying a field that wasn't really studied much before.

T: With a laugh, Dr. Trimble explained, "Well it didn't exist."

PP: You really helped pave a pathway.

T: Well, we did. It wasn't me. We did.

Dr. Trimble explained how he went on to study under a world-renowned psychologist following an introduction at a dinner for graduate students at one of his professor's homes.

PP: That must have been just amazing.

T: It was, it was. He was a very nice man. So things worked out and I moved down to the area. It was early December and my roommate said, "Hey, there's some riots going on in the city; let's go down there and see what's going on." So we take the subway, and we go down near the area where the demonstrations were taking place and sure enough there's all these people, and all these signs, and all this shouting, and I'm just taking it all in, and I'm just like, "Oh my God, this is crazy." I mean, I wasn't naive in any sense, but I was watching just how committed these people were. That whole experience stayed with me and I just couldn't let go of it. Late Saturday morning I'm sitting [in the lab], and sure enough the man shows up - *the man* - in his 3-piece suit. I said, "Good morning, Professor." I didn't hear anything. He said, "Is there something bothering you?" I said "yes," and he said, "Well, tell me about it." I told him what I had done the night before and I said, "I don't mean any disrespect, Sir, but I've been

sitting here all morning feeding these pigeons and putting them through their schedules. And I have come to the conclusion that I don't see any relationship between what I'm doing here and what I witnessed last night, and how we can solve these horrible, social injustices - racist, sexist, feminist problems." He said, "Mr. Trimble, be at my office first thing at 8 o'clock Monday morning" and then walked away. The other graduate students who were there said, "Mr. Trimble, you are finished; you just ruined your career; you are *done*."

And so Monday morning rolls around, 8 o'clock I'm there, I knock on the door and I hear, "Please come in, Mr. Trimble." So I came in and he said, "I've been thinking a lot about what you told me, and I appreciate your honesty. I've talked with the people in the social psychology program, and they welcome you if you want to join them." And he gave a suggestion: "Finish this semester and you won't lose your scholarship and your teaching assistantship."

Roughly two months later, this classmate of mine says, "Hey, there's a convention in town, the Eastern Psychological Association. Let's go down and see what's going on." We see some people standing outside this restaurant and we hear, "Hey Charlie, over here." We turn around, and there is this guy [who] comes over to us - it turns out that him and Charlie were students together in college. We went to this restaurant and we went to this back room, and there is this one chair - it must be fate or destiny, no one was sitting in this chair. So I said to this man, "May I sit here?" He said, "Sure." We had a conversation, he introduced himself to me - it was one of the famous social psychologists, whose work I just fell in love with, and he was at the University of Oklahoma at the Institute of Group Relations. He said, "Why don't you finish your doctoral studies at the

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University of Oklahoma?" And I shook his hand and I said, "Done deal." Little did I know that he was leaving shortly to go to Penn State. But I showed up at OU and finished my degree. And that sort of set my direction because I became very involved in social injustices and group relations and ethnicity and culture and whatnot that were not included in the field of psychology. I wanted to do research with American Indians - no one else in Psych did, why not? And my committee agreed. So my doctoral dissertation at Oklahoma was the first psychology doctoral dissertation that did research with American Indians.

Dr. Trimble's initial interest in this field would fuel his work moving forward, leading to a tremendous career, including a time period serving as President of APA Division 45.

T: Back in 2001, I was President of Division 45, Society for the Psychological Study of Culture, Ethnicity, and Race. And I got a phone call from a colleague, who was the program chair for the APA Convention. He told me, "I've got to turn in a title for your presidential address. Do you have one?" And I said, "I have no idea what I'm going to talk about yet." And he said, "Well, I hope you come up with one because I have to have this [submitted] within the next couple weeks." As often happens with me, I will have a dream about the title of an article, or book, or a talk that I'm giving. In the middle of the night, I'll often come into [my office], and write it down on a piece of paper. So one night, I had this dream of giving a talk, and this word kept coming over and over, so I got out of bed, came in and wrote down 'spirituality: APA.'

So I went back to bed, and my wife Molly, said "Did you have another one of those dreams last night? Let's go see what you wrote down." So she said, "Spirituality? No [shaking her head], psychologists would just not accept this. They don't even want to talk about it. Your dream and spirits are telling you that this is what you should talk about at your presidential address, but nobody will show up." So I came up with a title and called Jeff and said, "I have a title for you, Jeff." I gave him the title, which had the word 'spirituality' in it. And there was this dead silence. And he said, "You're going to talk about *what*?" And I said, "Spirituality and psychology, and how important it is in the lives of millions of people." And he said, "Ok, but don't expect anything because we don't talk about this. I agree with you that we should, but..."

I worked on it and worked on it, and instead of just getting up and talking about it, I decided to demonstrate it. So I got Native poetry, Native artwork, a couple of film clips, music from different cultures that expressed it, and laid it out so that it was a multimedia presentation for my presidential address. So I showed up; I walked into the big, huge room where I was scheduled. And it was packed. Standing room only. I was blown away! People said, "We were so excited [that] somebody's finally going to talk about this." And so I did, and afterwards, people were coming up to me crying, [and sharing their personal stories about how this touched on their beloved memories and feelings], and I was there for an hour, and it blew me away. Then Jeff came over and said, "I guess I was wrong." *With a laugh, Dr. Trimble said, "I guess so!"*

Dr. Trimble then shared with me about one of his adventures in Alaska with the Yu'pik and his desire to learn more about

their idea of awareness. They let him stay with them in their homes, and offered to take him seal hunting.

T: I figured their concept of awareness must be very different from mine, because they're out there on the tundra, on the ice, where there is nothing, and they've got to be aware of everything that they feel, see, sense, where I wouldn't necessarily be aware of those things. I asked the elder, "I have a question. How do you translate awareness in a way we would understand? How do you develop this sense of being aware?" And he says, "Tomorrow, you'll find out, because we are going seal hunting and you're going to come with us. Is that ok?" And I said "ok," and we got up the next morning really early and got on the snowmobiles. And it's just nothing, flat *nothing*, as far as the eye can see. It's extraordinary. So all of a sudden the elder raises his hands and everybody slows down, they turn off the engines, and the elder's son whispers in my ear, "Let's go!" So everybody grabs their rifles (not me), and we start walking. We're walking and walking, and all of a sudden, the son puts his arm out and stops me. He leans over and whispers to me, "You're making too much noise...the way you're walking, the seals can hear you. Let me show you how to walk." He showed me and I imitated and he gave me the "ok" symbol. I was now aware of the fact that walking on the crusty snow was creating a sound that the seal could hear and I was walking the wrong way.

I thought, "Oh boy, I hope I didn't scare any seals off." Well, I didn't, because in due time, the elder puts his hand up and points down in the snow, and I don't see a thing, and he puts his rifle down into the snow and ice and pulls the trigger. And then they dig around the ice and pull out the seal. And they knew that seal was there, but I didn't see anything! They did that several more times and put the seals on the back of the snowmobiles and we went back to the village. We're sitting around dinner that evening and the elder turned to me and asked, "Do you understand what we understand about awareness?" And I said "yes." Lesson learned!

PP: I know you mentioned that there wasn't a lot in the field of psychology, if at all, related to American Indians or Alaska Natives. Was there anything that drew you to do research including them opposed to other underrepresented groups?

T: All the groups were underrepresented. If Black people were talked about, it was in chapters on prejudice and discrimination, or subsections of chapters on intelligence testing. You rarely saw anything about Hispanics or Asian Americans, and definitely not American Indians. I had people early in my career who said, "If you really want to devote your career to American or Alaska Indigenous peoples, why don't you just become an anthropologist?" *With a shocked face, he continued...* and I had people say that. And I remember the social psychologist's wife, she and I submitted a symposium proposal to the Eastern Psychological Association when they were going to meet in NYC and it was rejected. Now, here is this prominent social psychologist who was very much a feminist, and she was livid, because they said psychologists really wouldn't be interested in American Indians, especially psychologists in NYC because 'there were no American Indians.' Then the suggestion was [to] submit this to an anthropology association. I wrote back and I said, "There is a substantial Mohawk population that lives in Brooklyn; there is a reservation just outside of NYC. You have all the tribes in NY state; how could you say something like this?"

Little did we know that in the field of anthropology, there was a branch that grew from the work of several that was called Culture and Personality. It started in the 20s/30s, and it just grew, and psychology wasn't paying any attention to this! And then in the 50s/60s/70s, a field of psychological anthropology emerged and there were textbooks and courses on it, and here was psychology resisting going into cultural topics. And of course, now it's a whole different story.

To make an author's note here, it's because of people like Dr. Trimble that we might see the inclusion we do today. Many paved the way for diversity and inclusion to be what it is and continues to be.

T: One of my proudest moments was when we realized that we were no longer going to be secluded. That was when APA established the first ad hoc committee on ethnic minority affairs (in the 70s); it subsequently led to the Committee on Ethnic and Cultural Affairs, which still exists, and you know the rest of the story. Two African American presidents of APA, etc.

PP: Wow - all of that, as you mentioned, was so long overdue and challenging. It sounds like there were so many encounters in the field that were very closed off to doing this kind of work.

T: Exactly, and those who wanted to, they just didn't know where to start. They didn't know what to do. It was a lot of education, a lot of discussions, a lot of conferences, a lot of symposiums and presenting at conferences, and it just slowly started to take off, and we were thrilled. We still talk about that. So back to the story about those two holy men, I think it was the third day, one of them said, "Let me try to understand something here, if somebody is not thinking well and has problems, you don't invite spirits in to talk with you? You don't have family members with you when you talk to that person, when you're with that person? Do you always have to have this person talking? There are things that you do and should be doing to help this person heal. Why is it that you see this person in a strange place? Why is it that you don't really know this person? Why is it that you only see this person for an hour a week?"

What the field of clinical counseling psychology does, does not make any sense to them in terms of the way they go about working with people with their traditions and perspectives. I've written about that; I've spent a lot of time with shamans - it's not 15 minutes, it's 24/7. And it's not just you, and he, or she, and others - but the spirits are with you. And they're invited in, and if you don't get that notion of what spirituality really is, it's just not going to work. What some of us are thrilled to see now is that in the field of clinical psychology is beginning to embrace the notion of what spirituality is and how it can influence peoples' lives. Not from a religious perspective - this goes back to the notion of connectedness.

Dr. Trimble explained a time when an Elder asked for help in addressing social issues like obesity, drug and alcohol misuse, and suicide. As Dr. Trimble shared with me, the concepts of awareness, stress, and spirituality are much more connected than usually seen in a Western worldview.

T: [And the Elder said], "It's very stressful." And one of my

colleagues said, "What does the word 'stress' mean to you in Yu'pik?" And they all turned to him and they were talking in their language and then said, "We don't have a word for 'stress.' I'm just using the English word. In other words, we've never experienced this before and we don't know how to deal with it." So we started to talk about it and agreed that day that the Center for Alaska and Native Health Insurance would work with them to try to come up with ways to cope and strategize and deal and prevent these problems from happening. And that's still ongoing.

Related to that conversation, one day we were sitting in the same room talking about suicide. And we knew that there had been many incidents of young people either attempting to take their lives or taking their lives, and it was tearing the people apart. And they were describing a story and we noticed that they weren't using the word suicide. And then finally, one of my colleagues raised his hand and said, "Are you talking about suicide?" and this woman said, "We can't say that word. We can't say that word, because if we do, it manifests itself and it brings it about." Another man spoke up and said, "This may sound very strange to you, but we do believe that if you're going to go hunting, we actually give the animals names and then we call out their names and they come to us." And he gave several other examples, and I've heard about this concept before but it's just striking. If they wanted to put in a suicide prevention program, they couldn't use the word 'suicide' - they had to call it something else. I learned a lot from them about awareness and [these concepts].

PP: There is an award in your name - the Joseph E. Trimble and Jewell Horvat Award - that is awarded each year to one graduate student and one senior-level contributor who are dedicated to and make "significant contributions to Native and Indigenous psychology." I imagine this must be so rewarding to see how many others now contribute to this field and bring better recognition and inclusion of Native and Indigenous peoples. Can you tell us about what inspired this award?

T: I am totally honored and blown away, because I did not know that they were planning on doing this. And the award was set up by a colleague and friend named Joseph Horvat - he was the treasurer of APA's Division 45. He apparently made a lot of money in investments and he always thought we had this really wonderful relationship and I learned second or thirdhand that he endowed Division 45 with a fund for this award. At first it was just my name, and really I just felt squeamish about it, and so [we added] Jewell. [She] was his mother [and an] American Indian from one of the tribes in New York State. The award is really a cool honor. Every once in a while, I actually get to meet recipients, *Dr. Trimble said with so much excitement.* I always thought that awards like this are given in names of people who are deceased so I felt really creepy about it, but I am just thrilled about it. I had nothing to do with it; I didn't know it was even being contemplated.

PP: I'm sure the recipients were honored to meet you as well.

T: I guess so! Here's the funny thing, I never, ever, *ever* thought I was going to get all these awards and get a gold medal from APA, etc. I had *no* idea. I guess it's called perseverance and staying close to what you believe and know that it's well and it's worthwhile, and [have] people who support you and come with you...so it just stuns me sometimes. People say, "Do

you know how many books you've written?" But it's just kind of embarrassing to count things. In the past, if somebody asked me to do something, I usually said yes (if I could do it). What really matters to me, one of the many things that matters to me, is that when I publish something, it's over. You know, I did it, I submitted it, and it's received, and I have no knowledge of who reads it unless they contact me.

Many years ago, I was at a conference [and a] young lady comes up to me and introduces herself and says, "It's a pleasure to meet you. I've always wanted to talk with you and I want to thank you." And I said, 'ok, what did I do?' And she said, "I was a clinical doctoral student and I was very dissatisfied because I wasn't getting any information about culture, about American Indians, and most importantly, how you provide clinical services for American Indians living in reservations. I wasn't getting anything. And I was ready to quit. One day I was in the library, and I was looking at these books, and I saw this book titled, *Counseling Across Cultures*. Oh my goodness. There was something funny - that book was sticking out and that's what drew my attention. So I pulled it off the shelf and opened up the table of contents and I saw your written chapter about providing counseling services for American Indians (or something like that). I sat down on the floor and I cried. I read the chapter right then and there, I checked the book out, and I read the chapters over and over again, and I decided that here is somebody who's saying what I want to hear. If there was somebody out there, there must be others." She decided to finish [her doctorate degree], and she did. That is *so* meaningful to me, I can't tell you. *Wow*. But I would have never known that, and it's like, think about the people that have influenced your life and influenced your career, and people who you really, really admire, and your desire to someday say 'thank you.'

PP: It must be such an amazing feeling to know you've done this work because you're so passionate about it. You didn't do it for that recognition, but to have that as an added benefit and reward, it must feel so amazing to inspire continuous work for the very things that you're also so passionate about. It's really a gift that's going to keep on giving.

T: Yeah, that's it. Earlier on, I was told, "If you continue to do this work (what we're [now] calling ethnicity in psychology), you're never going to get tenure." Well, not true. Now lots and lots of people are being hired, and we're scaling tenure, etc. I look back, and say, 'wow, I contributed to that!' Culture occurs with just about everything. I did everything I could to weave it into my courses, etc.

Dr. Trimble recalled the time he took what would now be considered an independent study in his undergraduate years. He spent the semester with a professor who was an expert in British literature. Unexpectedly, the books she recommended were Jane Eyre and Alice's Adventures in Wonderland.

T: And then, I came across a series of correspondence between the caterpillar and Alice:

"The Caterpillar and Alice looked at each other for some time in silence: at last the Caterpillar took the hookah out of its mouth, and addressed her in a languid, sleepy voice.

"Who are YOU?" said the Caterpillar.

This was not an encouraging opening for a conversation. Alice replied, rather shyly, "I—I hardly know, sir, just at present—at least I know who I WAS when I got up this morning, but I think I must have been changed several times since then."

"What do you mean by that?" said the Caterpillar sternly. "Explain yourself."

"I can't explain MYSELF, I'm afraid, sir," said Alice, "because I'm not myself, you see."

"I don't see," said the Caterpillar. (Carroll, 1865)

As a major in Psychology, I started thinking about that conversation. And I remember putting the book down and looking out the window saying, "Who are you?" - asking myself that question. But then I got to another line, and this one I used a lot in my teachings. It started with "Curiouser and curiouser" and continued:

"I could tell you my adventures—beginning from this morning," said Alice a little timidly; "but it's no use going back to yesterday, because I was a different person then." (Carroll, 1865)

She was giving me books that had a deep, profound psychological literature. It really stayed with me. She was feeding me what was written in British literature with material that helped me broaden my insights into what I wanted to study. I'll never forget that. So I used those books in my classes and teachings.

PP: You mentioned in the article that your previous academic employer wrote for your retirement about your desire to be known as dedicated, passionate, and as a social justice advocate. I think it says so much about your character that you saw an area that people were closed off to and pursued it for the sake of social justice, for the sake of representing these people and helping these people. This made a new way not only for research, but for the field of psychology in general and for Native Americans, and without knowing all the things that it would bring you, you've really sought to help others. That's a really wonderful thing.

T: At a class reunion a professor and mentor that I had as an undergraduate congratulated me and said, "Don't forget, you have a responsibility and an obligation to pass along. Pass along what you know, what you're doing." I'll never forget that. I always remind myself that that's why I joined this profession - to pass along; to pass along the knowledge that you can do this.

PP: What for you is the thing that you'd like to most relay to the readership of *The Peace Psychologist*?

T: *With a kind smile and glimmer in his eye, Dr. Trimble explained* - Just what I said, what we were talking about. Because we don't talk about it. Remember, this is Division 48 - it should have been Division 1. Why did it take so long for the profession to come together and honor this vitally, important world? Every division should have a subcomponent that focuses on this. There shouldn't be a division without it. We say that about Division 45 - every division should be focusing on gender, ethnicity, race, culture (and some do). We shouldn't

need to exist because it's permeated. The same with peace psychology, it should be permeated with the mission, goals, and practices of every division.

Also, "Curiouser and curiouser." Just be curious! I thought back and reflected often on my career and I think it's my curiosity that just kept me going. It took me on different tangents, but that was ok. In fact, I embrace curiosity. So that would be one of the things I would encourage is to be curious.

PP: Before we wrap up, I know readers are interested in learning more about your current research.

T: I don't know if you know Jean Lau Chin, she passed away due to COVID. Around 2014, we were at a conference near San Antonio and [we had lunch together]. We were sitting by one of the canals and she said, "I've really become very concerned about leadership studies and the fact that leadership studies are not really focusing on leadership styles of different people and different cultures." *Inquisitively, Dr. Trimble continues*, "why aren't we looking at *that*?" I got *so* excited, and she said, "Let's write a book." So we, right then and there on that table, outlined the book that we published [in 2014]. It was titled [Diversity in Leadership](#), where we explain that there have been leaders from every culture going back thousands of years that have different leadership styles - and they're not necessarily the alpha male.

Around the same time, I was invited to do a [Tedx Talk](#), and I focused my topic on culture and leadership. In the first slide, I say, 'Say Goodbye to the Alpha Male.' *Dr. Trimble shared with me the same enthusiasm he had when speaking at that talk*. And a lot of people weren't happy with that, but that's tough. So I started devoting a lot of attention to that subject, and I've written several things, and then Jean and I, about a year and a half ago, started this study where we developed this rather lengthy interview schedule and we had people from different countries around the world interview leaders. We had a book, we *have* a book contract, but then Jean sadly passed away. But we are going to finish the book.

Here is one of many cool things: She was on a Fulbright to Sydney, Australia a few years ago, and that was the same year I was at the University of St. Andrews in Scotland, and Jean was able to interview Aboriginal women leaders. *Dr. Trimble shared this with such awe and excitement*. And she interviewed some [Aboriginal] men. She was able to get psychologists from Iran to interview 31 women leaders, and it's all done in person and has been translated, and the interviews that we have from other people from different countries are just absolutely fascinating. And that's the book we are working on. I'm also working with Josephine Tan from Canada.

PP: It sounds really interesting and I love that it's going to challenge so many stereotypes that exist right now too.

T: *With a smile, Dr. Trimble answers me* - Exactly.

I'd like to sincerely thank Dr. Trimble for his time and thoughtful insights for this interview, as well as for all of his years of dedication and service to the field of psychology. He has truly made and makes a difference in the lives of those around him.

Comprehensive List of Awards and Accomplishments throughout Dr. Trimble's Career:

Since 1972, he has continuously served as a member of numerous scientific review committees and research panels for the following federal agencies: NIAAA; NIDA; NIA; NIMH; National Heart, Lung and Blood Institute; NICHD; NCI; National Center for Research Resources, NIH; Risk, Prevention, and Health Behavior, NIH; Center for Substance Abuse Prevention; National Academy of Sciences; NSF; NIDA's Subcommittee on Epidemiology and Prevention Research, Risk, Prevention: the Center for Scientific Review's Health Behavior Initial Review Group; and NIDA's Health Services Research Subcommittee. In March 2010, the National Institutes of Health and its Center for Scientific Review appointed him as a Distinguished Editorial Reviewer.

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

In 2001, Dr. Trimble received the Eleventh Annual Janet E. Helms Award for Mentoring and Scholarship in Professional Psychology at the Teachers College, Columbia University, 18th Annual Roundtable on Cross-Cultural Psychology and Education. In 2002, the Washington State Psychological Association awarded him the Distinguished Psychologist Award for the year. In 2004, he received the Peace and Social Justice Award from the American Psychological Association's Division on Peace Psychology. In 2007, he received the Distinguished Elder Award from the National Multicultural Conference and Summit. And, in 2009, he received the Henry Tomes Award for Distinguished Contributions to the Advancement of Ethnic Minority Psychology from the American Psychological Association's Council of National Psychological Associations for the Advancement of Ethnic Minority Interests and the Society for the Psychological Study of Ethnic Minority Issues. Also, in 2009, he received the International Lifetime Achievement Award for Multicultural and Diversity Counseling awarded by the University of Toronto's Ontario Institute for Studies in Education. In 2012, the American Psychological Association named him the G. Stanley Hall/Harry Kirke Wolfe Senior Lecturer for the year.

In 2013, Dr. Trimble received The National Elizabeth Hurlock Beckman Award. This award is given to current or former academic faculty members who have inspired their students to "create an organization which has demonstrably conferred a benefit on the community at large." He also received in 2013 the Francis J. Bonner, MD Award from the Department of Psychiatry at the Massachusetts General Hospital in Boston, MA, which recognizes an individual who has made significant contributions to the field of ethnic minority mental health. Last, and most recently, he received the 2019 Distinguished Alumni Award from the College of Arts and Sciences at his alma mater, the University of Oklahoma.

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

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Indigenous-led Group Raises \$6 Million for Hopi and Navajo Communities Devastated by COVID-19

An all-volunteer, indigenous-led group has been raising money to offset the devastating and disproportionate effects of the coronavirus pandemic on the Navajo Nation and Hopi Reservation. These communities are food deserts. Only 13 grocery stores exist in Navajo Nation, which contains approximately 180,000 people. The Hopi Reservation has 3 small grocery stores to serve approximately 3,000 people. Approximately 1/3 of the Hopi and Navajo residents lack access to running water. The communities have 50% and 60% unemployment, respectively, in addition to high numbers of elderly people and people with underlying medical conditions. To mitigate the crushing impact of the coronavirus pandemic on communities already in great need, Navajo & Hopi Families COVID-19 Relief Fund is raising money via GoFundMe. Led by a group of enrolled tribal members, the GoFundMe campaign has raised nearly \$6 million from over 95,000 donations! The money raised will supply struggling families with basic necessities, such as groceries, water, and PPE. Volunteers to the cause have been sewing masks from fabric purchased by the money raised. Due to the overwhelming support, the group has formed a nonprofit to help manage the relief efforts. *Published on October 24, 2020.*

Donations Saved a Restaurant That Served Free Meals to the DC Homeless Population Before the pandemic, Sakina Halal Grill – a Pakistani-Indian restaurant in DC – provided up to 80 free meals per day to homeless people in the city. Its owner, Kazi Mannan, had been doing that for years subsidized exclusively by the profits from sales. Despite offers, he never accepted donations from others. That philanthropic spirit has defined the place since its opening. On its first day in business in 2013, Mannan brought dozens of homeless people from a nearby refuge and provided free meals. But the pandemic crippled his sales, reducing the restaurant’s monthly income from \$80,000-\$90,000 to less than \$20,000, which only covers a fraction of his expenses. With no other option, he took the advice of a friend and set up a GoFundMe page. As Mannan’s story began to spread, he was featured in local news coverage and caught the idea of a human rights lawyer, Arsalan Iftikhar. Iftikhar was inspired by Mamman’s work and decided to help keep him in business. Once Iftikhar began a social media campaign to raise awareness of Mamman’s story, donations came pouring in. Within days Mamman’s GoFundMe reached its \$250,000 goal. “I was sharing my love, kindness and joy with others, and now... I’m receiving the same love, kindness, and joy,” he said. The donations will help Mannan pay his expenses and rehire some staff. His goal is to return to the “old ways” where he can feed anyone who cannot afford a meal. With the assistance of kind strangers and Iftikhar’s assistance, Mannan said “now it looks like that dream is coming into reality.” *Published on November 26, 2020*

Toronto Neighborhood Saves a Struggling Pub by Purchasing its Entire Stock of Beer

Throughout our series, we have seen people take action to save local establishments that have been struggling to pay expenses during the pandemic. Abra Shiner, owner of Swan Dive, a popular Toronto pub, now has her own story of gratitude toward her community. She was struggling to pay rent, as many have this year. The bar’s savings was dwindling and she feared that she would not be able to remain in business another month. Given that she was experiencing much lighter traffic through her pub, she decided to sell some of her stockroom inventory for people to take home. In a short time, her plea had reached over 20,000 people and residents in the neighborhood began flocking to the pub to purchase her inventory. Some of these patrons had not visited the pub in years. Within days, she had sold her entire stock and made enough money to keep Swan Dive in business until spring, when she hopes to safely reopen. *Published on December 14, 2020.*

Peace the World 'Round



College Student Sews Face Masks for Communicating with the Hearing-Impaired

21-year-old college student Ashley Lawrence quickly realized that face masks might prevent people who are deaf or hard of hearing from communicating. Because those with hearing disabilities often rely heavily on lip-reading (even if sign language is in use), a mask would almost entirely obscure a verbal message to a hearing-impaired person. With the existing shortage of N95 face masks, Lawrence decided to make her own face masks for sign language speakers during her free time. The face masks, which Lawrence and her mother are making by hand, are made out of fabric with a plastic window over the mouth so that ASL (American Sign Language) speakers could still use lip-reading in their communication. Over the past few weeks, Lawrence has been shipping the masks to deaf individuals and hospitals for free. What started as an effort to make masks for the deaf people in her Kentucky community has now turned into a larger “DHH Mask Project” with a Facebook page to meet the demand for these masks on a national scale. She has started a GoFundMe campaign to cover the cost of shipping, handling, and materials for the masks and reached her goal of \$3,300 in only two days. *Published on January 2, 2021.*

<https://unsplash.com/@jonasvincentbe>
Aashna Banerjee was the Graduate Assistant for the Center for Peace and Conflict Studies from August 2018-July 2020. Brandon Miller is the current Graduate Assistant and Lawrence Gerstein is the Director for the Center for Peace and Conflict Studies.

Featured University, continued from Page 20

Circles Building Peace Among Women Veterans

by Rosanna Cordero

The women veteran population in our country is often unseen. However, in their report (2017), the U.S. Department of Veterans Affairs indicated that women constitute approximately 20% of new recruits, 14.5% of the 1.4 million active-duty military personnel, and 18% of the 850,000 reserve personnel. Almost 280,000 women have served Post-9/11 in Afghanistan and Iraq. According to the Women Veterans Report: The Past, Present, and Future of Women Veterans, (2017), this share is expected to increase to 15% by 2035. Furthermore, the Office of Military Data and Governance (2015) showed that women comprise 9.4 % of the total Veteran population in the United States. By 2043, women are projected to make up 16.3 % of all living veterans. Our women veterans deserve safe spaces after serving the country. Restorative circle practice workshops in Chicago have presented such a space for women veterans to connect and re-build a similar camaraderie as they experienced in the military and share their stories. The virtual circles focus on identifying women veterans throughout Chicago and their needs upon re-entering civilian life.

I am currently the Women Veteran Coordinator for the Multi Faith Veterans Initiative (MVI) housed at DePaul University's Lincoln Park campus in Chicago. MVI partners with faith-based organizations throughout the city of Chicago to identify and help serve veterans in their transition back into civilian life and their communities. During the COVID-19 quarantine, MVI collaborated and helped create virtual circle settings wherein women veterans can have a space to express themselves. The group of 15-20 women veterans from Chicago shared wisdom, knowledge and strength during a time of unprecedented challenges. Multiple virtual circle talks were held throughout the year, providing important data about women veterans; most importantly the level of engagement of society when it comes to meeting the needs of women veterans during their transition back into civilian life. Many women veterans agreed they felt unseen and unheard.

The virtual circle space provided a place for them to express the emotions of frustration, confusion, and uncertainty. The transition to civilian life is often challenging for a plethora of reasons, including individual and family needs for each veteran during her transition. Although this is a complex and absolutely multi-layered issue, the women veterans do tend to share some common experiences. It is imperative that women veterans who have served in the United States military have a space to share and express their experiences



Photo by Tima Miroshnichenko

before, during, and after serving. The MVI women veteran project is currently in Phase II, where the focus will be on career skills and growth with two cohorts of women veterans in Chicago.

The concept of restorative justice is not new. Restorative circle practices are based on indigenous as well as aboriginal traditions. Circles create a space for participants to share stories, uncover and explore their lives in a manner that nourishes safety, respect, and good intentions. While women veterans are in circle, barriers are chipped away at and even broken down. Opportunities are created to address everyday issues, concerns, challenges, fears and anxieties. Being part of the circle strengthens relationships, connections, and trust, all while promoting engagement in meaningful conversations. As a restorative process, circles can be used in families and settings such as workplaces, schools, institutions, and communities to enhance communication and enhance understanding about one's own life and those of others. The intent of the circle is to develop a framework for a particular type of dialogue and to create a dynamic that nurtures connection by drawing upon the inner courage and compassion in each participant. The energy brought on by this dialogue encourages conflict resolution and non-violent communication. Honoring one's ancestors, past, present, and future is the intention when in a circle. Conflict resolution and non-violent communication through restorative circle practices are methods of peaceful problem-solving that society has too often overlooked for decades, and even centuries. With that, peace building through restorative justice and circle practices holds possibilities not only for women veterans but also for community health as we move through and beyond the current crises and conflicts experienced by individuals and society.

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Peace Award, continued from Page 21

PP: This specific award is for work in Nigeria, are there any plans to expand your work outside of Nigeria?

EOA: Yes, I will like to extend my work to other Africa countries. We all have a role to play in peace building, I am aware of the role youths and young adults play in maintaining peace in their local communities and for us to effectively tackle the problem of climate change and achieve the SDGs, we need to embrace peace-building education through awareness raising on the need for peaceful living, support and practical participation of youths in peace building. I am willing to continue working with youths and communities in Nigeria and outside of Nigeria.

PP: Have you completed the project that you were working on for the Youth 4 Peace award or is it ongoing? What is one thing you would say this experience taught you?

EOA: I have completed the project I am working on for the Youth 4 Peace Award, the project was hosted in another state outside of my community and was executed in school. I had the opportunity to meet with people outside of my locality, of different cultures, and interacted with the students on their previous knowledge of peace building and SDGs and they gained understanding of the topic and [were] willing to take action.

PP: Did you encounter any challenges due to the pandemic or any other challenges you were not expecting?

EOA: The pandemic has affected us in a lot of ways, there were a lot of restrictions we encountered during the course of the project but keeping to rules helped a lot. We also

experienced passive barriers from educators because they did [not] have an in depth idea about the topic. We organized a short workshop with educators and when they understood the concept they were eager to receive us and we all worked together with the students.

PP: Can you give our readers an idea of what you are planning on working on next?

EOA: I am planning a sensitization program with children, youths, adults and community leaders to address the problem [of conflict and war] by creating a systematic and sustainable approach to problem-solving for communities to live peacefully. Together with my team, we shall be engaging communities to address issues that are peculiar to their areas with collective ideas and solutions. When individuals in communities are involved in decision-making processes on matters that concern them, implementation through established mechanisms for dealing with conflict, protecting the environment, creating peace and security, and solving the climate crisis will be easier. I believe that when we all work together towards a sustainable livelihood for all, communities will be able to co-exist peacefully. Also people who are aware and informed about the problem will be willing to take action in their respective communities.

Audris Jimenez holds a Master's in Forensic Psychology from John Jay College of Criminal Justice. She is currently a Clinical Case Coordinator at a youth Alternative to Incarceration program in New York City and a research assistant for the Boricua Youth Study through the New York State Psychiatric Institute-Columbia University. Her interests include working with youth in the justice system, with a focus on the Latinola community.

Photo by McBarth™ Obeya



2020 Winner:

Esther Oluwatoyin Agaja

CALL FOR CONTRIBUTIONS--THE PEACE PSYCHOLOGIST

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

Please consider submitting an article for the next issue of *The Peace Psychologist*. Our Editorial Team will be reaching out. We welcome the following types of submissions on or before May 31, 2021:

- Announcements
- Short article related to a topic in peace psychology
- Brief description of your work (research or practice) related to peace psychology
- Summary of your recent presentations or publications related to peace psychology
- Short article about a peacemaker
- A letter to the editor
- Any notice of recognitions/awards/congratulations
- Article about an organization that works for peace
- Reviews of peace psychology textbooks, or books relevant to peace —or ideas of books to review.
- Peace-related poetry, art, cartoons, & digital photographs (with copyright permission)

I am especially interested in the following:

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

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

Sometimes we get more submissions than we can handle. So, it might end up in a future issue, etc. Submissions should be in APA Style 7, with citations and references. Keep your title to 10 words or so. Include an author biography of 25-50 words and a high-resolution photo—of you, or relevant to the topic about which you are writing; we will print these as space allows.

+++++

Best Regards—Robin

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

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