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Understanding Integral Peace Leadership in Practice: Lessons and Learnings from Women PeaceMaker Narratives

Whitney McIntyre Miller, Ph.D and Miznah Omair Alomair, Ph.D

Abstract

Integral peace leadership in an emergent framework creates space for just change by challenging violence and aggression while building positive systems and structures. This article utilizes a deductive qualitative analysis strategy to critically examine the proposed concepts of integral peace leadership to determine their saliency for peacebuilding practice. Utilized to study these concepts are 10 Women PeaceMakers' narratives. Results indicate that 25 of the 35 concepts studied across four quadrants were relevant in the women's peace leadership work, with an additional six concepts revealed. The analysis demonstrates that the concepts of integral peace leadership are present in the work of the Women PeaceMakers, with evidence of each woman engaging in work in all of integral peace leadership's four quadrants. The study's findings offer lessons for those wishing to engage in integral peace leadership teaching and practice and point to the need for additional practice-based research to further define and refine integral peace leadership.

Public Significance Statement: This study demonstrated that the concepts of integral peace leadership were present in the life and work of women peace leaders around the globe; thus, indicating that successful peace leadership efforts are those that focus on a collaboration between personal work toward peace; community building; the utilizing of knowledge, such as theories, behaviors, and practices; and larger, systems-based environment work.

Keywords: Peace, Leadership, Women, Development, Community

Understanding Integral Peace Leadership in Practice: Lessons and Learnings from Women PeaceMaker Narratives

The world often feels divided and disconnected. Although large-scale war has mostly diminished since World War Two, other forms of violence, such as terrorism and civil unrest, have increased (Institute for Economics and Peace, 2020). Despite these challenges, there is evidence that humanity is more prone to peace (Chappell, 2013) and that nonviolent methods of resistance are more effective than their violent counterparts (Chenoweth & Stephan, 2011). For these reasons, many pursue peace; with the hope that a better, more just world might be created.

One such effort is integral peace leadership, an emergent framework that focuses on four areas of peace and leadership. Utilizing deductive qualitative analysis (Gilgun, 2010; 2015; 2017), this research study serves to critically examine the concepts of integral peace leadership (McIntyre Miller & Green, 2015; McIntyre Miller & Alomair, 2019; McIntyre Miller & Abdou, 2018) by analyzing narratives of the lives and work of women peacebuilders. This article explores the relevant literature, provides an in-depth methodological review, and shares findings and discussion that offer insight on how the women's narratives help to understand peace leadership in practice.

Peace Leadership

Peace leadership is a growing sub-field in leadership studies, with additional roots in peace studies, conflict transformation, and peace psychology. Works from the field of leadership focus on collective leadership, self-reflection for leadership, and broader systems thinking (Cohen, 2007; Danesh & Clark-Habibi, 2007; Valk, 2009; Western, 2014). Works from the fields of peace studies and conflict transformation include a focus on personal peace practices, peacebuilding, and building stronger, inclusive societies (Boyatzis & McKee, 2005; Cohen et

al., 2002; Flora et al., 2016; Ganz, 2010; Kabbat-Zinn, 1994). This work also aligns with peace psychology, focusing on integrating positive and negative peace over multiple units of analysis and across societal levels, on personal and collective safety and security, and building nonviolent transformations (Christie, 2006; Christie et al., 2008; Montiel, 2004; Taylor & Lederach, 2014).

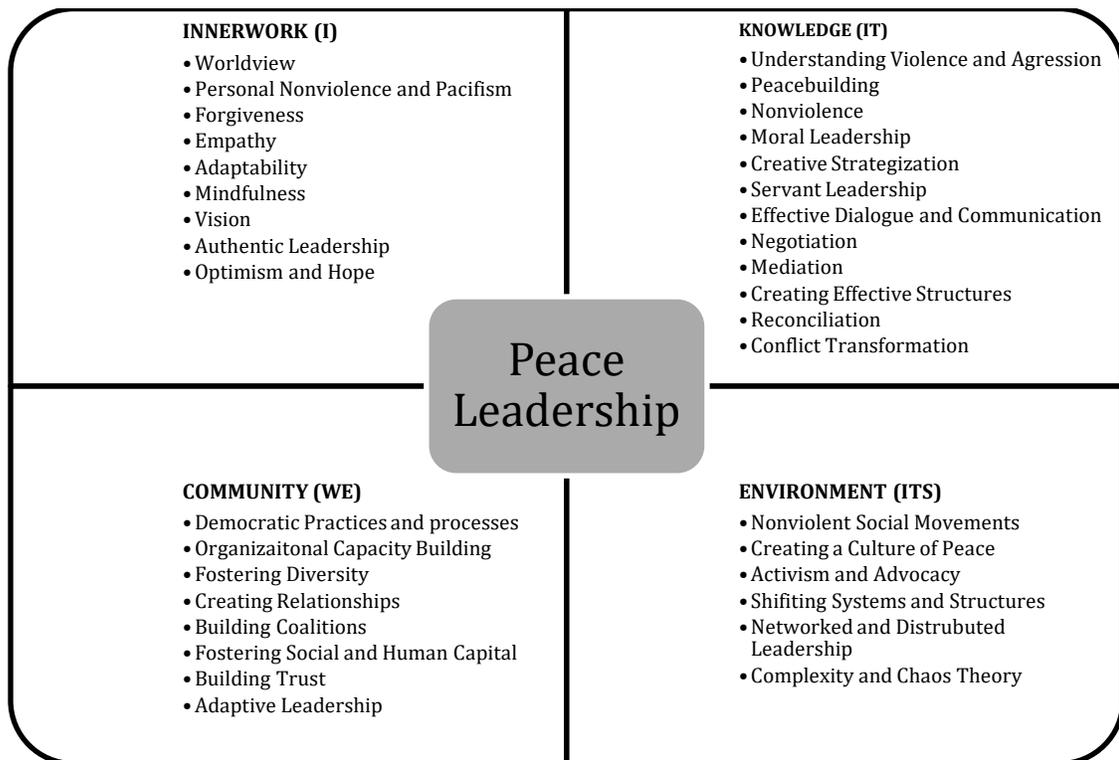
McIntyre Miller (2016) defined peace leadership as “the intersection of individual and collective capacity to challenge issues of violence and aggression and build positive, inclusive social systems and structures” (p. 223). This definition builds from Galtung’s (1996) distinction between positive peace, which focuses on building peace, and negative peace, which focuses on existing challenges to peace. While there are numerous emergent perspectives of peace leadership (Dinan, 2018; Ledbetter, 2016; Schellhammer, 2016, 2018; Amaladas, 2018; Chinn & Falk-Rafael, 2018), this article focuses on integral peace leadership first discussed by McIntyre Miller and Green (2015) and further explored in subsequent works (McIntyre Miller & Alomair, 2019; McIntyre Miller & Abdou, 2018).

Integral peace leadership aims to understand peace leadership concepts and practices by plotting relevant peace leadership literature into Wilber’s (2000) integral theory framework. Wilber described a four-quadrant integral theory framework, which was holonic, where each quadrant focuses on its own tasks, while also functioning as part of a whole. For Wilber, these quadrants included the I quadrant in the upper left, which focuses on that which is interior and individual; the WE quadrant of the lower left, which focuses on that which is interior and collective; the IT quadrant of the upper right, which focuses on that which is exterior and individual; and the ITS quadrant of the lower right, which focuses on that which is exterior and collective.

Wilber’s (2000) quadrants serve as the foundation for integral peace leadership, with the major areas of peacebuilding and leadership work arranged within each. While many of the concepts embedded in integral peace leadership are not new, what integral peace leadership provides is a framework to illuminate how change is made by engaging in all quadrants. To better reflect the work of peace leadership, the I quadrant was renamed Innerwork, the WE quadrant, Community, the IT quadrant Knowledge, and the ITS quadrant, Environment (McIntyre Miller & Alomair, 2019; McIntyre Miller & Abdou, 2018). Figure 1, below, demonstrates how the concepts and practices of integral peace leadership appear within the four-quadrant framework.

Figure 1

Concepts of Integral Peace Leadership

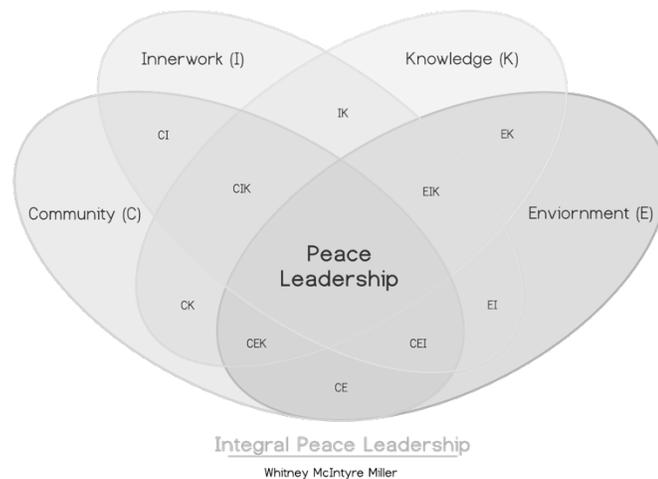


The holonic nature of integral theory is essential, with each quadrant considered holons within the whole of the model; making the model truly integral. Wilber (2000) argued for an

“integral practice,” whereby we create “a practice that exercises body, mind, soul, and spirit in self, culture, and nature” (p. 55). Integral peace leadership honors the holonic nature of peace leadership work, as peace leadership occurs at the nexus of this work and practices, or the central, overlapping section of Figure 1. Rarely, can complex practices such as peace and leadership be cleanly plotted into isolated quadrants. In reality, integral peace practices do, by nature, overlap within multiple areas. Therefore, integral peace leadership practices ultimately appear more interrelated as shown in Figure 2; which demonstrates a truly more integral visual of the concepts and practices of peace leadership. For ease of understanding, however, this article utilizes the perspective of Figure 1, with separated quadrants, for the remainder of this analysis.

Figure 2

Integral Peace Leadership



Note. From “Integral peace leadership” by W. McIntyre Miller, 2022, www.whitneymcintyremiller.com/integral-peace-leadership. Reprinted with permission.

Innerwork Area

The Innerwork area (Wilber's I quadrant) focuses on the individual, self-based experiences that prepare one for peace leadership. These include practices such as respect for self and others' worldview, nonviolence and forgiveness, empathy, adaptability, mindfulness, vision, pacifism; authentic leadership, and optimism and hope (Boyatzis & McKee, 2005; Boyer, 1986; Chappell, 2013; Cohen, 2007; Danesh & Clark-Habibi, 2007; Dawson, 2011; Gentry et al., 2007; George & Simms, 2007; Kabbat-Zinn, 1994; Lieberfeld, 2009; 2011; Matesi, 2013; Nagler, 2003; Nhat Hahn, 1991; Sarsar, 2008; Valk, 2009). These practices are the internal space for personal peace and peace leadership work.

Community Area

The Community area (Wilber's WE quadrant) is the collective, group-based experiences of peace leadership. These include democratic practices and processes, organizational capacity building; fostering diversity, creating relationships; building coalitions; fostering human and social capital, building trust, and utilizing adaptive leadership practices (Adler, 1998; Baker & Dutton, 2007; Cohen et al., 2002; Connerly & Pedersen, 2005; Flora et al., 2016; Ganz, 2010; Goulah & Urbain, 2013; Haber & Davies, 2003; Heifetz, 1998; Heifetz & Linsky, 2002; McCallum & O'Connell, 2009; McIntyre Miller & Wunduh, 2015; Page, 2007; Porter, 2007; Putnam & Feldstein, 2003; Spreitzer, 2007; Wakefield & Bunker, 2010). These are how individuals and groups engage communities to build collective engagement around peace.

Knowledge Area

The Knowledge area (Wilber's IT quadrant) builds upon the skills, practices, and experiences needed to engage in peace leadership. The practices include an understanding of violence and aggression, peacebuilding, and nonviolence. This quadrant also includes important

practices, such as the use of moral leadership practice, creative strategization, servant leadership practices, effective dialogue and communication, negotiation, creating effective structures, mediation, reconciliation techniques, and conflict transformation skills (Ackerman & Duvall, 2000; Barash & Webel, 2014; Baruch Bush & Folger, 2004; Beck et al., 2011; Chenoweth & Stephan, 2012; Cose, 2004; Fisher & Ury, 1981; Ganz, 2010; Grossman, 2009; Grossman & DeGaetano, 2014; Ledbetter, 2012; 2016; Lederach, 1997, 2003; Malhorta, 2015; Ngunjiri, 2010; Patterson et al., 2012; Porter, 2007; Reychler & Stellamans, 2005; Schein, 2014; Schirch, 2004; Zizek, 2008). This quadrant provides the opportunity to link peace leadership work with proven skills and practices.

Environment Area

The Environment area (Wilber's ITS quadrant) includes larger, systems-based practices, nonviolent social movements, and the leadership required within these. It involves wide-reaching practices, such as creating a culture of peace, engaging in activism and advocacy, shifting systems and structures, utilizing networked and distributed leadership models and complexity and chaos theories in peace leadership practice (Ackerman & Duvall, 2000; Castells, 2012; Chappell, 2013; Chenoweth & Stephan, 2012; Cohen et al., 2010; Ganz, 2010; Kim, 2000; Schellhammer, 2016; Senge, 2006; Western, 2014; Wheatley, 2005; Uhl-Bien & Marion, 2014; York, 2000).

As aforementioned, what makes the concepts of integral peace leadership unique is not just the understanding of how each of these quadrants may work in the context of peace leadership, it is also the notion that these quadrants must be taken together to be fully effective, the essence of Wilber's (2000) argument. In other words, peace leadership is truly present when work is being done within each of the quadrants. While there is not a formula for the amount of

work in each quadrant; the notion is that some work in each area must be present for peace leadership to occur. The concepts of integral peace leadership challenge the traditional notions of leadership, offering space to think critically about who may lead and from what spaces. It includes a systems perspective that is common in emergent notions of leadership studies rather than those rooted in inherent dominant perspectives.

Integral peace leadership sets the stage for initial ideas around the emergent area of peace leadership, providing an opportunity for empirical study of integral peace leadership practice. Narratives of the lives and work of the University of San Diego's Women PeaceMakers are ideal to study, as these women engaged in peace leadership practice in their communities around the world. Thus, this study uses deductive qualitative analysis (Gilgun, 2015) to analyze written narratives to better understand the peace leadership skills, practices, and behaviors of Women PeaceMakers and how these either confirm or illuminate differences in the concepts of integral peace leadership.

Women PeaceMakers

The Women PeaceMaker program at the University of San Diego began in 2003, bringing women peacebuilders from their home countries to reside at the university each fall. PeaceWriters worked with the PeaceMakers to develop narratives that detailed their lives and work. Between 2003 and 2016, the program hosted 48 PeaceMakers and PeaceWriters before shifting to a new format. These Women PeaceMakers narratives were chosen for this study. They are real stories of peace leadership and represent a myriad of women working to bring peace to their communities and countries.

Women PeaceMakers serve as exemplars of peace leadership work, especially as literature has demonstrated that women historically have been left out of such endeavors

(S/2004/814, 2004) due to patriarchal societies and gendered stereotypes, lack of representation in leadership roles, or limited opportunities for education, economic advancement, and self-confidence development (Berkley & Lackovich-Van Gorp, 2015; Diehl & Dzubinski, 2018; Ely & Rhode, 2010; Justino et. al., 2018; Longman & Lamm Bray, 2018; Moosa et al., 2013; Onyido, 2013; Porter, 2017; UNGA, 2018; UN Women, 2017). When women are present, they can serve in both informal and formal peacebuilding roles and can contribute a great deal to societal and structural change (Bridges & Horsfall, 2009; Justino et al., 2018; Mlinarevic et al., 2015; Moore & Talarico, 2015; Paffenholz et al., 2016; Porter, 2007; Unit, 2000). Women often present particular concerns, are survivors of conflict and/or violence, and their inclusion often yields greater equity, stronger relationships, and the improvement of quality of life for all (Goryunova et al., 2018; Issifu, 2015; Hunt, 2005; Oniyido, 2013; Porter, 2007). This provides a strong argument as to why women, particularly these Women PeaceMaker narratives, are strong representatives of peace leadership.

Methods

This research study critically examined integral peace leadership through the aforementioned Women PeaceMakers narratives. This study is a pilot study that utilizes 10, or roughly 20%, of the narratives; each used with permission from the program. The selected narratives account for a wide range of publication dates, geographic regions, and the diverse areas in which each woman led their peace work. First, narratives were divided by region; then by area of work, such as human rights work, community organizing, and education as described below; and finally, to reflect the program's longevity. As priority was given to region and peace work, the publication dates do not span the program's entirety, but are still quite varied, representing 8 of 13 years. Selected for this pilot study were the following narratives:

- Samia Bamieh of Palestine (de Langis, 2007), a human rights advocate;
- Shukrije Gashi of Kosovo (Batanda, 2006), an attorney and journalist working for human rights and conflict resolution;
- Thavory Huot of Cambodia (Ezer, 2005), a community-based conflict resolution specialist working against domestic and other forms of violence;
- Hyun-Sook Kim Lee of South Korea (Meeks, 2003), an advocate for Korean unification and domestic violence awareness;
- Sarah Akoru Lochodo of Kenya (Tornquist, 2010), an assistant district chief working for nonviolence;
- Olenka Ochoa of Peru (Morales-Egan, 2008), an activist for women's and human rights;
- Manjula Pradeep of India (Choi, 2011), a human rights attorney;
- Christiana Thorpe of Sierra Leone (McIntyre, 2004), the first female Minister of Education and head of the National Electoral Commission and a women's education advocate;
- Zahra Ugas Farah of Somalia (Dyck, 2003), a women's health and food advocate; and
- Claudette Werleigh of Haiti (Das, 2011), an advocate for structural change, the first female Prime Minister, and the Secretary-General of Pax Christi International.

Overview of Deductive Qualitative Analysis

Utilizing deductive qualitative analysis (DQA; Gilgun, 2010; 2015; 2017), the existing concepts, themes, and ideas of integral peace leadership, discussed in the quadrant introductions above, were confirmed or disconfirmed through the Women PeaceMakers' narratives. DQA, which grew from the Chicago School's modified analytic induction (Patton, 2002), uses these confirming and negative cases that help to refine the theory being examined (Gilgun, 2015;

2017). Therefore, DQA is not designed to create universal truths or generalizable theoretical statements, but rather to help define and refine theory to better understand a phenomenon or experience (Gilgun, 2010). As the concepts of integral peace leadership are new and emerging, it is appropriate to assess them in this way so that integral peace leadership concepts can be further grounded in practice.

Data Analysis Processes

For this project, the qualitative data utilized for analysis were the aforementioned 10 Women PeaceMaker narratives, ranging in length from 30-84 pages. The authors analyzed the narratives using two schemes of coding. The primary means was hypothesis coding (Saldãna, 2013), followed by open coding (Gilgun, 2017; Strauss & Corbin, 1998). Hypothesis coding is a technique used when researchers wish to analyze data with a particular framework or other narrowly defined sets of understanding (Saldãna, 2013). It is valuable as it tests hypotheses against experience (Hammersley, 1992 as cited in Saldãna, 2013), which is ultimately the work of DQA. In this study, the concepts of integral peace leadership discussed above became the hypothesis codes used to analyze the narratives and served as opportunities to confirm and refine ideas. The secondary, open coding (Strauss & Corbin, 1998) strategy was utilized for ideas and perspectives outside of the existing integral peace leadership-based hypothesis codes. These were used to draw disconfirming or new evidence, so that the concepts of integral peace leadership could ultimately be refined.

Both study authors independently coded each narrative in the Nvivo software program and worked toward coder reliability in two ways. First, the authors utilized the agreed-upon hypothesis codes based on the concepts of integral peace leadership. Second, with open coding, researchers shared codes and discussed how each might be categorized as confirming or

disconfirming evidence of integral peace leadership; any inconsistencies were discussed until agreement was achieved (Richards, 2009). This process yielded the findings presented below.

Findings

Herein, the findings are organized within the four areas of integral peace leadership, including both confirming and disconfirming concepts. Quotations are presented in two ways, with quotes from the written narratives, citing the narrative's author's name, and as embedded quotes from the Women PeaceMakers, citing both the Woman PeaceMaker's and author's names.

Innerwork Area

The area of Innerwork is defined as one's readiness to engage in peace work. The Women PeaceMaker narratives provided evidence of such readiness, including self-awareness and diverse worldviews and the hope and courage to move forward, while also providing insight into another important area of Innerwork not considered in the existing concepts of integral peace leadership, the motivations leading to peacebuilding work.

Data from the Women PeaceMaker narratives confirmed that many of the proposed integral peace leadership practices were present. The women had an "Awareness [as] our checkpoint for realizing the work we do. The purity of our hearts pave[d] a direct path to benefit others, which also uplift[ed] ourselves and our practice" (Ezer, 2005, p. 38). Self-awareness also enabled them to understand their own and others' worldviews, "Understand[ing] global issues from a variety of perspectives [was Hyun-Sook Kim Lee's] first chance to see how these issues compared to and influenced the issues she faced in Korea," which provided "her space for 'self-reflection and an objective view of Korean society'" (Lee in Meeks, 2003, p. 20).

Narratives also revealed a sense of hope among the Women PeaceMakers, ““You have to look for hope. Hope makes you energized”” (Farrah in Dyck, 2003, p. 19) because “...peace will come when people are at peace with themselves” (McIntyre, 2004, p. 27). Building this hope, however, took courage, as ““It is better to live one day as an eagle than one hundred years as a blackbird”” (Gashi in Batanda, 2006, p. 41). This courage demonstrated that “...imagination and determination are powerful tools and strong assets in the struggle for freedom” (Das, 2011, p. 49). Part of this courage was also to bring integrity to the work or being willing to “...voice what had been in [your] heart” (Meeks, 2003, p. 29). In addition, the women practiced skills of internal peace by coming “up against [their] own prejudices” (Das, 2011, p. 57) and working through them; to try and “... have respect... [and] treat [people] as people, like me...” (Morales-Egan, 2008, p. 40). Ultimately, they had to “...give everyone the right to speak and...find points of convergence, however small...” (de Langis, 2007, p. 46).

The data also revealed an important area not previously discussed in integral peace leadership. This was the clear sense of purpose that drove the Women PeaceMakers in their work. Some found purpose by role models in their lives, such as parents or grandparents. For others, their sense of purpose came from the external, societal factors at play in their contexts. In some of these cases, purpose derived from fear, which was often “hanging heavy in the air...” as “terror can form ‘a tight knot in one’s heart’” (Gashi in Das, 2011, p. 40). It was ““Living under constant threats [as] just a way of life. You had no choice”” (Ochoa in Morales-Egan, 2008, p. 12). It was the hope to be able to “walk... in the middle of the night without fear” (Tornquist, 2010, p. 34).

In addition to role models and fear, the desire to challenge the status quo created a sense of purpose in the Women PeaceMakers. It was “...raising a fist to the government

establishment...” and “address[ing] the discrimination in [their] own home” (Choi, 2001, p. 29). It was “...mobilizing women for a platform for change...” (de Langis, 2007, p. 29) and “...identify[ing] and isolate[ing] any behavior that encourages silence” (Ezer, 2005, p. 34).

As presented here, each of the 10 Women PeaceMakers utilized some sort of Innerwork skill or practice in their work. Emergent from the narratives were the hypothesis coded themes of worldview, personal nonviolence and pacifism, forgiveness, empathy, and optimism or hope. The concept of a sense of purpose and motivation for the work was revealed through open coding and is new to the existing ideas of integral peace leadership. For many women, Innerwork skills and practices helped them engage in peace leadership, which for all, also involved their community.

Community Area

The Community area is a space where peace leadership work happens together. Many of the notions from integral peace leadership, such as coalition building and community development, were confirmed through the Women PeaceMakers narratives. The narratives also provided valuable insight into this area by acknowledging the inclusivity and solidarity strengthening community work.

The women placed value in practicing community work through coalition-building and community development practices. “...Coalition-building with the local community is most important in development” (McIntyre, 2004, p. 14) because “...Working with the grassroots community illustrates that ‘more benefits come indirectly than directly. Empowering [people] to begin to see reasons for development in the community allows [people] to progress’” (Thorpe in McIntyre, 2004, p. 14). In fact, the community building work of “...forming groups for development... [can] change the culture...” (Tornquist, 2010, p. 25). Coalition building meant “a

possibility of joining forces” (de Langis, 2007, p. 52), “forging bonds with other[s] who had similar interests...,” (Meeks, 2003, p. 17), “connecting activists” (Batanda, 2006), “going from village to village” (Pradeep in Choi, 2011), and gathering “selected leaders, activists, politicians, and scholars who had concerns about social reformation and change” (Meeks, 2003, p. 17). It was a chance to “cooperate and support one another” (Ezer, 2005, p. 29) and to promote “...local networks, community support, and different levels of collaboration” (Morales-Egan, 2008, p. 36).

In the case of Peru, community work took “the women put[ting] their heads together” (Morales-Egan, 2008, p. 25) and “As [Peruvian] women began...to establish grassroots development organizations, they started to develop a greater awareness about the political situation and the true causes of the growing violence... As the violence amplified, so did the women’s voices” (Morales-Egan, 2008, p. 26). In many ways, community work was “empowering [women] to become leaders...” (de Langis, 2007, p. 26).

In addition to getting like-minded people together, the narratives revealed that community work was not “...only with the good actors, but it is also important to work with the ‘bad guys’ to achieve peace” (Das, 2011, p. 57), as “opposed positions [were] not always, or necessarily, irreconcilable” (Das, 2011, p. 60). For example, in Somalia, the women went “to speak face to face with the militias who were destroying their communities” (Dyck, 2003). In many cases, it was important for these women to be “a bridge builder-- making spaces for the exchange of experiences and peacebuilding skills” (Das, 2011, p. 60). Community work for the Women PeaceMakers “...attempt[ed] to mend the social fabric...” (de Langis, 2007, p. 16).

The narratives also revealed additional incentives of engaging in community work, such as improving inclusivity efforts. In Palestine,

Membership and leadership ranged from those on the left and those on the right, the more militant and the more compromising. [Samia Bamieh] was always eager to have the capacity and the right to think, to argue...As long as democracy was ruling inside Fatah through regular general conferences and elections, this diversity continued to be an element of strength. (de Langis, 2007, p. 28)

Community work also brought a sense of solidarity. “Solidarity is an element of force when facing the occupiers” (de Langis, 2007, p. 14). In fact, “Even with all this diversity, we all expressed — as women — an eagerness for our equality to be recognized and a sense of solidarity with those women struggling for freedom” (de Langis, 2007, p. 31). In the case of Korea, Hyun-Sook Kim Lee believed that “...solidarity amongst peace-loving people—especially women—in Korea and the U.S. can be the most powerful tool for making peace on the Korean peninsula and in the world” (Meeks, 2003, p. 39). It is also a matter of trust, “...a long period of confrontation through blaming, hating, and accusing each other for half a century did not work, so we are initiating alternative ways to peace. For us, it is a choice between continuing the hopelessly same old way and embarking on a new trust-building path” (Meeks, 2003, p. 33).

The findings from this Community section demonstrate that many of the hypothesis-coded elements were utilized by the Women PeaceMakers, including capacity building, fostering diversity, creating relationships, building coalitions, fostering social and human capital, and building trust. Interestingly, two open coded ideas emerged and provided a clearer picture of this Community work: solidarity and inclusivity. While one might argue these are included in the hypothesis codes, these two concepts emerged as more in-depth than the ideas of fostering diversity and building community overall. Building upon this trust and solidarity in community work takes essential skills and knowledge.

Knowledge Area

The Knowledge area focuses on the theories, behaviors, and practices of peace leadership. In multiple ways, the Women PeaceMaker narratives confirmed many of the skills hypothesized within integral peace leadership, including conflict transformation, mediation, negotiation, and reconciliation. The narratives also introduced several additional means for fostering knowledge for peace leadership, particularly by highlighting various forms of direct action, each containing some of the creative strategization and effective structures identified by the hypothesis codes.

In the Knowledge area, the women utilized conflict transformation skills of communication, mediation, negotiation, and reconciliation. These “... strengthen[ed] [their] immediate commitment to developing non-violent ways...” (Ezer, 2005, p. 29) by “...find[ing] compromise, forgiveness, and peace” (Farah in Dyck, 2003, p. 19). Skills for conflict transformation include “...voices from the ground entering the dialogue...” (Batanda, 2006, p. 51) for “...constructive communication between people in violent conflict” (Dyck, 2003, p. 18) to ultimately “...arrive at a peaceful agreement” (Tornquist, 2010, p. 33) through “...listen[ing] carefully to the two positions and discover[ing] that they actually were not irreconcilable...” (Das, 2011, p. 53).

Peace communication was not just for within groups, but also had a more external focus. For some, this was a published newsletter; for others it was attending conferences or giving interviews to share conflict experiences. In Kosovo, photographs were used to demonstrate “The abuses suffered by torture victims...in order to support claims of mass human rights violations in Kosovo” (Batanda, 2006, p. 39). These creative means of communication were a way to share

about violence and abuses and raise awareness to help bring peace to the women's communities and countries.

Another conflict transformation skill is mediation, which for many of the women was based on indigenous or local practices. As an example, in Somalia, mediation required the skills to "...allot the same amount of time to each person who wanted to speak, listen to each participant, and prohibit all violence in word or deed; the overarching rule was respect for each person" (Dyck, 2003, p. 18). Related to mediation was negotiation, which occurred in small-scale spaces within communities and on a grander scale, which included "...bring[ing] women and women's perspectives to the negotiating table" (de Langis, 2007, p. 69) as "Women have earned this space at the table through their significant contributions over the years in developing alternative models of political dialogue and engaging in peacemaking efforts" (de Langis, 2007, p. 69). Finally, in terms of conflict transformation skills, the narratives revealed the importance of reconciliation, as bringing people together was essential for progress, "We had enough war, enough blaming each other, enough of hating each other for over half a century. We just embarked on a new initiative to change from hating and bullying to reconciliation and engagement" (Lee in Meeks, 2003, p. 28).

The narratives provided added understanding to integral peace leadership in demonstrating specific types of peacebuilding practices, augmenting the peacebuilding hypothesis code. These specific peacebuilding actions include the use of direct action, such as demonstrations, boycotts, protests, strikes, rallies, signature collection, and other subversive endeavors; peace education and skills training; and the creation of microfinance programs. Many of these direct actions could be classified with the hypothesis codes of creative strategization and creative effective structures, although the specifics in each are important to note. Direct action in

Palestine was a “New means of non-violent civil disobedience...” (Bamieh in de Langis, 2007, p. 64). “People attended peaceful demonstrations against the military in their towns and villages, set up strikes against Israeli businesses, and everyone refused to pay taxes to the Israeli civil administration” (de Langis, 2007, p. 48). “Focusing primarily on large-scale civil disobedience, the uprising engaged all sectors of Palestinian society — young and old, men and women — and changed the center of the resistance from the Diaspora to the territory itself” (de Langis, 2007, p. 46). Strikes were also used by Olenka Ochoa in Peru (Morales-Egan, 2008) and rallies were a common practice for Manjula Pradeep in India (Choi, 2011).

Additional direct action included peace education and skills training. Peace education programs for both children and adults ranged from formal schooling to programs that challenged much of the violence experienced in the women’s countries. For example, in Cambodia, “As a teacher, Thavory knew that most of her students were already exposed to violence in their houses and neighborhoods, so she taught by using more creative ways, such as singing, telling jokes in class, and playing educational games to explain difficult topics” (Ezer, 2005, p. 33). This education was important as “Sustainable peace must be built on a bedrock of quality basic education for all Children” (Thorpe in McIntyre, 2004, p. 28). Similarly, skills training programs “... were intended to empower people” (Das, 2011, p. 45). In many of the countries, these programs covered similar skills such as “tailoring, sewing, [and] computer study” (Farah in Dyck, 2003, p. 14). Many of these programs in various countries focused on “training women leaders who would bring about social change and create a new women’s movement” (Meeks, 2003, p. 17).

Another form of direct action was microfinance programs. These programs were “seen as part of the resistance: growing women’s capacity to contribute to what was called the

‘steadfastness’ of the national movement” (de Langis, 2007, p. 47). These opportunities provided funding for a woman to “take the money and buy what she needs to get her business started. And next week, it will be another woman’s turn to receive the money. This is how we can support each other and empower ourselves” (Lochodo in Tornquist, 2010, p. 25).

Ultimately, Claudette Werleigh summarized many of the practices and skills that enhanced the work of peace leadership in the Knowledge area when she told herself “As long as there are violent conflicts, as long as people die from the deliberate actions of others, conflict transformation, reconciliation and peacebuilding will remain relevant...” (Werleigh in Das, 2011, p. 60). The narratives of the Women PeaceMakers demonstrated that these Knowledge area skills and practices were essential for their peace leadership work, confirming the hypothesis codes of nonviolence, effective dialogue and communication, negotiation, mediation, reconciliation, and conflict transformation. Also, while confirming the hypothesis codes of peacebuilding, creative strategization, and creating effective structures, open coding revealed important specificity and nuance in the types of direct practices in which women engaged to make change at local levels, but also on a larger scale as seen in the final area of Environment.

Environment Area

The Environment area is where peace leadership works toward structural and systemic change. The narratives confirmed the Environment area of peace leadership, particularly the shifting of societal and structural norms, challenging corruption, and focusing on advocacy and activism work. They enhanced the learning in this area by offering some detailed examples of how these areas function in the women’s postconflict contexts.

In the Environment area, work such as shifting “...mindsets, social structures, and political systems so human rights would be respected” (Das, 2011, p. 56) was seen as important

because peace work “can’t be isolated from the social context” (Meeks, 2003, p. 23).

Strengthening governmental systems is part of the work of creating a culture of peace, “...

Building a state based on strong institutions, good governance, the rule of law and equal human rights, while moving forward to reach a just peace” (de Langis, 2007, p. 60). It was essential to “build institutions of integrity” (McIntyre, 2004, p. 27) where “Governance will be based on principles of social justice, equality, and nondiscrimination in public rights of men or women, on grounds of race, religion, color or sex, and the aegis of the constitution which ensures the rule of law and an independent judiciary” (de Langis, 2007, p. 48). This was particularly important, as the Women PeaceMakers worked to intentionally include women in positions of power and authority in these national governmental structures, such as in Kenya where Sarah Akoru Lochodo was “challenging expectations for chieftaincy leadership... ‘I want them to be surprised when they see that it is a woman [chief] that is coming to address them’” (Lochodo in Tornquist, 2010, p. 32).

The narratives also revealed that part of this work was stopping ongoing corruption. For example, in Haiti, “Corruption and favoritism had long hijacked all democratic growth. And human rights violations occurred here, there and everywhere” (Das, 2011, p. 56). In India, leaders were often corrupt, “taking money from politicians or influential families in order to sway their communities. They rarely stood as the moral guardians or true representatives of their castes, as they were supposed to” (Choi, 2011, p. 20). Challenging corruption was important because “...real peace will not come... until issues such as institutional corruption and widespread poverty are acknowledged” (McIntyre, 2004, p. 27).

Challenging these governmental systems would also provide space to build new, peaceful means of interaction in the Women PeaceMaker’s countries. These peaceful practices would be

rooted in human rights, justice, and freedom. "...Women, when talking about peace, link it to justice and the respect of human rights. They also translate their positions into very concrete actions or steps" (de Langis, 2007, p. 52). Ultimately, "'The most important thing is freedom, meaning the possibility of a person to live the life she or he wants, freedom as a citizen to be treated equally by law no matter his or her nationality, religion, or race'" (Batanda, 2006, p. 58). "As we are trying to build peace, we cannot build our institutions in isolation of these structures that keep people in poverty. You can't talk to someone about peace if they are hungry, if their children can't go to school" (McIntyre, 2004, p. 27).

The narratives also discussed how the women worked to achieve the structural and systems change by using advocacy and activism at the international level. This involved sharing the stories of conflict with the larger world as a way to "...rais[e] awareness and interest in the public when one wants an end to human rights violations" (Das, 2011, p. 61). For example, Hyun-Sook Lee Kim of South Korea "belie[ved] that solidarity amongst peace-loving people...can be the most powerful tool for making peace on the Korean peninsula and in the world, and that track two diplomacy should be intensified to change foreign policies of governments toward peace" (Meeks, 2003, p. 39).

The women were able to bring this solidarity by building international networks, particularly among women, as "...the constructive power of establishing an international women's network... 'is one straight way to peace'" (Ezer, 2005, p. 38). Networks demonstrated that they "...were not isolated from the world women's movement" (de Langis, 2007, p. 31) and that "...the experiences in one part of the globe could be useful for others" (Das, 2011, p. 60). "Mobilizing women for a platform of change" (de Langis, 2007, p. 29) became essential because

“...the international community [can] decide to make a difference and solve the conflict” (de Langis, 2007, p. 30).

In many cases, the Women PeaceMakers’ efforts did lead to international involvement for humanitarian assistance, including the women being appointed to international posts and procuring funds and support to the peacebuilding efforts. For example, “Because [Christiana Thorpe] was Minister of Education [in Sierra Leone], she was able to contact the United Nations Children’s Fund (UNICEF) to ask for assistance in setting up schools in the displaced camps... [and] another international NGO, Plan International ... provid[ed] educational materials, as well as cooking utensils and appliances, so that the children could be fed at school (McIntyre, 2004, p. 13). Similarly, Zahra Ugas Farah worked to gain credibility so that once she was appointed deputy head of food distribution, she was working directly with the World Food Program (Dyck, 2003).

Whether working to shift national or international structures to focus on peace, the women’s narrative demonstrated the need “...to act now. You cannot wait to make a change. Immediate response is the only response” (Morales-Egan, 2008, p. 44). This work moved the women toward “... a common vision: End the conflict on the basis of justice and dignity for all” (de Langis, 2007, p. 69). The Environment skills and practices the women demonstrated were each contained in the hypothesis codes of nonviolent social movements, creating a culture of peace, activism and advocacy, shifting systems and structures, and networked and distributed leadership. These narratives, however, provided additional detail to these concepts, including strong notions of good governance and challenging corruption.

Taken together, it is clear that each woman, as cited in each section above, engaged in each area of integral peace leadership. The narratives helped inform integral peace leadership by

confirming and disconfirming the proposed concepts, as seen below in Figure 3. In the area of Innerwork, five of nine concepts were clearly demonstrated within the narratives and one additional concept, a sense of purpose and motivation, was determined. In Community, six of the eight concepts were seen in the narratives and two additional concepts, solidarity and inclusion, were revealed. For the Knowledge area, nine of the twelve areas were confirmed, with additional specifics added to the area of peacebuilding. Finally, in the area of Environment, five of the six concepts appeared in the narratives, with the addition of specifics such as good governance and challenging corruption. In the following section, the findings from the Women PeaceMakers narratives will be discussed in more detail.

Figure 3

Integral Peace Leadership concepts within the Women PeaceMaker Narratives



Note. Confirmed concepts are bolded. Emergent concepts are italicized.

Discussion

This deductive qualitative analysis study set out to more fully understand the presence of integral peace leadership in the lives and narratives of 10 Women PeaceMakers. Twenty-five of the 35 hypothesis codes were present in the narratives, with an additional six open codes emerging as relevant to the women’s peace leadership work. In addition, each narrative demonstrated that these Women PeaceMakers utilized skills and practices in each of the four quadrants, indicating that effective peace leadership may occur when all four quadrants are

present, rather than operating in isolation or missing quadrants. This discussion section will share lessons learned from each area, while also discussing the interrelated ideas and nature of integral peace leadership, and areas of further research.

The Women PeaceMaker narratives offered insight into the Innerwork area of integral peace leadership by confirming five of the hypothesis codes and adding a sixth concept through open coding. Confirmed were the importance of awareness of self and diverse worldviews and the importance of hope, courage, empathy, and forgiveness. The narratives provided additional insight into the ideas of integral peace leadership by demonstrating the importance of purpose and motivation in peace leadership work. In fact, women often began their efforts in peace leadership to respond to a threat or fear or to challenge the status quo. The findings indicate that there is often a catalyst for engagement, which builds the skills and practices of Innerwork. Many people have stories and motivations that bring them into their work; Women PeaceMakers are no different. They excel in their desire to understand others, forgive them, and work on their own practices. They are hopeful for the future and engaged in the work to help build peaceful communities and societies.

For the integral peace leadership area of Community, the Women PeaceMaker narratives confirmed six hypothesis codes and added two additional concepts through open coding. Narratives revealed that the women organized diverse groups by building coalitions and relationships that fostered social and human capital. They went door to door connecting people and convincing groups to work together; often serving as bridge builders. Two key concepts that emerged from the narratives are the notion of inclusivity and solidarity as tools for strengthening community. The narratives demonstrated that it was important to move past blame and choose to come together and build trust. Ultimately, this area of integral peace leadership demonstrated the

value of creating a deeper sense of making space for like-minded and opposed communities to come together in a meaningful way to work toward a common goal.

The Women PeaceMakers narratives also confirmed eight hypothesis codes in the Knowledge area of integral peace leadership and added a concept through open coding. The ideas of nonviolence, creative strategization, effective communication, conflict transformation, mediation, negotiation, and reconciliation were all present in the peacebuilding contexts of the women. These narratives provided an additional detail in discussing particular direct actions that were present in the women's contexts through demonstrations, boycotts, protests, strikes, rallies, signature collection, other subversive endeavors, peace education, skills-building training, microfinance programs, and peace communication play in the enactment of peace leadership. The narratives demonstrated the importance of providing nonviolent spaces for education, communication within and among groups, and various conflict transformation skills that promote peaceful development within their communities and society.

Finally, in the Environment area of integral peace leadership, five concepts were confirmed via hypothesis coding, with the addition of two concepts emerging from open coding. The narratives confirmed the ideas of peace leadership working at shifting systems and structures creating a culture of peace, engaging in broader nonviolence movements, leading within networks, and engaging in advocacy and activism. Where the narratives added to Environment area was by discussing creating good governance and challenging corruption. This area demonstrated the importance of shifting societal and structural norms and working with international networks and groups to raise awareness and provide opportunities for peaceful, systemic change. The women's experiences showed the importance of engaging with the larger

systems surrounding their own context and showed the value of challenging the status quo and building structures that reflect the desired peaceful and nonviolent culture.

This study also provided opportunity for further exploration of the concepts of integral peace leadership, as some hypothesis concepts did not appear in the narratives. In the Innerwork area, the presence of adaptability, mindfulness, vision, and authenticity were not clearly identified. In the Community area, democratic practices and processes and adaptive leadership were not overtly stated. In the Knowledge area, understanding violence and aggression, moral leadership, servant leadership, and creating effective structures were also not clearly discussed. Finally, in the Environment area, concepts around chaos and complexity theory were not present. The lack of these concepts is important to note as integral peace leadership is further defined and refined. Additional research is needed to offer additional disconfirming evidence of these practices, as the analysis of 10 narratives is not enough to negate these practices from the overall understanding of integral peace leadership.

Implications and Conclusions

These selected Women PeaceMaker narratives point to how integral peace leadership manifests in the important work of women peacebuilders. Findings demonstrated that each of the women utilized skills and practices from each area of integral peace leadership. As with Wilber's (2000) model, the narratives demonstrate that there may also be a holonic nature present in integral peace leadership with values seen not only in each of the individual areas, but also in all areas being present together. Therefore, it can be argued that there is value in focusing on each quadrant both individually and collectively to make peace.

This study, however, is just the first of its kind. As it examines only 10 narratives written from 2003-2011, additional exploration of the concepts of integral peace leadership is needed.

Also, these narratives focused only on the efforts of women engaged in peace leadership and therefore may speak to only a portion of global peace leadership work. In addition, these Women PeaceMakers were selected to participate in a semester-long program and therefore were able to uproot their lives for several months. This was a pilot study and therefore sets the stage for additional work. It would be beneficial to analyze each of the 48 narratives and look for additional participants or documents focused on peace leadership to further the understanding of integral peace leadership. There are some implications and lessons learned that are important to detail here.

Integral Peace Leadership

This study provided insight into the field of peace leadership by offering both confirming and disconfirming evidence to the concepts proposed in integral peace leadership. As an intimate relationship between theory and practice is essential, this study utilizes the practice of women peace leaders to enhance and refine the notions of integral peace leadership. This study is one step in defining and refining integral peace leadership; as aforementioned, additional studies are required to further understand it in action.

Peace Leadership in Action

This study demonstrated that the women engaged, in some capacity, with each of the four areas of integral peace leadership. This provides practical implications for those involved in peace leadership work. While there is no formula for the “right” amount of work in each area, or the specific types of work with which to engage, evidence points out that engaging in work in each area can lead to successful peace leadership efforts. Therefore, those who wish to practice peace leadership or teach and train on these issues may consider the value of looking to work within Innerwork, Community, Knowledge, and Environment as a way to focus these efforts. As

discussed above, many of the individual concepts of integral peace leadership are not new ideas; rather their alignment within the integral framework provides an opportunity to organize thinking and action for peace leadership. Therefore, integral peace leadership is an exciting opportunity to focus on the work that individuals, groups, communities, and societies can do to both challenge violence and aggression and build equitable, just structures and systems.

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