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The Psychology of Peace Promotion

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

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This book is dedicated to Sister Mary Gloria, who touched the lives of so many people. She was so wise, full of love, and selfless in her service as she committed her life to improving her community and helping others. Our lives are so much improved because of her generous work, which continues to be such an inspiration to others. We will miss her smile, wit, sense of humor, enthusiasm, and passion. She was truly a light and a force for goodness and peace.

Foreword

This profound volume, inspired by and dedicated to the late renowned peace educator, scholar, activist, and community psychologist Mary Gloria C. Njoku, is directed at the most important problem confronting our world, and constitutes a major benchmark in the history of the scholarship and the practice of peace promotion. There are no significant topics in the psychology of peace promotion that are left out of consideration, and the consideration given to topics is thorough, fresh, and creative. Innovative thinking is the norm here, and fresh ideas for positive change run throughout the chapters. The diversity, range, and ingenuity of topics are outstanding, and necessary to provide for new insights and possibilities in the processes of peace. Throughout the book connections are made to the field of community psychology (Jason, Glantsman, O'Brien, & Ramian, 2019). Many authors have tried to make some connections of their work in peace studies and interventions to the overall community field, on the basis that these links are key to the successful promotion of peace.

The wide range of author backgrounds and orientations brings to the table the possibility of new and exciting consilience in the search for answers. The available relevant literature is well considered, and most importantly, as noted, new ideas for promoting peace arise at every turn. To begin the discussion of peace psychology and its real or potential contributions to achieving peace and reducing the horror (Farley, 1996) must now start with the thorough reading of this amazing volume! We can adopt or derive workable strategies from some of the main ideas herein, strategies that we can build on in the practice of peace in all its relevant facets. This volume should be required reading for all people working to achieve peace, well beyond the discipline of psychology. The history of peace promotion has been awaiting this book!

The contributors are impressive writers, thinkers, scholars, researchers, and activists, and the issues they look at are exhaustive, encompassing the personal facets of peacefulness; the essential need to promote peacefulness early in the lives of children; the cultural dimensions of peace; the central role of social justice concerns; the need to educate for peace; and the often unique features of research methodologies required to advance our understanding in this complex topic with its

existential implications for society and life. No features of the evolving field of peace promotion are left untouched. As a former President of the American Psychological Association and the Society for the Study of Peace, Conflict and Violence, and Fellow of the Society for Community Research and Action, I can attest that the field of peace promotion now takes a leap forward upon the arrival of this landmark work.

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Acknowledgments

The idea for this book arose from Mary Gloria C. Njoku, who tragically died during the past year. Below we provide information to the readers about her life and contributions. Sister Mary Gloria received a PhD in Clinical Psychology with an emphasis in Community Psychology from DePaul University, Chicago, USA. Mary Gloria had been part of an Myalgic Encephalomyelitis/Chronic Fatigue Syndrome (ME/CFS) research team, and her doctoral dissertation was a landmark epidemiologic study estimating rates of ME/CFS in Nigeria, Africa, and it remains the only community-based epidemiologic study of ME/CFS that has been conducted outside of Europe or the USA. Mary Gloria was active as an adjunct teacher within both our Psychology Department and the Department of Education.

Mary Gloria also held a postdoctorate in Psychopharmacology and a Master of Education in Information Technology. After returning to Nigeria, she became a professor of clinical Psychology and the Dean of the School of Postgraduate Studies, Godfrey Okoye University, Enugu, Nigeria. Her special interest was in understanding and developing interventions that promote overall quality of life, spirituality and religion, attention being given to invisible disabilities, coping behavior, peace, education, mentoring, and community-based peace and quality-of-life studies.

During her lifetime, Mary Gloria was involved in several community psychology projects. Her first project targeted toward peace promotion was the institution of an annual youth peace conference in 2011. This conference brought together people from varied backgrounds to learn about peace and generate positive action plans. The conference has been held for secondary (high) school students, university students, teachers, and the general public. Mary Gloria established other peace projects as a result of action plans generated from the peace conferences. She established a peace club at Godfrey Okoye University in 2013. The primary goal of the peace club is to help its members develop a culture of peace and promote peace. More peace clubs have been established at neighboring high schools in Enugu, Nigeria. The second project is a book project, Stories of Peace. Through the Stories of Peace, selected articles presented at the annual peace conferences are compiled and published. The third project is a radio talk program that went by the simple name: Peace. Mary Gloria wrote and anchored the weekly radio talk, Peace, which was

aired by Federal Radio Corporation of Nigeria, Coal City FM 92.9 Enugu. In this program, Mary Gloria told stories of peace and used the stories to explore psychological factors and other challenges people experience in life and methods for managing the identified challenges. The fourth project was founding a registered nongovernmental organization, the Psychology and Peace Foundation. The primary objective of this organization is the promotion of psychology and peace. Mary Gloria and her team offered psychological services and programs geared toward creating and sustaining peace.

Mary Gloria also began research ethics training at Godfrey Okoye University. This training was established to help researchers in Nigeria to learn research ethics. Through this project, both undergraduate and graduate students of Godfrey Okoye University receive relevant research ethics training and certification before they commence their research project and thesis, respectively. Mary Gloria also helped another university, Imo State University, to offer ethics training to their academic staff and students. The training offered at Godfrey Okoye University has also been opened to staff and students from other Nigerian universities. Through this research ethics training, Mary Gloria was able to support efforts targeted toward improving research output from Nigeria. Mary Gloria also established an important research team, the Interdisciplinary Sustainable Development Research Team, whose primary activity involved conducting research ethically and for sustainable development.

As a professor of Godfrey Okoye University, Mary Gloria worked on using community psychology concepts to develop her lectures and experiential learning. She ran a weekly radio program, Psychology Hour, on GOUni Radio 106.9 FM. She also had been involved in bringing consolation to communities experiencing trauma related to human-induced disasters such as community clashes, farmers/herdsmen clashes, and family disputes. Mary Gloria received the 2016 Nigerian Psychological Association award for Exceptional Delivery of Psychological Services in the Public Interest.

Mary Gloria was a strong and feisty advocate for positive change, and was a kind person loved by thousands. Her days were filled with joy and activity, trying to help others, whether they were students in her classes, faculty at her university, or families in her order. She was constantly involved in "giving away psychology" such as her weekly call-in radio program that provided listeners strategies for dealing with mental health issues. When young Nigerian women had been abducted several years ago, she was active in efforts to have them released.

Her students were touched by her passion, engagement, and commitment, and they became in the truest sense missionaries filled with inspiration to change the world. When Mary Gloria was promoted to Full Professor, there was a celebration that lasted for several days at Godfrey Okoye University, and university professors from around Nigeria took part in this festive occasion.

For the past 2 years, we had the privilege of working with Mary Gloria on this edited book. It was born from a posting on the Society for Community Research and Action listserv, and over 35 individuals agreed to write chapters for this edited volume. Mary Gloria believed that peace is a basic human rights issue, involving the

promotion of human dignity, altruism, empathy, sense of community, fairness, and the satisfaction of basic needs. Mary Gloria hoped this volume would increase knowledge of how to promote and sustain peace in varied settings around the world.

We are immensely proud of Mary Gloria, and her impact on us and so many others. In working on the context from which problems arise, in helping to understand problems in a truly ecological way, she adroitly demonstrated to a generation of students how they can truly change the world; in a sense, a peaceful revolution that provides us all with a firmer foundation for a more positive future.

Leonard A. Jason
R. Burke Johnson

Introduction and Overview

This volume builds on previous volumes of peace psychology, extending their contribution by drawing on peace research and practice in five continents as well as discussing emerging interdisciplinary and disciplinary theories and actions. This volume demonstrates, through theory and applications, the intellectual and heuristic leadership of psychologists engaging in promoting and sustaining peace around the world. Over the past few decades, several current psychology of peace books have focused on the concept of peace as an absence of issues such as violence, conflict, war, prejudice, and discrimination. This volume is consistent with a turn in the peace psychology literature toward peace promotion, which is seen in the publication of *Peace, Conflict, and Violence: Peace Psychology for the 21st Century* (Christie, Wagner, & Winter, 2001). We believe that peace is a basic human rights issue, involving the promotion of human dignity, altruism, empathy, communication, sense of community, sense of control, fairness, wellness, environmental harmony, environmental safety, and the satisfaction of basic needs, such as food and shelter (United Nations, 1948). We hope this volume will increase its readers' knowledge of how to promote and sustain peace in varied settings around the world.

Although the content of the current volume covers some of the same terrain as previous works, including the *Handbook on Building Cultures of Peace* (de Rivera, 2009), *Forgiveness and Reconciliation: Psychological Pathways to Conflict Transformation and Peace Building* (Kalayjian & Paloutzian, 2010), *Personal Peacefulness* (Sims, Nelson, & Puopolo, 2014), *The Handbook of Conflict Resolution: Theory and Practice* (Deutsch, Coleman, & Marcus, 2006), and *Psychological Components of Sustainable Peace* (Deutsch & Coleman, 2012), this volume adds to the body of knowledge in these areas through its emphasis on a wide range of cultural contexts. In particular, a global perspective is showcased through coverage of peace promotion efforts in Africa, Asia, North America, South America, and Europe. While the chapters are written by authors from these continents and represent multiple perspectives and theoretical approaches, it is clear that they share common interests that converge on a promotive rather than reactive approach to peace. In addition to representing a wide range of cultural contexts, a second unique

aspect of this volume is its incorporation of over 16 different specialties in psychology, ranging from biopsychology to community psychology.

This psychology of peace book focuses specifically on aiding the peace researcher, practitioner, and teacher in learning about relevant, cutting-edge peace promotion strategies. It presents several innovative approaches and illustrates their applicability to specific social problems, settings, and populations. Many of the authors of these chapters use quantitative, qualitative, and mixed methods (Jason & Glenwick, 2012, 2016) along with community-based participatory research themes emanating from the field of community psychology (Jason, Keys, Suarez-Balcazar, Taylor, Davis, 2004).

Each chapter is organized as follows: the first part of the chapter is a theoretical framework for understanding peace within the psychology subdiscipline represented (e.g., social, developmental). The second part is a critical review of research and practice that has taken place on the topic of the chapter or section (e.g., peace education, promoting personal and interpersonal peace through mindfulness, social networks that promote peace, social justice and peace). The third part presents an application of the topic in either a narrative format or an empirical investigation. Our overarching goal is for each chapter to provide an overview that informs individuals on how to create and promote peace in varied specialties and settings around the world.

We hope that this volume stimulates both practice-based and academically based scientists, as well as mental health professionals, administrators, educators, and graduate students from various disciplines to contribute to the promotion and sustenance of peace using theoretically sound, yet innovative and creative approaches. As expressed by John W. Ashe, former President of the United Nations General Assembly, "…peace does not occur by happenstance." Promoting and sustaining peace requires targeted and sustained effort. Our hope is that this book inspires its readers to develop a better understanding of peace and provides the means for promoting peace in a sustainable way.

Table of Contents and Chapter Summaries

The volume consists of four parts: personal peace, children and youth, peace in diverse cultural contexts, and promoting peace and social justice. We very much appreciate the thoughtful foreword, written by Frank Farley, and afterword, written by Bradley Olson, two outstanding scholars in the field.

Part I: Personal Peace

The chapter "Promoting Peace Through Meditation," by Mirjam Quinn, develops a theoretical framework for the understanding of peacefulness through the lens of mindful awareness, emotion regulation, and stress responsiveness, rather than

reactivity. The author addresses existing research illustrating the ways in which increased mindful awareness, better emotion regulation, and decreased stress responsiveness correlate with individual participation in issues related to peace at multiple ecosystemic levels of analysis, including the effects of mindfulness on the reduction of direct and structural violence and the promotion of strategies for peace. Applications of these principles through a mindfulness meditation program for first responders are illustrated in a case study.

The next chapter, "Mindfulness in the Peacebuilding Process," by Lynn Waelde, Adriana Panting, and Andrew G. Heise, focuses on the roles that mindfulness might play in peacebuilding dialogue. Because mindfulness training is associated with stress reduction, empathy building, emotion regulation, positive reappraisal, forgiveness, perspective taking, conflict management, and problem-solving, it may be a useful tool for addressing the underlying stress component that interferes with peacebuilding efforts. This chapter reviews the theoretical and empirical basis for using mindfulness as part of peacebuilding work and describes the ways in which mindfulness has been adapted for use in traumatized communities in the Philippines.

Carlos Hoyt's chapter, titled "Empathy in the Service of Intra- and Interpersonal Peace," recognizes empathy as essential for creating peace intra- and interpersonally. A clear explanation of the concept of empathy, along with a step-by-step guide for how to apply it in day-to-day living, is provided. *Empathic assessment*, *empathic attunement*, and *empathic response* are described as practices that everyone can adopt to successfully navigate life's challenges and negotiate social conflict in ways that optimize the likelihood of positive outcomes. The reader comes away equipped with a powerful and reliable method of seeing beyond the frustrations of interpersonal conflict and recognizing the universal factors that can lead any human being to be recalcitrant, resistant, or even combative. Once achieved, an awareness of oneself as well as an empathic attunement with the perspectives, motivations, and vulnerabilities of others enables the practitioner to find practical solutions to difficult problems with compassion and equanimity.

Barbara Kidney's chapter, "Promoting Peace: Some Perspectives from Counseling Psychology," describes a conceptual framework for exploring issues of peace at the local, national, and international levels, from the standpoint of the ordinary person. This framework is drawn from some fundamental concepts from the field of counseling psychology, including basic, and often implicit, moral values and values about healthy psychological functioning at intrapersonal and interpersonal levels. By means of strategies often used by counseling psychologists in assisting their clients to develop specific ideas for intra- and interpersonal improvements, readers are invited to gain clarity on how they define and recognize the presence (and absence) of peace, and to consider how their present and potential future feasible actions as average citizens impact peace on local, national, and global levels.

Part II: Children and Youth

Erin Paavola's chapter, "The Role of Secure Attachment, Self-Efficacy, Social Support, Stress, and Community Engagement in Peaceful Parenting," indicates that now more than ever a peaceful generation is needed in our modern-day world. The art of helpful and adaptive parenting, education, and civic engagement are key factors in raising a generation that can promote harmony within themselves and between others. This chapter draws upon the fields of psychology, counseling, and community psychology to identify how self-awareness, emotional regulation, parenting practices, social support, and community building can be in the service of fostering a peaceful mindset in youth.

The next chapter, "Raising a Peaceful Generation: The Perspective of an Asian American," by Sherry Cheng is written from the perspective of cultural psychology and focuses on the experiences of recent immigrants to New York City. The author discussed how have immigrants survived and raised their children in contexts where there are contentious political, economic, and societal barriers. She also explores how do the immigrant parents help shape their children's identities. In addition, she reviews some of the challenges and obstacles in terms of raising their children in New York City. Moreover, the chapter seeks to explore how different cultural groups have maintained and sustained peace within different communities. Finally, in an empirical investigation format, narrative stories are explored from communities in New York City to further examine the question of how to have a peaceful generation where there are diverse groups of people.

The chapter "Cultural Scars, Lost Innocence, and the Path to Restoration: A Rebirth of the African Child" by Kathleen Malley-Morrison and Chukwuemeka Emmanuel Mbaezue mentions that most African societies are predominantly collectivist in nature, with social relations forming the core of group identity. An affinity for protecting the interests and identity of the group has evolved not just as a source of strength for these societies, but also as their bane, especially in regard to the development of the African child. The authors of this chapter begin with a consideration of the corrupted forms of the *almajiri* discipleship system and the persistence of female genital mutilation (FGM) in parts of Africa today, including the cultural and historical context in which these practices survive. The chapter next presents three major psychological theories providing insight into the persistence of these practices—Albert Bandura's theory of moral disengagement, Henry Murray's theory of personology, and Johan Galtung's theories of cultural violence and positive and negative peace. Brief case studies of eight Nigerian respondents illustrate the applicability of these constructs to the persistence of *almajiri* and FGM practices today. The authors conclude with perspectives on intervention and prevention strategies in regard to cultural violence. They recommend that priority should be given to encouraging conflict transformation, peace education, balancing between individual and cultural needs, instilling moral values, and advocating practices such as social cohesion, dialogue, truth-telling, and empathy.

The chapter "Developmental Psychology and Peace," by Gabriel M. Velez and Maria Cecilia Dedios, reviews research dating from the 1960s and shows that as children age, their understandings, and conceptions about peace change along with cognitive and social development. This work highlights the importance of context, interpersonal relationships, and cognitive capabilities in how children develop ideas and behaviors related to peace. The literature draws from three theoretical bases to situate peace attitudes within ontological development: socialization theory, Piaget's cognitive stages of development, and social-cognitive theory. Using these frameworks, empirical findings demonstrate that children generally move from concrete and material notions (i.e., negative peace) to abstract, norm-related concepts that incorporate interpersonal dynamics. At the same time, these processes vary due to factors like cultural norms, historical context, and gender. The authors argue that an ecological model—Spencer's PVEST (Spencer et al., 1997)—provides an effective conceptualization of how individuals process historical and cultural contexts in developing understandings of peace and becoming peacemakers. They present empirical evidence gathered in Colombia to demonstrate this approach's utility and suggest that an ecological framework would provide a more effective guide for peace education programs and policies.

Part III: Peace in Diverse Cultural Contexts

The chapter "Social Networks That Promote Peace," by Leonard A. Jason, Angela Reilly, and Ted Bobak, indicates that those most in need of the refuge of peace are the very same groups that have the most difficulty attaining it. This adversity can be attributed to living in war-torn countries or within certain violence-prone organizations or communities. For example, prisons and jails are social settings where punishment is often the objective, rather than restorative justice or the development of peace-oriented skills and dispositions. In addition, when people leave prison, jail, or substance abuse treatment settings, they are in need of employment and a safe place to live; however, most do not receive these necessities. Some return to social networks of friends and family members that are abusing substances or engaging in illegal activities. Confronted with such maladaptive types of social networks, few are able to escape these influences. Therefore, low-cost but effective ways of replacing maladaptive social networks with ones that feature individuals who are employed in legal activities and do not abuse substances are needed. Mutual help systems, like Oxford House recovery homes, can facilitate access to supportive networks that are in the service of health, altruism, and peace. Identifying these types of inexpensive settings through which social networks can produce social justice outcomes can contribute to restructuring and improving other community-based settings that can promote peace.

The chapter "Achieving Peace Through Culturally Relevant Humanitarian Programs," by Kyle A. Msall, focuses on the current global humanitarian crisis that

has reached the highest number of displaced persons in history. Among these displaced persons are minority populations who face discrimination in a variety of forms, including direct discrimination from host countries, political and policy discrimination, and perceived discrimination through humanitarian organizations and aid workers. There are several international organizations, committees, and projects that provide guidelines for humanitarian organizations, such as the Inter-Agency Standing Committee, the Sphere Project, the Humanitarian Accountability Project, and the Core Humanitarian Standard on Quality and Accountability. Although their guidelines are well intentioned and provide a much-needed foundation for the organizations, they often lack focus regarding minority populations, a weakness which can hinder the ability of such organizations to provide aid effectively. Because of this, individuals within the target populations may believe they are being discriminated against, which can reduce peaceful rapport and lead to an increase of extremism in regions that contain a large number of displaced persons. Throughout the chapter, Msall discusses the deleterious effects of unfocused guidelines and presents current examples of how the lack of culturally relevant humanitarian programs affects the Yezidi displaced population in Iraqi Kurdistan. Recommendations and guidelines for psychologists, consultants, and organizations are discussed to help establish cultural relevancy in humanitarian programs and promote peace and decrease extremism among displaced populations.

The chapter "Traditional Methods of Promoting Peace in Southeast Nigeria," by Mary Gloria C. Njoku, Christian C. Anieke, Richard C. Okafor, Prisca Isiwu, and Babajide Gideon Adeyinka, takes the perspectives of cultural psychology and psycholinguistics to examine traditional methods of promoting peace in Southeast Nigeria. The authors illustrate the implementation of these methods in times of relative peace and show their utility during crisis periods. The authors also compare the Southeast Nigerian approaches to peace promotion.

The chapter "Forgiving, Reconciling, and Peace-Building in Refugee Contexts: Theory, Research, and Data from the War in Syria," by Raymond F. Paloutzian and Zeynep Sagir, discusses the relationships between forgiveness, reconciliation, and truth and transparency in dialogue between people on opposing sides of violent conflicts. Although it is widely assumed that forgiveness must precede reconciliation, it may be that initial steps to reconcile in the context of truth may be more effective in promoting peace, and depending on other factors, forgiveness may be an outcome. The authors suggest this outcome is increased to the degree to which people go beyond the tendency toward in-group bias, and instead develop a personal identification with all of humanity as one group. These issues are explored in an examination of responses of refugees who suffered multiple extreme traumas as victims of the war in Syria, and who then lived in Turkey for up to 6 years. In this chapter, participants' attributions of responsibility for the conflict, intent to make the transition to their new culture and to keep their home culture, and inclination toward, perceived capability of, and requirements for reconciling or forgiving versus favoring revenge and harm toward the perpetrators are assessed among refugees who have acculturated to their new environment in various ways.

Part IV: Promoting Peace and Social Justice

The first chapter in this part is titled "From a Junkyard to a Peace Promotion Sports Park: A Transdisciplinary Approach," by María C. Izquiel, Ignacio Cardona, Manuel Llorens, and Martin La Roche. The goal of this chapter is to describe the process of designing and constructing the Mesuca Sports Park in Petare, Caracas, as a way to promote peace through the increase of dialogue and resilience in the community. Venezuela is a country which is currently experiencing severe political, economic, and social turmoil. While it is unclear whether Venezuela is on the verge of a civil war, what is certain is that Venezuelan institutions have partially collapsed and generated a state of violence and chaos that is reflected in high rates of homicide. The country holds one of the highest rates of homicide in the world at 90 per 100,000 Venezuelans. One of the main tools to promote peace was involving the community of Petare in the design of this Sports Park through Participatory Design Workshops (PDWs) with a transdisciplinary approach between mental health providers, urban designers, and sport specialist. The PDWs were the main tool to foster dialogue among the diverse participants involved in designing and constructing the Sports Park. It is suggested that this dialogue was instrumental in reducing violence. The number of homicides in the Mesuca sector before and after the construction is used as an indicator of the effectiveness of this intervention. In addition, qualitative indicators such a 1-year ethnographic research project are also used to reflect the impact of this intervention that seeks to activate the resources of the community despite adversity.

"Social Justice and Peace," by Linda M. Woolf, shows that social justice, peace, and psychology are intertwined threads in the broad, global tapestry of life. Without social justice, this tapestry becomes fundamentally distorted; peace for many individuals and entire communities becomes nonexistent. Social justice is grounded in the presumption of equity, human rights, respect and value of diversity, and the promotion of equal social, political, and economic opportunities. Woolf examines the concepts related to social justice that impact the psychological well-being of individuals and communities, such as cultural, structural, and direct forms of violence, the public versus private sphere, marginalized and at-risk populations, positive and negative peace, and human rights. For example, psychology informs us that peace is not just the absence of direct violence, but also the reduction and elimination of cultural and structural forms of violence. From a social justice perspective, all individuals have the fundamental right to live free not only from the threats of harm, brutality, torture, or genocide, but also free from the burdens of inequality, lack of access to health care or legal services, and inadequate education. Grounded in the research literature, Woolf makes explicit the connections between social justice, human rights, peace processes, and psychological well-being and provides an analysis of child sex tourism as a case example.

In "Peace Stories: A Model for Creating and Sustaining Peace," Mary Gloria C. Njoku and Jessica Senehi use multiple perspectives to show how shared narratives can be effective in creating and sustaining peace. For example, one program has been instrumental to reconciliatory activities in some individuals and families.

In this case, following the presentation of a story about one family's ability to be at peace despite their diverse religious affiliations, a pastor went to his community and settled a long-standing conflict they had. There were also reports of couple and family reconciliations that occurred as a result of listening to the peace story. Some individuals described feeling inner peace after listening to the stories and others indicated that they were inspired to promote peace in their workplaces. In this chapter, three peace stories are presented to highlight the role of such narratives in peace promotion.

In "Social Movements: Transforming Problems into Solutions," Rachel M. MacNair shows that there are several features of social movements that are commonly seen as problems, but when underlying psychological dynamics are understood, they can be explained and accommodated. At times, problems can even be reframed and transformed into positive developments. One common psychological problem is the perception or attribution that one's own social movement has many distressing problems but the opposition movement is running smoothly. However, the opposition, similar to one's own group, is not likely to publicize its personality clashes, territorial squabbles, financial difficulties, and insufficient volunteers. Another problem is when a diversity of perspectives is seen as producing divisiveness. The solution is to understand the differences not as divisions, but as multiplications—"schools of thought"—that constitute complementary perspectives. Though conflicts can arise from differences, newcomers also provide much-needed energy and, when they are experienced, provide knowledge of what has actually worked and what has not worked in the past. Finally, there is the problem of constantly feeling that events are worsening at a time when they are objectively improving, resulting in unfounded and unrealistic discouragement. MacNair demonstrates how many seemingly intractable problems common to social movements can become much easier to handle when the underlying psychology is understood. Reduction of unwarranted discouragement can help make movements more effective.

August John Hoffman's chapter on "Creating an Edible Dialogue for Peace: Community Gardening, Horticulture and Urban Fruit Tree Orchards" addresses the psychological and community benefits of interdependent and collaborative community growth projects. An important component of his research addresses the psychological need for people to feel as though they have something to contribute to a shared community experience. Peace, growth, and prosocial advancement can only occur when communities provide opportunities for growth and development to occur. A shared growth experience enhances peace because we see what common themes bring us together in a less divisive manner. These topics are covered in this chapter, along with suggestions for community development and shared growth in an increasingly polarized and hostile world.

In "Public Enlightenment and Climate Change Impact: Need for Civil Society Intervention," Olaifa Temitope Abimbola shows that one of the primary aims of education, formal or informal, is to effect positive changes in behavior. Every unit of instruction will potentially infuse enlightenment and produce positive change in the lives of learners and ultimately have a utilitarian effect on the society.

Climate change is one issue currently gaining global attention, and its impact on the environment is seen as a threat to human well-being and survival. The existence of many communities is precarious because they are constantly washed away by flood, erosion, rainstorm, and other variable disasters that are due to climate change. Multiple levels of government all over the world are converging to find ways of ameliorating the impact of damages that have already incurred because of climate change. In this chapter, Abimbola focuses on the effects of climate change in Nigeria and explains how the government of Nigeria is fostering awareness of this problem among its people. The author examines how peacebuilders can, through formal and informal channels of education, effectively impart necessary awareness and motivation about the preservation and conservation of the environment, with a view to preserving a symbiotic relationship between humans and their environments. Abimbola also examines viable ways in which governmental and nongovernmental organizations can collaborate in the mass mobilization of the people of Nigeria for effective reduction, if not prevention, of climate change impact.

Part V: Peace Education and Research

In the first chapter in this part, titled "Restorative Justice in Schools: Theory, Implementation, and Realistic Expectations," Mikhail Lyubansky asks the provocation question: "What's working and what isn't working in our school justice systems?" After problematizing exclusionary discipline and other forms of punishment, Mikhail describes (a) the principles of restorative justice, (b) the challenges associated with implementing a school-wide restorative system (e.g., getting buy-in, addressing power dynamics), and (c) what we might reasonably expect from such a system in terms of utilization, resistance, and outcomes.

The next chapter in this part, "Peace Education in Psychology," by Matthew Bereza, examines, and questions, entrenched biases that peace education is a by-product of conflict and best administered by "experts." Indeed, peace studies and psychology as a profession have been forced to address a deprivation of diverse viewpoints as the world opens to immediate information sharing and exposure via social media. All too often the Global North and centers of power in the West have dominated conversations surrounding diversity in education, peace, and the creation of a sound society. Bereza discusses the theoretical foundations of peace studies, highlights historically diverse peace movements, and promotes current theories and practices of diversity that challenge mainstream peace dialogues. Examples are pulled from the Global South, women, LGBTQ, indigenous cultures, and the marginalized peoples of our planet.

The chapter "Entrenching and Strengthening Peace Education in the Nigerian School Curriculum for Peacebuilding and Sustainability in Nigeria," by Danladi Abok Atu, assesses the psychological basis of Peace Education in Nigeria. This is predicated on the major challenges of interethnic and communal co-existence in this country and Africa at large, and the specific issues facing the six geographic regions

in Nigeria are addressed. At the present time, there is no deliberate and pragmatic formal peace education as an area of study in our schools, as it is the case in other African countries of Rwanda and Kenya despite the conflict challenges in the country. The Nigerian educational policy, however, sees education as an instrument per excellence in addressing the challenges of its development. In inculcating desirable peace norms in the younger ones as a panacea for building a culture of peace therefore, the chapter examines key psychological and philosophical principles in articulating transformative peace education pedagogy in this regard. This includes curricular, co-curricular, and extra-curricular content and mythologies.

The chapter "Using Qualitative Research Methods for Advancement of Peace," by Kristen Gleason and L. Kate Corlew, provides readers with the ideas of how peace and violence can be used in a research context. They review the methods that have the potential for making compatible the *process* of peace research with the *goal* of bringing about peace on our planet. In their chapter, these authors explore research designs that pertain to sociocultural features of peace and violence, and multi-level complexity of systems of peace and violence.

In the last chapter, "Mixed Methods Research in Peace Promotion," Judith Schoonenboom and R. Burke Johnson describe how mixed methods research (MMR) was born from a longstanding intellectual war about what knowledge is, who has knowledge, and what the standards for knowledge are (called the "Paradigm War"). On one side of the argument is the common qualitative research assumption of ontological relativism/multiple truths; on the other side is the quantitative research assumption of absolutism/single truths. Johnson discusses how MM researchers are convinced that there are many different and important "truths" and strategies provided by both qualitative and quantitative research and their paradigms. As a solution, MMR often rejects binaries and prefers "both-and," "win-win," and dialectical logics/strategies. Through the use of the metaparadigm, or philosophical theory of *dialectical pluralism*, Johnson contends that MMR is in a strong place to help peace research continually move forward in new ways that capitalize on the strengths present in different worldviews and research approaches.

Conclusion

There are several audiences we hope will benefit from this book. The first audience involves scholars desiring peace promotion books for teaching peace psychology courses. The second audience involves students in psychology, public policy, urban studies, education, political science, sociology, and other disciplines designed to prepare students for careers in applied research, public administration, and the helping professions. The third audience involves practitioners in peace psychology, social justice, and related areas who are interested in learning more about approaching peace efforts from a promotion perspective.

In 2016, we posted an announcement on the Community Psychology listserv in order to solicit contributors for this book. We were very happy that 38 individuals

agreed to write 24 chapters for this edited volume, and as we have assembled this volume, it has been gratifying to learn of the collaborative peace work being conducted by community researchers and practitioners from around the world. Our open, participatory process of creating this scholarly work from the ground up is consistent with the values of the field of Community Psychology field, and a similar process was used in assembling two recent edited community psychology methods books (Jason & Glenwick, 2012, 2016). We are appreciative of the positive response we received from solicitations on this Community Psychology listserv.

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Promoting Peace Through Meditation

Mirjam Quinn

Introduction

Much of the research on peace psychology has examined the teaching, building, and keeping of peace through an exo- or macrosystemic lens, focusing on peace only as an interpersonal concept. However, in more recent years, a number of researchers (e.g., Blumberg, Hare, & Costin, 2006; Kool, 2008) have argued that nurturing peace within the individual is a prerequisite toward peacebuilding on a larger ecological scale. Similarly, a growing number of psychologists (e.g., Jason & Glenwick, 2016; Moritsugu, Vera, Wong, & Duffy, 2013) have highlighted the importance of considering individual and intrapersonal factors in community peace work, as they define the work of community psychology as integrating strengths-based interdisciplinary approaches centered on a contextual understanding of individual needs in building community-wide preventive programs. In this chapter, I develop a theoretical framework for understanding the practice of peacefulness through the lens of intrapersonal, protective socioemotional skills including mindful awareness (being "in tune with" and aware of, but not reactive to, our own thoughts and emotions), emotion regulation (the capacity to experience strong emotions without becoming overwhelmed by them and either becoming emotionally flooded or shutting down), and compassion (the empathetic recognition and care for another's experience). Further, I will address some ways in which a combination of two meditation practices (mindfulness meditation and metta meditation) can help teach the mindful awareness, emotion regulation, and compassion that individuals need to successfully recognize and navigate opportunities for peacebuilding.

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Peacebuilding Within a Systemic Context

Among the numerous definitions of peace, some are more and some are less formally/precisely operationalized. Some definitions focus on intrapersonal states of being, some focus on interpersonal relationships, and others focus on exosystemic processes. Some definitions focus on peace as negative space—the absence of strife, war, or struggle. Others focus on peace as a positive gestalt—the presence of calm, equanimity, or quiet. In my work as a psychotherapist, I have found it useful to think of peace as not a static *state*, but rather as the *process* of moving toward increased inter- or intrapersonal congruence through repeated cycles of rupture/crisis and repair. As such, the practice of peace building is both possible and necessary throughout all the systems in which we live and breathe—from the mother–child dyad to the international community. Peacebuilding in each situation will occur on vastly different scales and at different levels of complexity, and the influences of underlying systems of oppression will be present and visible to differing degrees. Yet, different situations will share in common the general overarching theme of stasis-crisis-rebalancing (i.e., the constant nature of crisis and rebalancing within evolving relationships) and there are particular socioemotional skills, including mindful presence, emotion regulation, and compassion that are necessary to skillfully navigating this process.

Here are several diverse examples of shared human experience that illustrate this process of rupture/crisis and repair, from the microsystemic to the macrosystemic:

(a) An infant may be looking at a caregiver, cooing and smiling and attempting to make eye contact—but the caregiver may be preoccupied with a different task. The infant might redouble her efforts, then begin crying—and the caregiver responds by setting aside his other tasks, picking up the child, and soothing her.
(b) A teenager is struggling with friendships. The parent, with her own painful history of loneliness and unmet need triggered, reacts by trying to intervene in the situation and solve the problem the teenager is facing. Overwhelmed by the parent's anxiety, the teenager then withdraws. Finally, the parent recognizes this withdrawal and, rather than continuing to try to problem-solve, she joins the teenager in his sadness.
(c) An adult feels a growing sense of distance from her wife, which triggers feelings of vulnerability, grief, and fear. Because she struggles with feeling and expressing these emotions, she in turn withdraws from her wife. The wife senses this withdrawal and approaches her partner, and creates an opportunity for connection.
(d) A black teenager is murdered by a white off-duty police officer who is later acquitted. This injustice is an impossible-to-ignore enactment of the underlying structural systems of violence within the city. The resulting protests force the beginnings of difficult conversations between those that (intentionally and/or unintentionally) work to uphold systemic violence and oppression and those that work to dismantle it.

(e) On an international level, a refugee crisis that seems sudden but has been developing for centuries through systemic colonialism and ecological oppression, begins to force serious conversations about identity, white supremacy, and the impact of existing economic systems on the world's population and the planet itself.

Obviously, there are dramatic differences between the call and response of an infant and her caregiver, and the global refugee crisis. As the circles of the ecological system widen, the impact of these ruptures/crises increase exponentially, evolving from issues that *can* damage relationships to issues that *are* literally about life and death. As the circles widen, the distance (both literally and figuratively) between the individuals involved increases—and this distance makes repair much more complicated for a number of reasons, including that (a) it is more difficult to empathize with, and easier to otherize, people who are not physically or emotionally close to us (Meyer et al., 2013), (b) there is a larger number of people (with intersecting goals and needs) involved, and (c) the associated violence and oppression becomes increasingly explicitly structural *as well as* interpersonal. These factors create the need for explicit dismantling of structural discrimination/violence as well as individual behavioral change.

Socioemotional Peacebuilding Skills

Of course, the *tools* that we use for peacemaking in these disparate situations differ depending on the scope of the system within which these processes of rupture and repair occur, and much of the research and theory of peacemaking focuses (rightly so) on the teaching, building, and keeping of peace as a macrosystemic, interpersonal concept centered around systemic change. However, I believe that our ability to openly and bravely participate in these various tools of peacemaking rather than participating (both intentionally and non-intentionally) in direct and structural violence depends on a specific socioemotional skill set based in mindful awareness, emotion regulation, and compassion. Harriet Lerner (1990) noted that when the intensity of a relationship or interaction is high, we tend to handle difficult situations in a reactive manner characterized by overfocusing on the "other" and the ways in which we believe others to be at fault in creating existing tensions, while rigidly insisting on our own polarized position. This action may decrease our momentary anxiety (recreating a sense of stasis), but it prohibits the interpersonal communication and connection with "the other" that are a necessary beginning step toward peacemaking and positive growth. Within all of the systemic spaces we occupy, managing the anxiety caused by change sufficiently so that we are able to fully participate in peacemaking behaviors requires the ability to notice and "sit with" our emotions (mindful awareness), to manage these emotions (emotion regulation), and to hold the other individual or group involved in a compassionate regard that recognizes their personhood, dignity, and needs and wants.

In the example of the infant and parent, the parent needs to recognize his distractedness (mindful awareness), acknowledge the child's needs without becoming distracted by shame or irritation (emotion regulation), and approach his child with the understanding that she is crying not to make her father's life harder, but because she, like all humans, is seeking connection and acknowledgement (compassion). A step toward emotional attunement and congruence within the relationship has been taken. Conversely, a parent who lacks these skills might ascribe the child's behavior to "being a fussy baby" rather than as an expression of need, and as a result the parent may feel irritated by the child's "fussiness" and continue to ignore the baby until the baby ceases her attempts to connect. The difficult emotions associated with the situation are deflected, and the status quo is reestablished, but no real repair or movement toward emotional congruence between parent and child occurs.

In the example of the married partners, the unhappy partner needs to recognize the underlying causes of her unhappiness (e.g., loneliness, anxiety about the future, a feeling of being overwhelmed with life stressors). If she is unable to "sit with" or regulate these emotions, she may reestablish a deceptive sense of balance by muting those emotions, perhaps through alcohol or drug abuse, refusing to acknowledge the emotions' existence, and/or by having an affair. Conversely, if she manages to regulate her emotions, and to recognize her partner as an individual with her own history and needs (who perhaps seems withdrawn because she is struggling with depression or difficulty at work) and to hold those needs in compassion, then repair can occur and the relationship can move toward greater congruence.

When we look at conflicts on a community, national, or international level, the process of mindful self-awareness begins to depend more heavily on our emotion-regulation skills because, here, the themes become more heavily entrenched in shame. Given the intersectional nature of our identities, every person will at different times participate in, and benefit from, structures of oppression to some degree. The continued existence of these structures depends on their invisibility, as they are inconsistent with values that many communities and countries explicitly claim to espouse (take for example the U.S. American dictum that "all men are created equal"). These communities and countries often cope with the dissonance between explicitly stated values of equality and implicitly functioning, normalized systems of inequality by localizing the causes of oppression and injustice within extreme, fully otherized archetypes of those who are oppressed (Hardiman, Jackson, & Griffin, 2007; Pharr, 1996; Young, 1990).

Of all of the systems of oppression that operate within US culture, possibly the clearest example occurs within the context of racism. Despite (or, arguably, because) of the United States' history being inextricably entwined with racial oppression and violence, the term "racism" itself is so loaded with shame that even individuals who explicitly espouse racist beliefs do not typically identify as being racist (in a notable example, Peter Cvjetanovic, one of the participants of the white supremacist march in Charlottesville, Virginia in the USA went on record in an National Public Radio interview explaining that he is "not [an] angry racist" and that he "loves all people").

Being able to engage in the difficult conversations that must occur if we are to effect meaningful change within systems of racial oppression requires that the conversation partners who are benefiting directly from a racist societal structure do