

# Preface

Our volume on *Peace Psychology in Asia* is a fruit of indigenous praxis in the region. Most of the chapter authors are Asian psychologists based in Asian universities. The volume brings together scholarly works about Asian peace and conflict, written not only as intellectual products, but also as attempts to make sense of our everyday lives in divided and war-torn societies.

Our book illuminates the psychological terrain of social peace and conflict in Asia. We hope to participate, as psychologists, in the multidisciplinary dialogue about global peace and realize that social peace is too complex a human phenomenon to be understood by a single disciplinary lens. Neither psychology nor any other discipline can address peace conditions in a monologue, because peace issues traverse sociology, anthropology, political science, and even literature, theology, and philosophy. Hence we write this book for a wide array of readers – psychologists and non-psychologists, practitioners and scholars, students, policy-shapers, activists, and non-governmental organizations – who want to get a picture of the psychological base of peace in Asia.

Our chapters cover conflicts in societies like India, Kashmir, Taiwan, China, Japan, Indonesia, Malaysia, and the Philippines. But the innovative psychological concepts, methods, and practices put forward may inform other societies as well, especially in other volatile regions like Africa, Middle East, and South America. We emphasize subjective and collective aspects of peacebuilding and invite you to read about the paths to social peace we identify, such as syncretic cultures, pesantrens (Islamic boarding schools), collective remembering, ethnic and religious identities, technology in the service of massive mobilizations, forgiveness and justice, and community-based peacebuilding.

The chapters of this book come mainly from three recent psychology conferences in the Asian region. The volume was conceived at the 10th International Symposium on the Contributions of Psychology to Peace in Indonesia's Universitas Muhammadiyah Surakarta and Universitas Gadjah Mada, and we are grateful to our international peace psychology colleagues for their contagious enthusiasm. At the 7th Biennial Conference of the Asian Association of Social Psychology held at the Universiti Malaysia Sabah, and the 9th International Conference on Social Representations in Bali, Indonesia, we learned more about other peace psychology works being carried out by Asian colleagues. The regional meetings also provided

the venue for paper presentations and private discussions with authors about their developing drafts.

We thank the many individuals and institutions that supported the making of this book. *Peace Psychology* series editor Dan Christie brought up the idea of a volume on Asian peace psychology and has been our companion in this journey ever since. We most deeply appreciate Dan's brilliant yet culture-sensitive editorial guidance. Leading scholars from the Committee for the Psychological Study of Peace (CPSP), Asian Association of Social Psychology (AASP), and Australia/New Zealand universities also reviewed the manuscripts and offered the writers useful feedback. For their sage advice, we are grateful to our senior editorial advisory board members Diane Bretherton, Joseph Camilleri, Susan McKay, Emiko Kashima, Yoshihisa Kashima, and Kwok Leung. We especially thank James Liu, who volunteered to review many more manuscripts "beyond call of duty" and gave us and other writers not only detailed suggestions but also one-on-one discussion time during the Social Representations conference. For our Foreword, we thank peace psychologist Yayah Khisbiyah for bridging us to the Chair of Muhammadiyah Indonesia and President of the Asian Committee on Religions for Peace. Thank you Din Syamsuddin for this volume's introductory piece.

We appreciate the collegial support extended by our respective Psychology Departments as we worked on the book. Tina thanks her colleagues at the Ateneo de Manila University for their intellectual and personal friendships and graduate students Cecilia Bulos and Joanne Marie Diaz who provided editorial assistance for this book. Noraini extends her heartfelt gratitude to colleague Adrian Harre for editorial help and the International Islamic University Malaysia for granting her a stint in Cape Town providing her with a space to work without distractions.

Our own sensitivities and insights for a volume on Asian peace psychology arose out of personal histories as well, and we are happy to dedicate this volume to the individuals, groups, and experiences that colored our reflexive scholarly lenses on social peace.

Tina offers this book to the memory of Fr. Jose Blanco, SJ, the Jesuit priest who recruited her to a youth movement for social liberation, when Tina was in high school. She remained a Filipino social activist for the next 40 years. She likewise dedicates this volume to her political companions, living and dead/killed – comrades, they called each other – in KASAPI and PDP-LABAN. She is particularly grateful to her woman friends in the movement – Susan Cellano, Angge Pacifico-Herrera, and Doris Nuval – who loved their country's freedom as passionately as they loved and protected their little children in the midst of a ruthless martial law. She also appreciates her academic mentors Patricia Licuanan and Mary Racelis, who inspired her to develop a teaching-research career in a Philippine setting. Tina thanks her colleagues in the international peace psychology community who patiently dialogued with her and extended good friendships through the years – Dan Christie, Susie McKay, Judy van Hoorn, Mike Wessells, Di Bretherton, Deb Winter, Klaus Boehnke, Andy Dawes, and many many more – from the bottom of her grateful heart, she thanks you all. And especially, this book is for Tina's son Andoy, born and lovingly raised during the dark days of martial law; this is also for Tina's beloved

daughter-in-law Sab Paner-Montiel and grandson Nathan. Andoy, Sab, and Nathan enkindle Tina's life and give sense to everything else.

Noraini dedicates this book to her family. To husband Adin who is always there for her. To children Yuhanna, Elias, and Hirzi, who have grown up in different countries and gone through diverse experiences – may you all find your paths in life that can bring you closer to God and fellow men and women.

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