

EMBODIED PEACEMAKING

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Table Of Contents

	Page
List of Figures	vii
List of Examples	iix
List of Abbreviations	ix
Abstract	x
Chapter One: Introduction	1
Overview of Research Project	2
Evolution of the Research Question	3
Outline of Chapters	5
Chapter Two: Review of Literature: Overview	7
Part One: Key Terms	9
Conflict	9
Emotions	11
Trauma	12
Practice	15
Presence	16
Peacefulness	18
Dialogue	20
Positive Change	22
Part Two: The Science of Embodiment	24
Embodiment	29
Neuroscience	33
Mindfulness	38

Chapter Three: Methodology	40
Epistemology and Methodology	41
Data Collection and Data Analysis	41
Data Compilation	43
Grounded Theory as a Guideline for Interviews	44
Interviews Selections & Limitations	45
Interview Process	47
Embodied Research Data	47
Autoethnography	48
Autoethnographic Method	50
Methods Constraints	51
Reflexivity	54
Positionality	55
Chapter Four: Interviews	56
Interviewing Coding Process	56
Interview Insights	57
Variability of Practice.	58
Physical Oriented	58
Being Soft	59
Health Motivation	60
Elicitive Approach	60
Interview Conclusion	61
Chapter Five: Survey of Embodied Peacemaking	63
Embodiment	65
Dance	68
Yoga	71
Art	75
Music	79
Martial Arts	81

Aikido	83
Tai Chi Qigong (TCQ).	84
Mindfulness	86
Meditation	87
Loving Kindness	90
Somatics	93
Chapter Six: Embodied Research	98
Writing	99
Somatics	100
Qigong	101
Daoism	104
Movement	106
Meditation	111
GMU PCR Coursework	112
PCR Course: Calm amidst the Storm	113
PCR Course: Skills for the Long Haul	114
Yoga	115
Chapter Seven: Research Findings	118
Practice	118
Group Work	122
Our Shadows	124
Embodied Development	126
Embodied Peacemaking	130
Chapter Eight: Future Studies & Research Implications.	137
Pedagogy	137
Teaching Embodiment	140
Interdisciplinary	143
RealPolitik	144
Social Embodiment and Anti-Social Mandates	145

	Veiled Emotions	.	.	.	.	.	.	146
	Touch Starvation	.	.	.	.	.	.	150
	Stepping Stones	.	.	.	.	.	.	152
	Conclusion	.	.	.	.	.	.	158
Appendix A	.	.	.	.	.	.	.	165
Appendix B	.	.	.	.	.	.	.	166
Appendix C	.	.	.	.	.	.	.	170
References	.	.	.	.	.	.	.	171

List of Figures

Figure	Page
1. Proprioception in embodiment	31
2. Anatomical planes of embodiment	66
3. Embodied Art (Marc Ngui)	78
4. EPE : Stillness - Movement	134
5. EPE : Stillness - Movement (JA)	134
6. EP : Interoception - Exteroception (JA)	135
7. EP : Proprioception (JA)	135
8. Personal Disembodiment	148
9. Social Disembodiment	151

List of Examples

Examples	Page
1. Embodied: Let Go/Lengthen and Center (Walsh 2011, 2017)	67
2. Dance: Stone in My Water/Everywhere You Aren't (Gillis 2013)	69
3. Yoga: Eagle pose and Cow Face (Spindler 2018)	73
4. Art: Sharing Songs (Bergey 2019)	77
5. Music: Instrumental Expression (EnYart 2018)	80
6. Aikido: Stepping Aside (Warner 2014)	83
7. Tai Chi Qigong: <i>Song</i> (Lo 1979)	85
8. Meditation: Letting Go of The Story (Pollack et al. 2014)	90
9. Loving-Kindness: Compassion in the Moment (Pollack et al. 2014)	92
10. Somatic: The Sacred Shiver (Spindler 2018)	96

List of Abbreviations

ABP - Arts-Based Peacebuilding

ATP - Applied Theory & Practice

EP - Embodied Peacemaking

EPE - Embodied Peacemaking Exercises

DMT - Dance Movement Therapy

LGAT - Large Group Awareness Training

LMA - Laban Movement Analysis

MBI - Mindfulness-based interventions

PCR - Peace and Conflict Resolution

TCG - Tai Chi Qigong

TRE - Trauma Releasing Exercises

TSY - Trauma Sensitive Yoga

Abstract

EMBODIED PEACEMAKING

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The dissertation explores the meaning, explanation, and implications of embodied peacemaking, its exercises and techniques, and even as a way of life, related to practice within the field of peace and conflict resolution. How can these techniques and nonverbal methods become a vital component of understanding embodiment for a peacemaker, and of finding solutions to resolve conflicts? What are they? Can they potentiate a non-verbal dialogue between those in conflict? How do they work with bodily senses, kinesthetic knowledge, and embodied intelligence to resolve intrapersonal and interpersonal conflicts? To find out, I survey and categorize embodiment techniques and practices. I include science-based validations for these experiential-based techniques, examples from my own embodied research of the training, nine interviews with professionals who work in peace and conflict resolution, a review of therapeutic-supporting literature, critical

analysis, and holistic conceptual thinking. What more can we know about embodiment? I explore the findings, limitations, and implications related to embodied peacemaking among individuals and its applications within the field of peace and conflict resolution. The research will present a theoretical construct for embodied peacemaking with underlying validity, both scientifically and experientially. I will advocate for it as a necessity for the pedagogical embracement to prepare future peacemakers and as a need for more societal adoption to lessen our conflicts and increase peace. I will show how our social advancement depends upon having an ability to become more aware of our embodiment, and move as a culture to have the ability to regulate and embody the presence of peace in ourselves and among each other. Peace and conflict resolution professionals, as the builders and makers of the solution to our problems, can embrace the embodied components of dialogue, first by becoming aware of it ourselves, in ourselves, then by teaching other peacemakers, and finally, by going into places of conflict and sharing this way to embody peace. When we get this right, and find this within ourselves, the world will change.

1.0 Chapter One: Introduction To The Study

The analysis of peace and conflict is continually evolving, integrating societal areas of change as they arise. What emerges through this process is a more inclusive practice of Peace and Conflict Resolution (PCR) that has expanded to include many different terrains in which conflict exists. A different perspective seems to develop as the need arises to understand, mediate, and resolve conflicts between individuals and groups.

There are academic and real-world examples that have widened our perspective on conflicts. These include the field of international relations to include nation-state diplomacy with an altered emphasis on economic peace (Boulding 1957; Burton 1990), sociology, and viewing conflict as a part of life (Galtung 1969). In the field of anthropology, with alternatives to the culture of war with a culture of peace (Avruch 2013); how religious worldviews pervade our subconscious reactions (Gopin 2016); the study of consciousness (Allen Nan 2011) and psychology (Busch & Folger 1994). Each included perspectives to further our understanding of conflicts both intrapersonal and interpersonal. These are only a few examples, yet there are still many seemingly intractable conflicts in the world; places where it seems impossible to breach the conflict's divide. This dissertation on embodied peacemaking widens our possibilities and our perspective by focusing on the body and ways to work with our bodies, both

alone and together, to come closer to peace ourselves, and as a result have less conflict in the world.

1.1 Overview of Research Problem

This researcher's central question is: what is embodied peacemaking? I have started with this explanatory question at the center, as this is a relatively unexplored theoretical area within the field of PCR. The techniques are not necessarily new. Many of these techniques have a rich history outside the realm of modern university-based studies, such as yoga, meditation, and martial arts. Arts, dance, music, and other arts, which I place within the concept of embodied peacemaking, also have a long history. The approach to these techniques for PCR is not as if we are inventing the wheel, but instead, of adding another potential wheel, with what has been called a "creative approach" (Cohen 2005). In understanding conflict and peace with an embodied perspective, we are looking at the parts and seeing the whole to become more holistic.¹

The second part of the research is about experiments with using embodied peacemaking. I interview and quote those who work with embodied peacemaking and advocate for the inclusion of the human body's communicative ability to influence and resolve conflict. These methods, utilized while working with a conflict between individuals and groups of persons, do not focus on dialogue only as a tool of verbal communication. Instead, resolution strategies include and center around the body's

¹ The word holistic here is used similarly to its use in the field of cognitive science, whereby embodiment explains a methodology of modeling psychological and biological systems in a holistic manner that views the mind and body as non-dualistic.

experience, using nonverbal dialogue in nontraditional settings and nontraditional methods of engagement.

This dissertation will explain embodied peacemaking and explore examples of embodied practice. We will learn how individuals have integrated embodiment into their own set of peacemaking skills and how they teach others. I will present my attempts at embodied research and then explain the conceptual meaning of embodied peacemaking. The research problem I am undertaking asks what precisely embodied peacemaking entails and what it means for the future of PCR. We already know it has a contributing value. I will expand on the concept of embodiment, show how it is becoming more widely adopted, and detail my own experiences with the techniques. Further, I will present an analysis of contributions, limitations, and sociological insights. What does embodied peacemaking potentially provide to our world of conflict? Can this perspective be applied to inform our current state of embodied global conflict?

1.2 Evolution of the Research Problem

This dissertation, and the research problem, have evolved. When I began the Ph.D. studies and started researching an issue to explore, I became interested in how peacemakers' practices influenced their ways of resolving conflicts. I wondered how practices work to develop presence and contribute to a peacemaker getting their work done! The question focused on the practice as a way of cultivating one's presence. Through presence, as a means of being in the world, one can develop peace. These three terms, practice, presence, and peacefulness, formed the conceptual ground for my Ph.D.

studies as I worked through the coursework. It was a simple formation, about which I experientially validated and wanted more to know.

As a part of the Qualitative Methods course, I explored these terms further in a literature review. In the Applied Practice and Theory coursework, I interviewed nine persons who worked in the field of PCR, asking them how they ready themselves to work in conflict, expanding my conceptual model. In the Quantitative Methods course, I formulated how to analyze the material gathered from autoethnographic and grounded theory methods. I also continued to personally dive into the practices and various training and techniques of embodied peacemaking so that the research became practical and personal.

At the beginning of the Ph.D. coursework, my perspective changed as I discussed and wrote about the theory of practice, presence, and peacefulness. As the research unfolded, I realized that having peacefulness as a personal quality is more than just a result of dedicated practice and development of presence. Conceptually, I understood that a person's highest level of awareness is manifested through embodiment.

The research also became more practical and grounded when viewed as not necessarily a new construct. Instead, it was a progression of the evolution of PCR as a whole, across all of the academic fields, to become more authentic and holistic. Many others had made the same intellectual journey I had, who had then attempted to integrate their practice and worldview with their outlook for the field, which had granted them a certain sense of presence and peacefulness into their work as peacemakers. The point in

the discovery of peacemaking as a concept in embodiment took hold, as I experienced an alternative way of creating peace among those trapped in conflict.

1.3 Outline of Chapters

This research writing is a mere glimpse from a particular perspective and time of how we think in the present, how we arrived at this position, and where we could go together. At its heart, peacemaking is shared, and whether this gives joy has to be learned by experience. In this dissertation, about one-third of the writing is autoethnographic, about my own embodied practice and experience reflections through active consciously-engaged writing. Another third explores literature and interview results. The last third of the content concerns conceptual theory and application at a personal and sociological level for theory, thinking, making patterns, and gaining insights.

Following this first chapter of this Introduction, in the next two chapters of Literature Review, I present an overview of the terms related to embodied peacemaking. In the third chapter, Methodology, I present the qualitative methods used to analyze the interview and personal data. I discuss Grounded Theory and Autoethnography, showing how the two approaches will work together in a multi-method analysis. The research participants, the research setting, and a preliminary analysis of the data are presented. Alongside this primary data analysis, I include a discussion of the limitations I encountered.

The fourth, fifth, and sixth chapters will present the research into the problem. In Practice and Embodied Peacemaking, I will discuss the interviews conducted and cover other research around the topics of those embedded in the utilization of embodied

peacemaking techniques. I will discuss the interviews' findings and the embodied research using the methodological format of grounded theory. In the chapter, a Survey of Embodied Peacemaking, I review the different PCR techniques I've grouped, each with support by studies and examples of their exercises. And in the next chapter, Embodied Research, I engage the research writing with my own historical experience with Embodied Peacemaking Exercises (EPE) through personal experiences from embodied techniques presented through an autoethnographic method.

In the seventh chapter, Research Findings, I apply the methodological framework upon the data to begin the theoretical construct by using meaning to group activities and techniques under the banner of embodied peacemaking. In Research Implications, I will discuss the contributions to the field and how pedagogical training can better embrace embodied peacemaking. I will also highlight areas of a possible continuation of follow-up research and potential future studies, and finally, I review the research problem question in the Conclusion.

2.0 Chapter Two: Literature Review Overview

PCR has been interdisciplinary from its beginnings, emerging out of the school of international and political relations. Within international relations, the “centrality of negotiation to conflict resolution’s concerns,” with its “focus on interests, not positions,” has been and remains the dominant conceptual framework (Fisher & Ury 1983, 11). From this viewpoint of PCR, where negotiating power is deployed in a rational decision-making process that maximizes its interests, a transformational worldview seems impossible (Avruch 2013, 87-97). And at the state level, the transformationist critique has not reached many implementations (Miall, Ramsbotham & Woodhouse 1999, 227). However, at less formal levels, drawing upon embodied practices, the field has opened up to a new model. The result has expanded the expectation of resolution to include a more relational and personal bodily level of working with conflict. Though there are many different types of transformational work with conflict, the focus here is upon the embodiment and working with our bodies, apart and together, to resolve conflicts.

Two essential books within the modern university-based PCR systems opened up research related to embodied peacemaking. They are *The Promise of Mediation* (1994) by Robert Busch with Joseph Folger, and *Building Peace* (1997), by John Paul Lederach. As mediators and peacebuilders, they had arrived at needing to formulate a more holistic model to include what they learned from their conflict intervention work.

Bush & Folger (1994) explored how a transformative worldview emerged as an alternative to the conservative approach of a traditional worldview and the rational approach found alongside a problem-solving worldview. With a transformative worldview, mediation encompassed a self-reflective and self-awareness process. Many professionals in the field shifted with their approach to mediation, and with it, altered the expectations of PCR efforts. In the following decade, both Busch & Folger (2004), and Lederach (2005), followed up on their groundbreaking works.

In *Moral Imagination* (2005), Lederach spoke about how, in preparation and resources for complex structural conflicts, we focus on “outer competencies, analytical capacities, and technical skill” that overemphasizes learning in the head and mostly ignores our full embodiment as individuals (Lederach 2014). “We seem to want head and hands, and we ignore the preparation of the heart. We end up with talking heads in one form or another fragmented from gut, heart, and soul” (ibid).

These changes in the possibilities of PCR further encompassed the individual, and the presence of the professional, with *Bringing Peace Into The Room* (Bowling & Hoffman 2003) and *Personal Peacefulness* (Sims, Linden & Puopolo 2014). At this point, within the narrow perspective of PCR as a field, the topic of embodied peacemaking fits as a method of PCR that emerged more seriously over the past couple of decades. Within this context, the literature review intends to provide key terms related to the topic and outline a preliminary scientific basis for embodied peacemaking.

Part 1. Key Terms

In the first part, I intend to place this dissertation proposal within the PCR field and subfield conversations related to this topic over the past few decades. I will provide a historical account of the evolution of PCR and its encounters with embodied peacemaking. I will also explain where embodied peacemaking techniques have emerged and are entering the mainstream of practice and teaching by professional peacemakers in PCR. The key terms are Conflict, Emotions, Trauma, Practice, Presence, Peacefulness, Dialogue, and Positive Change. In one sense, they are in order of progression, starting with the problem and moving through PCR issues of resolution, and also with an eye toward the interaction between these key terms and the dissertation's research problem.

In the second part of the terms relevant to the proposed dissertation, I present embodiment through a scientific lens that reflects the intrapersonal and interpersonal aspects of embodied peacemaking. The key terms are Embodiment, Neuroscience, and Mindfulness.

2.1 Conflict

Conflict arises when non-negotiable human needs are threatened or perceived to be threatened (Gopin, in Weinberger 2008, 92-94). "Conflict consists of behavior, issues, and attitudes" not aligned with one another, and to address a conflict successfully to the point of transforming it to one of peace requires all three of these aspects to be resolved (Mitchell 2014, 290). Conflict induces experiences of survival, fear, friction, abuse, and dominance. It is counterbalanced by "experiences of love, compassion, inclusion, and altruism" (Hicks 2018, viii).

It is not as if a peacemaker strives to get rid of conflict entirely. We are social beings with differences between us, each from the other, and we see everything from our own worldview. To address the conflict between outlooks, we must coordinate and navigate our self-interests and those of the groups of which we are a part. We should recognize that many intractable conflicts “define themselves in opposition to other groups” (ibid, vii). In these cases, we do not understand that our different viewpoints are not insurmountable conflicts but merely compatible differences (Dressler & Schwartz 2010, 174). We may perceive that our desire, and those of the other, as unattainable by both ourselves and the other, are incompatible, yet, often figuring out what the conflict is actually about is not just one issue or another (Mitchell 2014, 25-26).

As Mitchell explains, following up on Johan Galtung’s (1969) theories, the conflict may extend to being attitudinal, resulting from emotional and perceptual conditions. It may also have a behavioral dimension, with intended actions toward each other while in conflict. Together, this conflict theory explains how conflicts keep going unless we bring forth ideas to mitigate and make them less destructive, and ultimately terminate the conflict. To get there requires that the behavioral violence end, a change of attitudes commences, and the perceived issues in dispute are resolved (Mitchell 2014, 188). It is a tall order, and even then, it may not result in overall peace. In some cases, conflicts remain long afterwards, beyond when they are remembered, even forgotten. For a transformation to occur, it would require an alteration of the entire relational landscape comprising all preceptive components (Lederach 1997).

The practice of embodiment broadens our experience of differences to a realization of what we share. As we face these differences among others and within ourselves, we are social beings. And as individuals in the field of conflict resolution, we seek to lessen the negative impact of these battles in favor of results that increase our peacefulness and those around us. Building peace is not an easy task, but it is the work of peacebuilders, especially those trained in PCR. It is a favorable condition for embodiment as a topic to be explored. To begin this process, we have to look at how our minds and bodies work together in conflict.

2.2 Emotions

Philosophically the essence of emotionality has been understood for a long time. The psychologist and philosopher William James called it “emotional pertinency” and said without it, “there is little to care or act for” in life (James 1897, 83). Emotion energizes and directs action as the source of our human will in a natural world (ibid, 247). It is associated with the feeling of expectation concerning the future. This is a sort of longing formed by a narrative of identity in the mind. There is also emotion in the body’s intelligence (Goleman 1995).

Within the present, we interact through the mind and live in the body’s interaction with the world. At its root, emotions are bodily based, embodied. Through embodiment, the experience of the body shapes our experience of the world. As the body interacts with the world, our experience interacts with our mind, and these accumulate. Even though we understand emotions as an integrated part of our body, our core, we can also look at this component of our identity as a part of the conditioned response via the body’s reaction to

the world one resides (Damasio 1999). Whatever feeling, or emotion that we have, is carried through the experience of the body. When emotions become stuck in the body due to internal or external stimuli, the result can be traumatic. Unlocking and dealing with these trapped emotions can be vital to resolving conflicts. The traumatic event that we retain gets stuck in the body and nervous system. We feel the hurt in one moment, and repeat it over again in the mind (Spindler 2018).

2.3 Trauma

Perhaps an artistic approach, based on what might be called “traumatic imagination, is adequate for comprehending the existence of trauma” (Levine 2009, 18). Trauma causes emotional and physical pain and can be either singular, episodic, or of continual duration (Zelner 2008). However, we also possess the capacity to heal even the most debilitating traumatic experiences (Levine 2002).

Since all severe conflict produces traumatic experiences, most if not all of the participants engaged in the PCR process will have experienced some form of trauma, either directly or vicariously. It stands to reason then that these participants may also be bringing a multitude of unconscious post-traumatic stress behaviors and emotions to the negotiation process. These unacknowledged traumatic expressions could introduce numerous impediments to these negotiations or even pose serious threats that can undermine the entire reconciliation process. If there is a lack of awareness of trauma-induced behaviors and reactions among the individuals involved in these processes, PCR can be ineffective. Given these obstacles and impediments to PCR, it may seem overwhelming or impossible to bring about the resolution of decades-old conflicts. We

have to step back, and look at what is happening in the body to gain an insight into the conflict.

The amygdala is a part of the brain located in the temporal lobe and responds to the nerve connections within the adrenaline signal (via the thalamus then adrenal glands located above the kidneys) to react. We can notice that our breathing and heart rate increase, as we unconsciously prepare the body to run away or fight. A manifestation of feeling this is fear. One study found the amygdala the “fear central” for the brain’s activity (Lazar et al. 2000).

The amygdala activates when we are experiencing fearful stimuli, such as when we encounter a person from a different culture in an unfamiliar, or a setting such as when walking along a dark sidewalk in a foreign city. However, studies have shown that this response lessens when we have experience with people from a different culture. We can recognize them as individuals, rather than abstractly, as members of some far-flung group (Mitchell 2014, 15).

A person who undergoes a traumatic experience (the residue of a past event left in the body's sensory experience) has that trauma lodged within the amygdala, either making it hypersensitive or completely numb. “When we believe we are threatened, we blame others because we fear a differing opinion or can’t bear to feel responsible for our issues. If we can cast fault on another, there is some temporary relief from fear. Blaming is the fight response. We project the cause of our suffering and demonize the other” (Spindler 2018, 19).

Trauma release is a multidisciplinary topic with a wide array of techniques and responses available for assistance. They can be practiced alone, with a therapist, or in groups of persons. Practiced individually, meditative techniques such as listening internally, working with the breath, letting go of narratives, the awakening of emotions, labeling, connection, and acceptance are just a few techniques (Pollack et al. 2014, 199-200). Long-held stories and trauma are accessible for being released when practiced in groups or families, allowing forgiveness and letting go to occur (ibid, 201). In Trauma Sensitive Yoga (TSY), the intra-organism awareness of nerve tissues which run throughout the body is activated, and it is this visceral experience which is accessed for trauma release to occur (Emerson 2015).

Trauma release has become increasingly crucial for peacemakers to approach from an embodied perspective. Many peace workers in post-war environments work with survivors and victims of war and violence and work with various trauma forms. “There is no avoiding the traumatic aftermath of war; it reaches into every segment of society” (Levine 2002). Among those who endure the conflict and those secondary, having witnessed or heard about the violence, there will be an outlet, preferably non-violent, through trauma release. Because of the centrality of the body for the trauma location, a “somatic movement” in the treatment of trauma has become a way to facilitate healing (Emerson 2015, 12).

The “collective memory of conflict” within a group’s socio-psychological infrastructure often results in intractable generational conflict (Bar-Tal 2011, 11). That is, within situations of conflict or trauma, especially early traumatic experiences, thought-

emotion pathways are laid down in the physiological stream, “which can also alter communication patterns” (Herbert 2013, 220). Embodied approaches based on trauma-release might seek to access the collective emotional orientation of the group’s memory.

2.4 Practice

The accumulative power of practice cultivates the personal qualities that PCR recognizes as vital for success. To clarify further, the usage of the concept of “practice” here is not broad but quite narrowly refers to practices that cultivated one’s embodiment, such as within the personal qualities recognized as presence or peacefulness or even preparedness. Practice signifies a dedicated willingness to perform actions regularly or daily, with an effort that is both personal and engaging as an individual effort, as an effort engaging with others, or for preparing to be in a conflict situation.

A practice that cultivates the acquisition of a skill or quality moves through stages, moving from unconscious incompetence, to conscious incompetence, to conscious competence, and to unconscious competence. Thus, the mastery of a skill is a succession of psychological breakdowns and breakthroughs (Adler 2003). Once a particular stage in practice is reached, where a deeper connection to our embodiment has developed, a relationship within the broader social context comes into view. One has cultivated a sense of human connectedness through embodied awareness.

When asked about developing these qualities and whether cultivating a personal practice is necessary, Mary Zinkin replied:

I don’t know how you get around that, especially in an academic environment where the conditioning is so focused to be in this intellectual part of the brain and

so disconnected from embodiment and disconnected from the heart. I don't see any way around needing a personal practice. You can recognize the problem; you can know everything about it, study it, and be brilliant. You can be an incredible teacher, and yet, if it's not authentically contained within your own body, it comes across. If you are just using the words, the techniques without them being authentically contained, your ability to provide an authentic container for others is limited (Zinken 2015).

2.5 Presence

As a practical concept, presence carries a valued recognition within PCR literature. Gopin (2016) considers the development of a peaceful presence as the first step of an individual to find out how we create conflicts for ourselves and others and gain resilience to deal with disputes in a peaceful manner. Presence is a component of embodiment and a “combination of psychological, intellectual and spiritual qualities that make a person who he or she is” (Bowling & Hoffman 2003, 14).

Presence is often in discussions concerning the role of the professional conflict resolver within the setting of conflict. Presence interacts through a relational factor of embodiment. The fundamental recognition of embodied peacemaking is that conflict is embedded. Within any form of intervention, the presence of the intervenor “is not extrinsic to the conflict” of others (ibid, 22). We are situated within a body, a container of our being that includes physical and mental activities. Along this intersection between the two and the interaction with the other is where presence happens.

A conflict resolver that is “present and available” relays trust and confidence, which “increases over time” (Lederach 1997, 96). The person between the parties in conflict, or helping others to work through a conflict, is benefited by having the ability to be physically present in the moment of conflict to provide mental clarity and courage (Dressler & Schwartz 2010). It also extends much further than being “physically present” to include “the qualities” that are readily apparent to others, alongside the physicality (Bowling & Hoffman 2003, 21). The experiential nature of this claim about “the qualities” which one “brings into the room” was described to me by Mary Zinken, while she detailed the role of the mediator:

Personal qualities are included in the body. The congruence and authenticity are going to be within one’s embodiment. The energy that we bring into the room, whether we are meditating, whether it's a classroom, or wherever we are. Our presence has an incredible impact and communicates more than our words. To be conscious of the energy you are bringing into whatever situation you are coming into is as important, if not more, than any knowledge, skills, or expertise that you are bringing into the room (Zinken 2015).

Having presence implies being self-aware, knowing that I am understanding, realizing I am thinking, not just preoccupied in thoughts or captured by outside stimulus, but actively engaged with a conscious knowing of my embodied role. We also know our surroundings, including a sensitivity for both the environment, the conflict, and the other parties. An embodied presence requires that we be fully aware and centered within the moment while also being aware of the bodily relations and ongoing non-verbal

communications needed for the work of PCR. This helps to distinguish presence, as part of bringing about peace, from individual charisma. Presence, however, should not be confused with charisma.

Presence can exert a noticeably powerful impact that enhances the intervention methods utilized. Yet, the intervenor's presence can go seemingly unnoticed; in fact, the conflict intervenor's role can act as a bridge crossed over. That is, as a secondary, lowly, or even invisible service that allows for others to travel from their conflicted positions and rise to more peaceful states (Lederach 2014). So, it is a bit of a paradox at times. An intervenor's presence is central and should bring peace into a setting of conflict. Yet, the intervenor's role is always relational-focused from a physical standpoint (Bowling & Hoffman 2003, 171). As we deepen our ability to have a therapeutic presence, we cultivate a "hovering attention" over ourselves and others. Through our presence, we listen to ourselves and others through focused mindfulness, affective tolerance, and the ability to reside with discomfort (Pollack et al. 2014). The sense of presence is "in our connection to life" where we breathe, are aware, and present, and from presence comes peace (Bowling & Hoffman 2003, 269).

2.6 Peacefulness

Closely related to presence is peacefulness, a subtle or powerful ability of the peacemaker; "presence brings peace" to the situation (Bowling & Hoffman 2000; Sims, Linden & Puopolo 2014). The state of peacefulness is akin to a state of being where an individual "experiences, behaves and maintains attitudes that are life-affirming, nonviolent, harmonious, integrative, and caring" (Nelson 2014, 7). Peacefulness

manifests through “peaceful states, attitudes, and behaviors over time” and different settings (ibid). It is by way of ethical actions and making gestures that signify one’s presence as peaceful, whereby a process of transformation and healing of conflict begins (Gopin 2016).

To investigate these qualities of presence and peacefulness, through real-life examples, I conducted interviews with professionals working in the field of PCR. Some professionals merely stated that they have these qualities as a way of their being already. For others, they found the personal qualities became embodied after years or decades in the field. It is an “unconscious competence” whereby, after years of professional work, a “mastery, a kind of unintentional excellence that is fluid and beyond the rational procedures and techniques of reason” has come forth (Bowling & Hoffman 2003, 65). It seems you either have peacefulness as a trait, perhaps by the fortune of parents and upbringing (as one interview respondent noted as the source), or, after you graduate and are working in the field for years, you will figure it out.

While notable for its achievement, this is not a very satisfactory answer within a PCR pedagogy or training of professionals to work in PCR. The question becomes, how is presence, or a conscious embodiment in general, cultivated before working in the field? Sims (et al. 2014) found three common elements of those who have personal peacefulness as a trait. This first is an active form of “caring from within the nature of presence that affirms peace-sustaining appreciation of life (ibid, 182). The second is the natural experience of a psycho-physio-spiritual inner harmony that reflects outside into the relations with others and the environment. The third is a “bio-syntactic awareness,”

which includes having an intuitive resource “used in finding one’s way home” illuminated when interfaced with our embodiment (ibid, 183).

2.7 Dialogue

Dialogue is integral to address conflicts and achieve peace. Within peacebuilding, a dialogue is usually considered a verbal process. Such dialogue is seen as observational-based and includes conversation and negotiation (Pruitt 2011b, 81). Rational-based dialogue, which focuses upon adaptations and variations of problem-solving, has been at the core of PCR practice worldwide for many decades (Schirch 2005).

While not disputing the importance of traditional dialogue with building peace and resolving conflict, we should understand that nonverbal dialogue can also build consensus and resolve disputes; it plays a central role in the dialogue. As others have argued already, “the peace studies field needs to broaden its understanding of dialogue to be more inclusive” of “alternative modes” of communication (Pruitt 2011b, 82). PCR efforts can focus on offering “more spaces for participation by offering alternative frameworks for expressing, sharing, and creating meaning” (ibid).

Verbal processes have an essential role to play in building peace. “Dialogue and empathy are at the heart of conflict transformation, as is building understanding, networks, relationships, and social capital” (Bergey 2019, 55). However, language has its limits. And, conceptualizing dialogue as verbal processes alone and raises questions of inclusivity and “places significantly different expectations” on “parties from marginalized cultural and language groups” who “find their experience and views inexpressible in the dominant language” (Pruitt 2014, 73).

Nonverbal communication may consist of looking, smiling, frowning, touching, or expressions of surprise (Weisfeld & Stack 2002). One estimate is that nonverbal communication consists of 80% of all information relayed (Shank & Schirch 2008). Another research estimates conclude that nonverbal communication by way of one's presence (mediated through bodily signs and gestures), rather than spoken language, provides 90% of the relational meaning between individuals (Ellingson 2012). And hostility is also often expressed nonverbally (Pruitt 2014). Nonverbal embodied peacemaking techniques are conducting a dialogue to mobilize peacebuilding and address the conflict.

Many times, especially with intractable conflicts, people act irrationally, which requires a response that prioritizes a need to address their hearts and feelings, but this is not easy (Gopin 2016). An embodied approach integrates different human experiences beyond verbal, body, emotions, and other senses of understanding not based on a rational dialogue. Indeed, methods and terms of embodied peacemaking face a difficult task to crossover from practical application to logical explanation, as they can be said to represent a type of non-conceptual knowledge. Although it makes things complicated to explain, it may be worth the effort, for “somatic thinking can begin to transcend the fragmentation of the mind-body split” (Gillis 2013, 135).

Within stagnant conflict settings, where participants are stuck in their conceptual thoughts and keywords, any reasonable attempt to solve such conflicts will likely result in an intractable conflict. In the case of such intractable conflicts, rather than being seen as a

weakness of a verbal and rational method approach based on problem-solving, it has been viewed as a dead-end (Bush & Folger 2004).

Some in the field have noted that nonverbal communication is a means of expressing hostility and finding ways to negotiate without the use of words Schirch (2005). As peacemakers, we can facilitate the dialogue to engage in a “meaningful exchange of thoughts and feelings, but actions and attitudes are also important” and “some kinds of meaning transcend the limits of language because the limits of language do not define the limits of cognition” (Pruitt 2011b, 83-84).

Apart from a rational discussion, many other forms of intelligence (physical, kinesthetic, spatial, linguistic, emotional, interpersonal) suggest a much more differentiated and nuanced approach (Adler 2003, 69). These different ways of knowing are potential keys to conflict intervenors. They access information known through body and emotions, and the process yields a creative, relational approach. It is a partnership of the physical, imagination, emotional, and spiritual intelligence which promotes wellness and peacefulness, but for which the study is just beginning (LeBaron 2002). A broader working definition of dialogue would include nonverbal communication methods, “to include any situation where two or more people use non-violent methods to express and exchange meanings” (Pruitt 2011a, 83-84).

2.8 Positive Change

If peace is viewed as an action and not just a static concept, then it is a positive change. It is happening. Galtung defined peace as “the capacity to transform conflicts with empathy, creativity, and nonviolence” (Galtung 1969). The goal of peace includes

peacemaking and peacebuilding activities which are embodied at its core. It has “a wide range of efforts to prevent, reduce, transform, and help people recover from violence in all forms, at all levels of society, and in all stages of conflict” (Shank & Schirch 2008, 218-219).

Positive change describes how incremental changes make a group, relationship, or individual more compassionate and less violent. One potential summary of embodied peacemaking approaches is that they seek to become a “catalyst for positive peace” (Bartal 2011, 317). This descriptive approach follows Galtung (1969), who formulated peace as a negative and positive strategy. With negative peace, the object is to cease direct violence. Much of the formulations dealing with negative peace rely upon a shared “rational choice-based understanding” expressed by problem-solving approaches. Positive peace attempts to “overcome violence by creating a pattern of cooperation and integration in society, which can resolve the underlying causes of conflict that produce violence” (Galtung 1969, 176-191).

Positive peace examples are human needs-based formulations (Burton 1990) and the non-violent social techniques practiced by Mahatma Gandhi and Martin Luther King, “concerned with the social-psychological backdrop of conflict” (Boehnke, Schmidtke & Shani 2011, 316-317). The fulfilled needs provided by “our ability to live peacefully and harmoniously is connected to individual and societal need fulfillment” (Tint & Zinkin 2014, 161).

In a broader social context, one case study successfully demonstrated how the practice of personal peace, through human needs, emotions, and mindfulness, “is relevant

and embedded in peacebuilding activities” within a societal or political conflict (ibid, 160). A significant factor studied in this regard is that of individuals who have peacefulness as a personality trait while being among others (ibid). People who experience relatively more inner peace” do “tend to be more peaceful to others” (Nelson 2014, 28-29). More studies are needed, and a correlation of intracorelational peace is possible. Studies would want to confirm a correlation between a person’s intrapersonal experience of peace and the world’s interpersonal peacefulness, at least at an individual level, for embodiment training purposes. The language for this understanding is now happening in science.

Part 2. The Science of Embodiment

We are born without knowing, with little accumulated perceptual experience, and as we begin to understand, our consciousness develops. This understanding was at the core of the theory which William James presented as he launched the field of psychology at the turn of the twentieth century (Hicks 2018, 8, fn. 1). A few centuries before that, the British empiricist philosophers examined the primacy of experience and called it a “New Science” (Wolfe & Gal 2006, 2). This “Embodied Empiricism” meant recent attention to the senses and their function from a physiological, practical, and epistemological point of view, “the primary instrument of empirical knowledge” (ibid). For a long time, we have struggled to understand how our world’s experience works with our being in the world. And in the case of conflict, we have to attempt understanding through a conceptual analysis that divides something that starts whole.

There has been an increasing interest in understanding how neural mechanisms underlie meditation's meditative states in recent decades. One way to advance our understanding of embodied techniques is to provide "the formulations through which the aspiration for a basic science of personal peace may be furthered" (Sims, Linden & Puopolo 2014, 17). Science continually evolves, and though there is much consensus around the concept of embodiment explaining and "the functional characteristics of our body," whether this will "determine the nature of our consciousness" is debated, what we call knowledge, and the structure of our identity, is encoded information (Hicks 2018, 15-18). Today's science, such as in the field of interpersonal neurobiology, tells us that what we view as the perceptual material separation has underlying energy that connects objects (LeBaron et al. 2014).

There is a quasi-mystical side to embodied practices, such as yoga, which will elude science. Many practitioners and writers on the subject will remark that the practices provide an ability to reach a sort of timelessness, by being able to "dilate and time" learning to access brain states of timelessness, through meditation, breathing, or within holding states of yoga poses or in a trance-like state of dance, playing music, or performing art, for example. To be able to see what you see, and have the ability to know what you cannot see, gives the practitioner an incredible tool or insight into not only how their own mind works, but how the mind works in the world (Huberman 2020).

There is an opportunity to bridge some of the limitations of the rationale for embodied techniques by allowing for scientific studies to reframe seemingly subjective claims as practices validated by science. Understanding the role of consciousness in

individual transformation can provide a useful lens for understanding embodied peacemaking. Underlying this connection between consciousness and PCR is the understanding that the differences within the structures of consciousness can create fundamental differences in both what the conflict is about and how PCR studies might proceed. This change of conscious awareness, making a change in the conflict structure, can be understood to matter in different ways, such as increasing awareness, allowing for a transitional space, and engaging physical awareness (Allen Nan 2011).

Each new experience builds upon the previous, with meaning created by relational association (Johnson 2007, 10). Since our cognitive experience is based upon our neurophysiology, when we can understand the conflict in light of scientific findings and tie together “our social science findings to the organism’s neural process,” we gain a perspective on the conflict (Hicks 2018, xxi). Neurological changes for movement and stillness are measured across the theta, alpha, beta, and gamma bands of brain waves. Recent research can explain how embodied approaches that utilize movement “stimulate new neural pathways and shift cognitive habits, generating quality accompaniment and supporting conflict parties to access novel behaviors” (LeBaron 2012, 314).

Studies have shown that mindfulness-based meditation practices “engage selective brain areas and neural networks involved in attention, body awareness, emotion regulation and the sense of self” (Schmalz et al. 2015). The science concerning the effect of changing our consciousness via embodied practices, through meditation, for example, is relatively young still, and the full impact of its findings will require exploration and elucidation, especially those focusing on the body and mind intersection. However, a

scientific perspective of embodied peacemaking does not alone determine its effectiveness. Instead, through experience, both personal and within groups, that embodied peacemaking brings into practice a means to transform conflicts.

The historical course of research around language and the studies of embodiment as a topic began philosophically to understand our position in the world. For this, philosophically, the science around embodiment arose out of the field of phenomenology. Writings on phenomenology were led by two twentieth-century European philosophers, Edmund Husserl and Maurice Merleau-Ponty, and was after that referred to as neurophenomenology (Schmalzl et al. 2014):

Neurophenomenology emerged out of the need to make systematic use of first-person methods and introspective phenomenological reports. The study of subjective conscious experience relates the information gathered through those methods to complex dynamical systems analysis of brain activity.

First-person methods, whether phenomenological, meditative, or psychotherapeutic, are specifically aimed at increasing an individual's sensitivity to the quality of their experience from moment to moment. As a result, they have the potential to enable tacit, preverbal, and pre-reflective aspects of the experience that typically remain merely “lived through” to become subjectively accessible. First-person methods exist within several contemplative practices and traditions that systematically cultivate the capacity for attentive self-awareness.

While the individual practices differ in terms of specifically adopted techniques, they typically involve a disciplined process of becoming reflectively attentive to

experience. In phenomenology, this process is known as “epoché” (Husserl 2012). Epoché can be understood as three intertwining phases that form a dynamic cycle. In a nutshell, the three phases consist of a suspension of habitual thoughts, redirection of attention to the experience itself, and receptivity to whatever arises from it (Depraz et al. 2000).

Embodiment refers to the body and its interactive processes, including states of perception or informational acquisition through the senses, which live in fullness as an extension of the practice of phenomenology. To embody is to personify, to incarnate that which an idea, quality, or feeling. For example, this research emphasizes using the term as an expression that gives bodily form to peace. However, this focus on the body does not focus outside the mind, for the latter relies upon physical system connections to function and vice versa. “To say that cognition is embodied means that it arises from bodily interactions with the world” (Thelen et al. 2001, 1). Historically, neurosciences evolved to attempt to understand the relationship between mind and body.

For example, in brain structure, one finds modern analogs of scholastic disputes concerning the localization of the soul in the body in contemporary controversies about the brain-oriented concept of death: the puzzle is the point at which the brain ceases to sustain the mind. Such reflections presuppose that a particular sort of brain structure is requisite for a specific kind of mind. The history of the neural sciences has in part focused on clarifying that presupposition, “both in terms of factual issues (i.e., what parts of the brain are necessary for what human activities) and in terms of theoretical issues

(i.e., how should one talk about the functions of the brain so that a coherent account of the facts would be possible)” (Engelhardt 1976, 59).

Science has begun to explain parts of the awareness that is going on while involved in the techniques of embodiment. “As the significance of consciousness in all its manifestations becomes clearer, embodied approaches may more often be presented as a complement to the cognitive approaches often emphasized in conflict resolution training” (Allen Nan 2011, 255).

2.2.1 Embodiment

Francisco Varela and Evan Thompson (1991) were one of the first to introduce the term of embodiment similar to its use in this research. In *Embodied Mind* (1991), they discussed the embodied mind within the field of cognitive neuroscience as a counter to the disembodied mind which views the body as abstractly separate from the environment.

Thompson and Varela “suggested that consciousness cuts across the brain and body rather than being the summation of brain-bound neural events” (Khoury 2017, 1160). “Varela and his collaborators (e.g., Thompson and Varela 2001; Varela et al. 1991) proposed that consciousness is embodied, involving a two-way reciprocal relationship between the brain and the body. Furthermore, they suggest that consciousness is embedded in an environmental context” (Khoury 2017, 1166). From there, the inquiry has led to the next step of asking questions to understand better how sensory-motor cortices as components of embodiment, the body part of an embodiment, and how this embedded worldview can be explained.

Embodiment entails that the mind is never apart from the body. Recent neuroscience research reveals a vast and complex neural extension throughout the body that orients outward and conducts information through bodily tissues and nerve fibers to the brain (Craig 2003; 2010). “The more we look deeply at the isolated aspects of human anatomy” the less we will find the answer in smaller and smaller parts, rather than the whole-body (Ward 2013). Embodiment begins with the whole-body and its mobility within the environment, within which perfection, so to speak, “is hardwired and pre-installed” (ibid, 48).

There is scientific-based terminology to explain this interaction through terms based on studies and tests. We can begin by using three terms to describe much of what happens to a human body through embodiment. These are exteroception, proprioception, and interoception.² In practice, embodiment knowledge taps into all of the senses, further enhancing them and consciously awakening our somatic awareness, resulting in a more mindful state of being. In theory, we can begin to divide them into parts, recognizing they are always integrated and whole. Within somatic studies, combined, they are the source of human intelligence through our living body, “the *soma*” (Eddy 2017, 6-7).

Exteroception refers to the stimuli which we encounter from outside our body, our five senses. We associate external stimuli with the five senses (taste, touch, smell, feel,

² Some texts group proprioception as a type of interoception, as a sense of autonomic function. In this research, proprioception is grouped separately. “The main point is that the definition and registration of internal sensory experience is still in flux; the terms are being developed as the science of understanding how humans perceive their bodies is being discovered” (Eddy 2017, 209).

hear).³ The ordinary five senses are known as exteroceptors, through which we connect to the outside world and environment.

Proprioception is the awareness of our bodies' immediate surroundings and explains why we don't have to focus on avoiding walking into walls consciously and don't constantly have bodily accidents. Our bodies can successfully navigate our surroundings. Through proprioception, we include awareness of our movement of the body, known as kinesthesia. These proprioceptive senses are just as essential as the five exteroceptive senses.

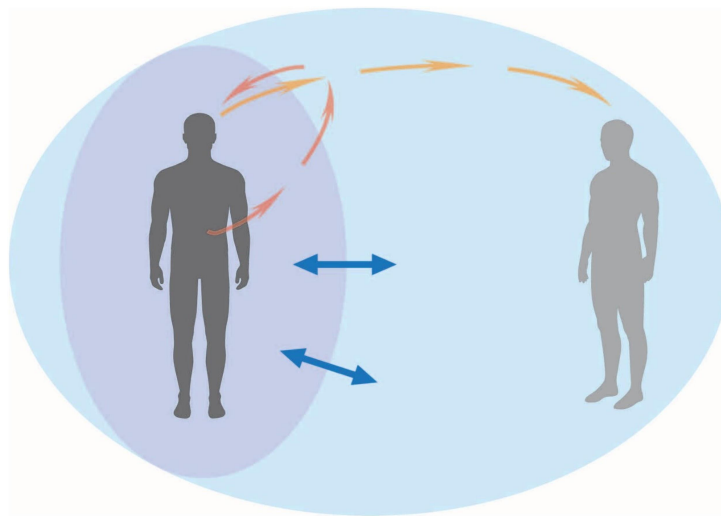


Figure 1. Proprioception in embodiment

³ Even such empirical divisions are of course cultural devices of interpretation. In contemplative traditions such as theravada buddhism, for example, the mind, as the door of thinking, is presented as a sixth sense.

Another similar type of proprioceptive sense is known as graviception, the experience of gravity. This sense is already there, as the body feels itself being pulled into the earth, and in return the earth pushes away (Bernard et al. 2006, 105). Even just standing up, the floor supports you, the thoughts influence the body. “All of your body - not just your muscle pattern- all the patterns and systems in the body are affected by what you think and how you think” (ibid, 106).

Interoception is the intra-organism awareness of what is going on within our body. We can feel the heartbeat, respiration, hunger, fullness, heat, cold, or thirst. Interoceptors are the bodily sensations and cues of our inner experience; they sense the body’s internal state. Interoception is how your brain represents sensations from the body.

From feeling in the body, one’s interoceptive experience can affect moods and emotions and even cause a visceral experience (Emerson 2015, 45). For example, a muscle contracts, or we experience a cramp. We then adjust our bodily limbs to accompany the discomfort by stretching or relaxing. Another example is when our mouth and lips feel dry, so we get water to drink. The result is that we feel a change in or mood or emotion.

Other studies connect one's interoceptive abilities with the ability to feel the emotions of others. And conversely, the capacity for “spontaneous mimicry of other people’s expressions of joy is reduced in people who are socially disconnected” or lonely (Arnold et al. 2019, 1664-1078). Interoception’s ability to facilitate a social connection maps the flexibility of shifting from interoceptive awareness to exteroceptive or social

attention. This awareness is most common among those who have the ability to read the intentions and emotions of another person (ibid).

These abilities (exteroception, proprioception, and interoception) regulate our embodiment and facilitate social connection. For example, an approaching human hand that reaches out to shake, or when we are about to cross paths with someone on the sidewalk, our interoception precipitates noticing the potential social connection. Through proprioception, our awareness increases to include another person in our space. The exteroception facilities respond as we come together, shake hands, and exchange stimuli. If we like it, we expand; if we don't, we shrink back. The mapping of one's peripersonal space becomes more "expansive and inclusive when participants interact with someone perceived to be cooperative or moral" (Arnold et al. 2019, 1664-1078).

Since *Embodied Mind* (Varela & Thompson 1991) was written, embodiment has become an interdisciplinary concept and a potentially unifying perspective. In psychology, for example, "grounding human functioning in experience and behavior furnishes a common basis for research fields that have for a long time had largely divergent theoretical vocabularies" (Schubert & Semin 2009, 1135). Studies of consciousness in culture-based conflicts have broadened to include the sense of the human body and its experience as a means to create a shift between parties in conflict (Allen Nan 2011).

2.2.3 Neuroscience

To grasp cognition as embodied means to understand that it arises from bodily-mental interactions with the world. An embodied perspective for PCR examines the

implications of the biological findings, how they give expression to human functionality, and their impact upon socially situated contexts and relationships. This theoretical understanding of cognition includes our being embedded, enactive, extended, alongside being embodied (Schyff et al. 2018).

Embodied PCR within these practices will mobilize muscles, reorganize neuro-pathways, and allow us “to begin to notice how our patterns of thinking are inextricably connected to our physicality” (ibid). There are some points to highlight within this cognition interface and the world which are impacted from an understanding of neuroscience. Tim Hicks, in *Embodied Conflict*, lays out seven key characteristics of the neural encoding system that impact our understanding of cognition and have implications for understanding of PCR.

- There is connectivity, coherence, and consistency embedded with the whole brain's involvement with the body. “The modern anatomical evidence on network organization implies that the cortex must integrate four levels” of the brain (Tucker et al. 2016, 121). This signifies that the duality we perceive between emotional and rational content (as discussed previously) does not have a basis in the brain as a diversionary classification. And though we often discuss the ability to mirror the other and see a conflict from different sides, we only have one system. Our perceptual response will give meaning to one thing or another, and we can see one and then the other (as with incongruent and independent stimuli) “but not both at once” (Hicks 2018, 30).

- Neural stability and plasticity provide the ability to accept new information while retaining and regulating existing patterns. The longer a routine is in place, the more difficult it is to change. The capacity for change is somewhat related to age, with plasticity more available to youth.
- Neural activation explains how we build our experiences based on previous ones. New stimuli activate established neural networks, which describes how we might perceive something differently over time and how any two people might have the same experience, but a different outcome, especially in stereotypes. A completely new experience still can only activate previously held experiences, so it is the significance of the physical stimuli that activate and shape the response, almost immediately, including a positive or negative state of feeling, “before our thinking and emotional response” (ibid, 36).
- The delay between stimulus and response explains how people have difficulty delaying a visceral reaction to the interaction in conflict situations. When there is a heightened sense of being threatened, there is a reduction between stimulus and response. Yet, many times in PCR settings, the parties are asked to work against how the neural system works. Instead, techniques of balancing our reaction to create a moment of delay are necessary. Being slower to react goes counter to our adaptive behavior, so there needs to be a process of becoming expectant to ready ourselves with assumptions of outcomes that lessen the anxiety.
- Expectancy confirms our experiences to date with those of the past. When we talk and plan the future, we do so as if the future already exists, in anticipation. Of

course, we have no idea of what the future moment holds. It doesn't exist, but to have expectancy gives us the ability "to determine appropriate actions under conditions of uncertainty" (Tucker et al. 2016, 96). This expectancy bias blends the past and the present giving us a perceptual bias. To change, one has to start with expectations, "creating new expectancy maps" within the limits of our stability and plasticity limits (Hicks 2018, 40).

- The balance between the dorsal and ventral systems interact while mapping the stimuli of the auditory sensory representations. The ventral pathway leads to the temporal lobe, where visual identification and recognition of objects occur. The dorsal pathway leads to the brain's parietal lobe, where the object's spatial location interacts with attendant viewing and speech.
- The evolutionary usefulness in memory is not to remember events but to predict what might happen next in similar observable circumstances and events. Our memories provide us with a script. Among the most replicated events of memory are those of our culture. We are born into our narrative identity. It becomes "deeply and intricately woven into our neural structures" (ibid, 45). Our memory is composed of implicit and explicit types. A summation of the difference "is that implicit memories are largely unconscious, whereas explicit memories tend to be conscious or available for conscious recall" (ibid, 46). Implicit memories are most directly involved with the conflict between persons, where prior learning, or bias, are recalled.

These revelations have broad implications for understanding conflict and its potential resolution. It requires recognizing that PCR needs to understand embodiment better to understand conflict better and from an experiential vantage.

To understand conflict, we must recognize that much of this happens unconsciously, as discussed in the previous section. “Somatic movement requires the use of proprioception and kinesthesia” but “is not focused on viscera” (Eddy 2017, 209). Like proprioception, the information can reach the brain and cause a behavioral reaction “without the initial information being conscious” (Emerson 2015, 44-45). This visceral sensory ability of our neurological systems encompasses much more than sensations, “to include the physiological condition of the entire body and the ability of visceral afferent information to reach awareness and affect behavior, either directly or indirectly” (Fowler 2003, 1505). The experiential component hypothesizes “that neural pathways increase in response to somatic explorations and that these pathways lead” to a richer palette of motor responses and behavioral choices (Eddy 2017, 210). Within the field of psychology, the embodiment is partly understood as bodily resonance “to underline that sensorimotor experiences play a pivotal role in the comprehension of complex phenomena such as emotions” (Fernandez et al. 2019, 1664-1078).

One study, between emotional valence and lateral space, among those who are right-handed, addressed the issue of body experiences as a pivotal therapeutic component. The test, done by asking participants to move directionally according to positive and negative cues, indicated “that approach-avoidance behaviors and space-valence associations across laterality are highly interwoven so that front-right and back-

left are diagonal spatial dimensions strongly associated with the processing of positive and negative personal information, respectively” (ibid). These have implications for embodiment practices and the cues given to participants (as discussed in the survey portion of this research).

2.2.4 Mindfulness

The study of consciousness and how the brain works have been a topic of philosophers throughout history. At the beginning of the twentieth century, the study of Psychology moved beyond theory into a more pragmatic and empirical basis of understanding consciousness and its body and mind interactivity. More recently, this has led to scientific explorations of how regular meditation practice, for example, changes the way the mind works. How the mind works, asked by the mind, has always been a perplexing thought.

As early as the 1970s, scientists produced research to explore “the possibility of some biological pathway where repeated practice leads to a steady embodiment of highly positive traits like kindness, patience, presence, and ease under any circumstance” (Goleman & Davidson 2017, 46). In general, there is scientific evidence, “physical practices have been shown to have significant effects on cognition, learning, mood, and motivation” (LeBaron et al. 2013, 99).

A recent study upon the effects of meditation practice upon the well being of a person found positive results. The “participants in both treatment groups demonstrated increases in mindfulness at 8-week follow-up“ (Shapiro et al. 2008).

The term mindfulness has recently come under criticism for its too broad umbrella of different experiences of meditation. It would be more accurate to link the benefits “to interoception and its neurological correlates,” for a more contemporary perspective (Gibson 2019). Benefits from mindfulness “may be better described as increased interoception as a result of neuroplasticity changes” (ibid). Within the chapter on the research findings, I will return to this, and map out my own perspective upon the embodied practices which I survey, and these conceptual correlations of kinesthesia and embodiment.

3.0 Chapter Three: Methodology

The central question of this research is to ask, what is embodied peacemaking? The research done to collect data, to answer the question theoretically, is performed and documented through an experiential exploration, interviews, and a survey of the techniques. The research looks to move through the data and determine what can be theoretically presented overall for an embodied understanding of making peace.

3.1 Epistemology and Methodology

Though I group these techniques under embodied peacemaking, others have talked about the need for a perspective of PCR which is more holistic. Some have presented it through the concept of presence and its physical component concerned with social interaction (Dressler & Schwarz 2010). Some suggest it as a different orientation, which is less physical, and more about transforming one's worldview (Lederach 2005). And others present it as a change in consciousness through the mind-body phenomenon (LeBaron 2015). These perspectives and others helped shape the research question.

The research method followed a deductive analysis of building up a theoretical construct based on qualitative validation methods. Parts of the research data will be from interviews with facilitators and program leaders, personal experience presented through autoethnographic reflections, and supplemented by multiple second-hand participants, observation reports, and written materials. In the experiential research, the conceptual

insight emerged as the research was encountered through practice and experience. I underwent training and interviewed individuals while doing the textual research, formulating answers to the question.

The training I underwent provided a first-hand account of the techniques. The interviews I performed gave me a practitioner's view of PCR, as they understood the topic. The qualitative methodology I used to analyze the data taken from my experience, the interviews, and the various sources, before a conceptual discussion, was performed following grounded theory and autoethnography. This chapter details and reviews the literature on grounded theory and autoethnography and discusses the qualitative study's primary theoretical constraints.

3.3 Data Collection & Data Analysis

The data gathered will attempt to answer this exploratory question about embodied peacemaking. I use a multi-methodology approach, utilizing an autoethnographic methodology and a grounded theory methodology, to conduct analysis that attempts to construct insights and a theoretical understanding from the data itself. During the interview portion of fieldwork for the data collection, all interview data was collected and categorized following GMU graduate guidelines.

3.4 Interview Data

Alongside research gathered from the interviews, original fieldwork and insights gained through others' analysis, I intend to present a perspective of working with conflict that holistically integrates bodily practice and knowledge into the pedagogical training

and student fieldwork. First the interviews will be covered, then the others later in the dissertation.

The nine interviews were anywhere from thirty minutes to sixty minutes long. The interviews were recorded and then transcribed into notes for coding and conceptual grouping and findings. Approximately an interview a week was done, over a timeline of three months, during the first part of 2015. Access to the individuals was initially through email, with an interview over the phone, or in person, with appropriate consents procured. The collected data does not specify any individuals, but instead, is more general, to ensure privacy and confidentiality.

The interviews conducted relied upon both method and skill through appropriate questions and placed the interviewees as reporters to speak of past experiences through their descriptions. The back-and-forth depended on an “honest and helpful” attitude and response by the interviewees (Brinkman & Kvale 2015, 113). Asking second questions and follow-ups to answers were also done. This encouraged “active listening,” as a necessary technique during the questioning, which relies upon intuitive skills and a feel for when to ask a particular question (ibid). As such, the interview form can be viewed through a *transformative* conception. The interviewer and interviewees are participating in introducing new techniques of teaching into the field of conflict resolution. Through the interview process, there will be new understandings and new possibilities of knowledge.

In the interviews, I questioned trainers about embodied techniques and queried them about their practices and professional methods. I ask how they view embodied

peacemaking efforts, compared with more traditional conversation-based methods, to learn both advantages and obstacles from their viewpoint and gain a different perspective on the topic.

Thus, the approach toward gathering data and information involved nine semi-structured interviews in the US and Europe. It also included a week-long retreat for action research, participant observation in multiple other embodied training of techniques, teaching them, and examining the literature written by practitioners and professionals within the field related to the topic of embodied peacemaking. This process is designed to build up from generalities, in a deductive manner of thinking, specific new conceptual ideas about embodied peacemaking.

3.4.1 Data Compilation

After the experiential endeavors and the interviews, the bulk of the information comes from researching secondary sources. This data includes scientific research papers, sociological and philosophical studies, and books on related topics. For each of the embodied techniques, I attempt to ground them in recent scientific studies, presenting an analysis of embodiment in line within current research. In some ways, it is a continuation of the first section of the paper, in the key terms.

However, it differs in that it is unique to the techniques I have highlighted. This type of documentation is done extensively in Chapter Five's Survey of Embodied Peacemaking and referred to in Chapter Six's Embodied Research, as it applies to experience. Chapter Seven and Eight approach the topic from a perspective of the research findings and implications, both sociological and personal.

3.4.2 Grounded Theory as a guideline for Analyzing Interview Data

The initial strategy for data analysis of the interviews is to compare ongoing data through emergent categories, demonstrating the relationship between the formed concepts and the types of data examined to gain theoretical insights. The practice of coding the data, by sentence and paragraph, will be used to ask analytical questions, continue interacting with the interviewee participants and the fieldwork material, and bring the data's interaction into an analytical space (Charmaz 2014, 109-111). Coding and grappling with the data will lead to insights and conceptual categorization. Hopefully, fixed, well-defined categories will emerge from the interviews and research (Luker 2008).

This process of theory development, and the methodology it follows, can be summarized with the following four steps: 1) identifying initial categories after reading through the transcripts and field notes; 2) writing codes alongside the script of the transcript; 3) a process of reviewing and revising the categories and; 4) a determination of findings in each category and overall themes (Brinkmann & Kvale 2015, 228).

The data analysis, from when the data collection begins, to its theory construction, will be continuously adapted with new data. The theoretical sorting, diagramming, and integrating of the interview data will “explicate implicit theoretical codes which may have been adopted” without realizing, and sharpen the theoretical construction (Charmaz 2014, 224). Over time, “pattern recognition” out of the notes and interviews gathered will emerge (Luker 2008, 199). After that, and informed by these insights, to a conceptual framework will understand what embodied peacemaking is at a theoretical level.

Though primarily a linear process, the methodology did cultivate the possibility for a realization or insight to occur, which reformulated prior conclusions and allowed for theoretical meaning to emerge. Given this, and that the data from participants was similar enough for a coherent theme and structure to develop, it enables more coherency of embodied peacemaking to be arrived at from multiple perspectives. The expectations of using Grounded Theory are not necessarily to arrive at theory based on interviews alone, but to arrive at insights that may contribute to a theory later on in the research, combined with experiential data and other data sources. In this respect, Grounded Theory's use has a constructivist viewpoint rather than an objectivist (Charmaz 2014, 236).

3.5 Interview Selection and Limitation

The interviews were conducted using a questionnaire to explore the interviewee's practices, their involvement with embodied peacemaking techniques, and their thoughts on integrating embodied training into the PCR curriculum. Most of the interviews were chosen among professionals that were involved in the same process. The participants chosen were aligned, to a great degree, with my interpretations of embodiment. They, too, were involved in practices of embodiment and PCR. Thus, there were no areas of significant disagreement or dissonance in the findings.

The two persons interviewed and quoted consented to have their words used, as did others interviewed, but their names are not referred to in quotations. This was not a hindrance, though, as the interview data's focus was for coding using grounded theory methodology to gain insights and, potentially, conceptual theory. There is a tendency when using Grounded Theory to undergo too much analysis of the coding, and I decided

to refrain from using computer programs to code the interviews. Instead, I relied upon the coding process I have laid out above while listening through the interviews twice. I subsequently had another researcher look at the codings to determine their grouping of themes. As I listened to them a second time, I did so, attempting to understand the types of interview knowledge I gained and produced by the cumulative effort.

Those who I interacted with for embodied research were teachers or facilitators or otherwise involved with organizing, conducting, or participating in EPE. I did not arrange to include their name in this research, so I will not include their names. Given that the methodology for those experiences is autoethnographic, it doesn't seem to be a hindrance or limitation.

I conducted the interviews in Spring 2015 and wrote the bulk of this dissertation in the 2020-2021 school year. Some of the interviews were relational in nature, a back and forth, like a conversation. Other types of knowledge listed (Brinkman & Kvale 2015, 343-345) as interview-acquired are contextual, linguistic, narrative, and pragmatic. Overall, all of these played a factor at one point or another in the interviews.

The questions focused on the element of practice, as they as an individual approached the topic. For me, the interviews were a significant learning step in terms of understanding how feedback, interlocution, and sharing of ideas, life experiences, and thoughts about the same issue, or topic, is approached from a different person's perspective. The topic of practice is central to this dissertations' problem. It details how I approached the question on a personal, experiential level. The questioning in further details through interviews provided the insights listed below and a learning moment. In

that respect, the limitation, or interviewer constraints of the research was made evident. Generalizations will be a partial truth, and the aim of the understanding will be interpretive, with variation, and subjectivity, so that a qualitative method of analysis might emerge. Further, in the research, I review these moments and attempt to arrive at theoretical insights.

3.5.1 Interview Process

The interviews follow an experiential validation process that infuses direct experience with the learning environment and content. This communicative validity “involves testing the knowledge claims in a conversation” through interviews (ibid, 281-282). I conducted the interviews with another researcher, also a Ph.D. student at GMU (Dr. Laura Villanueva), under the guidance of professor Susan Allen during the APT course. In the introduction to the interview, Laura and I explained that we are conducting interviews as part of a research study to increase our understanding of how holistic training of future peacebuilders and PCR professionals is impacted by training in these techniques for our coursework. The questions related to my part of the research-oriented on the personal practices of embodied peacemaking for PCR practitioners, professors, and students. See Appendix A, B, and C for Questionnaire, the Consent to Participate form, and Interview Invitation letter.

3.6 Embodied Research Data

In addition to the inclusion of interviews, I intend to include participation notes and reflection on embodied training I have taken to understand the fieldwork through auto-ethnographic reflections. After that, I will combine this with more traditional

research-driven methods of a textual basis to arrive at a theoretical basis for understanding embodied peacemaking through a survey of embodied peacemaking techniques.

As I progressed through my Ph.D. coursework, I became trained in different embodied peacemaking techniques and practices, both formal and informal. The training included teacher-training programs in yoga and qigong, and meditation, and a choreography-based weeklong workshop through the Applied Practice and Theory (APT) program at George Mason University. While taking the APT course, I was able to conduct the interviews with a fellow graduate student (Laura Villanueva) under the guidance of professor Susan Allen, and attend a weeklong workshop where we practiced integrating movements to communicate with each other non-verbally.

In addition to the year-long APT course, I enrolled in two somatic-influenced courses within the Graduate required coursework of GMU. Each was just one elective, done during the summer months, and I taught two under-graduate embodied peacemaking classes. The experiences also include non-traditional coursework in conflict analysis and resolution at GMU and my guest-teaching classes of embodied peacemaking at GMU's undergraduate level and other community centers, and other week or weekend training techniques. I'll provide a reflective critique and analysis of the coursework along with reflections on teaching these and other classes.

3.7 Autoethnography

Autoethnography is a genus or genre under which many autobiographical narrative and self-ethnographic accounts could fall (Bochner & Ellis 2016). In 1999,

there were fewer than 50 scholarly articles or chapters focusing explicitly on autoethnography. By 2014, a search of Google Scholar yielded more than 17,000. Autoethnography forms a narrative identity of various first-person writing styles within fluid and expansive boundaries. It synthesizes a perspective from both postmodern ethnography and postmodern autobiography. One of the autoethnographic viewpoint's main characteristics is that the autoethnography is a boundary-crosser, and the role is characterized as that of a dual identity within the textual representation (Reed-Danahay 1997).

Researchers who have included personal accounts, who have become visible in their work and have begun to embrace reflexivity, have served as trailblazers whose work has shown another way of doing social and human science research. Encountering an excellent example of autoethnographic inquiry can act as a beacon that illuminates anew, not so much by adding to or building onto an existing picture, bit by bit or piecemeal, but instead by turning on a new light in a new room. This kind of remarkable experience or epiphany can cut through the clutter of day-to-day life as a researcher, academic, or student, inspiring others and help to legitimize autoethnography as a valid, practical, and essential way of doing social research (Douglas & Carless 2016, 92).

Autoethnographers, at times, are portrayed as radical because they break away from beliefs enforced and disciplined by the socialized culture of inquiry. And it is no use trying to justify those beliefs to those whose premises don't overlap with it (Rorty 1991, 28). To validate autoethnography, the autoethnographers must be willing to dig deeper into their memories, excavate rich details, bring them onto examination tables to sort,

label, interconnect, and contextualize them in the sociocultural environment (Chang 2008, 51). Autoethnographic writing does not merely tell stories about yourself garnished with details but actively interprets your stories to make sense of how they are connections with others' stories (ibid, 149). It is a turning over of the experiences held in the memory through narratives that are shared.

3.7.1 Autoethnographic Method

Autobiographical ethnography interjects personal experience into ethnographic writing by describing the exploration of links between one's autobiographies and ethnographic writing. Autoethnography aims to develop a conceptual framework, collect autoethnographic data, and turn the data into autoethnography (Chang 2008).

For a conceptual framework, we can start with the assumption that culture is a product of interactions between self and others in a community. Autobiographical ethnography is within the critical postmodern condition. The ability to transcend traditional notions of self and society while doing the work is a "rewriting of the self and the social" (Reed-Danahay 1997). The self is an extension of a community. Cultural "crossing" into various communities of "others" turn difference "into others of similarity by reducing strangeness" (Chang 2008 23-28). The self is a subject to look into and a lens to examine through understanding a societal culture (Duckhart 2005). Self-narratives turn to study others into discovering "new dimensions of their own lives" (Chang 2008, 34).

Autoethnographic data collection follows a similar path to an ethnographic research process by systematically collecting data, field texts, analyzing and interpreting, and producing reports. The exploration turns toward personal values, preferences, and

identity to achieve cultural understanding through analysis and experiential recollection interpretation. Comments or notes in the field journal can bridge the autobiographical with the information acquired from field-based research and inquiry. Triangulation, using multiple sources, such as interviews, observations, personal data, historical data, can create consistency across sources. Thoughts on documents, textual artifacts, photographs, video, etc., turn into self-observational and self-reflective data (Chang 2008).

Transforming this data into autoethnography is a process of labeling, classifying, and data refinement to position self and others through autoethnography. A theoretical framing providing a cultural explanation is formulated. A connection of the past with the present is made, with a comparison of cases and broad contextualization. In summation, the task is one of connecting all of the self-fragments with gathered ethno-data to create a coherent and compelling story.

This importance of experience is the starting point for all of our knowledge. The experience is true not only for our learning but also for scientific knowledge, as a “set of formulae which enable the prediction of future sense experiences based on past ones” (Pickering 1997, 208). The performance of “voice wedded to experience” through autoethnography moves us away from facts and toward meaning, creating an essential value through critical reflection and expression of lived experiences (Alexander 2013).

3.8 Methods Constraints

The methodology I am using does have a subjective basis and is difficult to quantify. There are inherent limitations, given it is experiential-based. Autoethnographers claim no right to have “got it right” simply based on linking the personal to the political

and cultural or through attempting to use personally evocative texts. By employing artistic and creative methods, “we can sing or dance our bodies. We live with tensions, and because our lives, bodies, and stories are neither fixed nor finished, we are never certain of where our work will take us” (Douglas, K. & D. Carless 2016, 97). As such, critics view autoethnography as “texts which claim to be research but in which the only topic or focus is the author himself or herself” (Delamont 2009, 59). A middle ground on including the autobiographical element is to approach it with an understanding of “why other people besides yourself should and will care about your research problem” (Lukar 2008, 275).

There are also ethical considerations of autoethnography. Whose truth is being told and through which method? Are there confidentiality & privacy concerns? Does one own a story because you can say to it? Other people are always present in self-narratives. “As you play a multi-faceted role as researcher, informant, and author, you should be reminded that your story is never made in a vacuum and others are always visible or invisible participants in your story” (Chang 2008, 69).

Regarding the limitations of youth musical peacebuilding projects to create non-verbal dialogue, Pruitt states, “the evidence of the effect of these musical peacebuilding projects remains limited.” To “gain whatever limited evidence is available about the possible impacts,” she turned to “interviewing long-term and former participants” to evaluate the possible impact of the program (Pruitt 2011b, 99).

I have a similar constraint with theorizing about the approach to conflict resolution through embodied practices and will use a similar method to explain results. It

is challenging to use the mind to understand embodied practice. To do so not only implies a dualistic division of the experience, but has inherent expectation that is destined for theoretical flaws compared with the experience. Even when we think we might know what to expect in an experience, based on the recollection of others, when we experience it ourselves, it will be very different.

To explain this, I will describe this constraint within the practice of meditation. It is defined within the Theravada Pali scripts, which contain the Buddha's historical teaching to explain how the understanding of meditation must proceed. Cintatexts describes three stages of the development of understanding wisdom (*Panna*). These are *Suta-Maya Panna*, *Cinta-Maya Panna*, and *Bhavana-Maya Panna*. To read about it (*Suta-Maya*) is the first stage, for the mind to grasp it (*Cinta-Maya*) is second, and to experience it (*Bhavana-Maya*) is the stage of understanding whereby wisdom is gained. Hearing it from others or one's thinking about it pales in comparison to the experience. Similarly, while I will attempt to explain and reflect on embodied training techniques, there will be an inherent incompleteness as the true insight comes from the participants' experience.

Other limitations are that the interviews' size may comprise a small sample size, and the reliance on self-reported data does infer selective bias. One other limit is that of expectations of having body-related abilities to achieve peace. Subjective well-being, which relies too much on bodily insight, fails to consider "disabled people have certain ability expectations non-disabled people might not think about" (Wolbring 2013, 27).

Two other matters of importance for the researcher in the qualitative research process are reflexivity and positionality. Researchers are advised to exercise caution regarding their assumptions and hypothesis about a particular subject or topic (Bish 2019). By paying attention to reflexivity and positionality, the production of research knowledge to its processes, showing the researcher's biography plays a role, such as in power or other ethical concerns (Sultana 2007). Validity is not a matter of origin nor antecedents but consequences (Dewey 1935, 20–1).

3.8.1 Reflexivity

Reflexivity undertakes the “turning of the researcher lens back onto oneself to recognize and take responsibility for one's situatedness” (Dodgson 2019, 220). Given that qualitative research is contextual during a specific time and place describing the contextual intersection of the relationships with themselves increases the researcher's credibility. It provides a deeper understanding of the effort. For the reader to evaluate the research, I will summarize the research to assess the research.

The reflexivity theory states that it is our perception of reality by which we are informed. By performing a self-consciousness inquiry, we can be informed of the deeper, underlying understanding that structures and organizes our knowledge. An example of a reflexive experience in the world can happen with a drawing or painting, which makes the viewer ponder something about their life or a question. It is a process whereby the mind bends back upon the mind and instigates an action of self-examination.

3.8.2 Positionality

One's positionality is delineating where the researcher's position is in terms of the research and study and determining its implications. For example, the situation may influence the data collected or the way the interpretation of the data. It serves as a significant reminder of how one's position has potential effects on the research data collection process, for example (Bourke 2014).

As an interviewer who has participated in many of the techniques discussed in interviews and subsequently examined and analyzed how they work, I believe in the training's effectiveness. I undergo training in these techniques because I have experienced firsthand the effectiveness of their practice. In the introduction, at the forefront of the interviews, I make clear my position in the research as an advocate. Also, in the survey presentation, I made clear which data was from myself and other participants.

4.0 Chapter Four: Interviews

In this chapter, I review the interviews while applying a grounded theoretical model. The analysis of interviews will be conducted by following ordinary or common language principles that convey validity and reliability and then arrive at a theoretical understanding through the research community and peer validation (Brinkmann & Kvale 2015, 242).

4.1 Interview Coding Process

Coding is the pivotal link between collecting the data from interviews and creating a theoretical understanding. If done well, the codes take the form of an emergent theory by weaving together generalized statements with contextual analysis as the data is studied.

The initial phase's coding was to listen to the recorded interviews, including all words, phrases, and segments of data, and sort initial codes in a simple yet open theoretical construction process. I transformed the data into codes, attempting to place codes as parts of an action, summarizing my observations of the setting, scene, and participants. Focused coding reduces each sentence to an action phrase to make the phenomenon explicit, arrive at generalizable theoretical statements (or what I will call insights) that can transcend time and space, and analyze the actions and events (Charmaz 2014, 113).

After finding initial words that could be coded and formulated into patterns, I attempted to search for other plausible explanations to challenge the established practices with plausible rival explanations (Yin 2016). Finding patterns, challenging them, and proposing alternatives were enhanced by integrating intercoder reliability. To do this, I asked another researcher to review the data one time, without access to the already developed codes and patterns, to check for consistency in meaning, enhancing the project's transparency and credibility (Marshall & Rossman 2016).

Following the coding guidelines laid out in the methodology section and the above process, each of the interviews was listened to twice each. These were compared with notes taken at the interview time or after that in reflection and included in the coding. For each paragraph of the interviewee's response, a summary of two to three words, or a short sentence, was written down. Afterward, I attempted to narrow down the specific interview coding by placing them into meta-codes, resulting in about 10-20 shortcodes per interview. This was followed by comparing the meta-codes from all nine of the interviews conducted to find applicable findings and insights at a theoretical level. I found six different insights and two-three generalized analyses.

4.3 Interview Insights

The process of coding information yielded five distinct categories. This was consistent with the intercoder reliability process. Of the five categories, two of the findings were general and followed expectations. Three of the groupings provided an insight that required an expanded theoretical outlook.

4.4.1 Variability of Practice

The conceptual framework I held underwent reflexive re-analysis as a result of the interviews. In every interview, something eventually emerged as the respondents' form of practice. Out of the nine interviews conducted, over 1/3rd indicated an endeavor that I had not put initially under the umbrella of what I assumed was practicing. That is, I hadn't adequately examined my positionality in regards to practice. In my mind, the practice was something with the body. But I had assumed this being a particular type of practice, i.e., yoga, for example. This shake-up of my own positionality was a good experience.

Over 1/3rd of those interviewed did indicate they regularly practiced yoga, and over half of the respondents indicated they practiced meditation, such as loving kindness. One respondent stated that they didn't do much to prepare for the conflict setting. Still, during the event, specifically during the breaks and during informal outings in the evening, they would engage in smoking and drinking (but not on their own). In nearly half of the interviews, people did not initially indicate that they had the first practice. This was even signaled as a failure or shortcoming in their mind in a couple of instances. However, in changing my position to that of being open to their interpretation of what practice entailed, we could drill down into finding out exactly what it was that allowed them to be successful in their profession in preparation for engagement of conflict.

4.4.2 Physical Oriented

When followed up on in the questioning, two motivations emerged, revealing it as a means to an end. These were revealed in the use of words such as discipline, structure,

and consistency, on the one hand, and with capacity and resiliency as the other motivation. Together, this shows a future-oriented perspective of embodiment as it relates to them personally. Related research suggested that peacebuilders can use embodied practices as “capacity-building” exercises are able “to build self-confidence, enable self-expression, and provide training in leadership, public speaking, and creative problem solving” (Shank & Schirch 2008, 226). However, about half of the respondents, when asked more directly about their motivation, responded more outwardly. Actions such as loving-kindness, empathy, and connection were stated, along with shared happiness and communal feelings of love.

Regardless, motivation, physical health, or well-being are core aspects of being a peacemaker in the field. Over 3/4ths of respondents answered that their approach to embodiment and PCR work entailed a physical component. It was as simple as having enough sleep to avoid exhaustion to having a subtle physical awareness perspective while amidst the conflict. For a couple of respondents, the most crucial facet of their preparation was proper sleep and food.

4.5.3 Being Soft

Half of the respondents questioned were professors in a University setting. When asked if they shared their practice with their colleagues, all but one answered in the negative. In the educational environment, their practice was not shared. In follow-up questions, motivations revealed were that it was “too intellectual” for such a topic. Further, one professor explained how a course on spirituality could not be taught with a specific title, but having the same content under the title of “resilience” was met with

approval. The rewording course title was changed, yet the course's actual content was the same as the previous "spiritual" course.

4.4.4 Health Motivation

Practices, such as dance, yoga, meditation, and preparation, and even those of bodily rest and visualization, have an underlying motivation of health. There is an aspect of keeping healthfully related, as a component or a side benefit, to embodiment practices. Words like "keeping healthy" and "feeling good," which suggests well-being, are associated at the core with whatever we choose to put time and effort into as a means of preparation. It is part of the motivation factor, which I found present in all of the interviews conducted, perhaps as a fundamental human need. If we fulfill our own needs, our own ability to be peaceful, then societal well-being can follow.

4.4.5 Elicitive Approach

When questioned as to the rationale for using embodied techniques, there were various answers. Half the respondents answered that it helps give them an intuitive sense or an ability to be present at the moment. When followed up on, the responses reflected a need to get out of the way of the dialogue, become a participant through observation, through an elective approach of active listening. 1/3rd of those questions responded with a more future-oriented perspective, a preparation for peace.

The practice of "getting out of the way" is difficult to teach and a challenge to learn. We often get in our own way of having a therapeutic release or allowing for group therapy to proceed. It is a form of egoism, or narcissism, wishing to cast ourselves and how others see us as in control at all times. When "we have fewer concerns about how we

look to ourselves and others,” ironically, we care less about appearing as competent, and this “allows us actually to be more competent” (Pollack et al. 2014, 53).

4.5 Interview Conclusion

From a process-driven viewpoint of the experience, the interview method and execution successfully was included in this dissertation. From a theoretical perspective on embodied peacemaking, they did not substantially impact the dissertation. The interviewees were PCR professionals who I encountered during 2015. It is possible that having another round of interviews with a more rounded sample would have provided further overlaps and insights, after having performed further research. When I abstractly analyzed the process, I’ve one philosophical and experiential remark about the interviews.

In conducting the interviews, I was provided a point of reference beyond the literature peacebuilders performed and a means to compare my own experience with those of other peacebuilders. This follows a hermeneutical tradition of continuing a back and forth process between the parts and the whole. Having conducted the interviews, then reviewed them to derive insight, I gained a broader perspective. The process was circular until I reached a point of overall having a good grasp of the interview meanings’ unity (Brinkmann & Kvale 2015, 238).

From a constructivist grounded theorist viewpoint, several issues came into the foreground while conducting interviews. The participant’s words and views concerning practice were learned. Each participant explained embodied techniques from their perspective, and each shared understanding and validity of experience. This greatly

enhanced the process, especially as a validation marker as I was going through the graduate program. In that regard, the interviews are less of a theoretical building block for understanding embodied peacemaking and more a mark of validation along the process. Instead of just relying upon my own experience and those I encountered in written research, I was able to ground-truth the observations with nine other PCR practitioners. The interviews provided a solid basis of shared-validity for the research as a whole.

5.0 Chapter Five: Survey of Embodied Peacemaking

Embodied peacemaking techniques used by mediators and peacemakers include practices and that specifically work within the human body. The practices, in theory, create a mode of peaceful states of being, either personally (intrapersonal) or within groups (interpersonal), to resolve conflicts. As tools for facilitating conflict, these techniques' preponderance is not currently widespread, but their use is increasingly available within the peacebuilding field. The context of this chapters' survey can be presented with two other like-minded research efforts conducted. First, Shank and Schirch (2008, 229) present a survey of what was referred to as forms of "arts-based peacebuilding" (ABP). In their article, Shank and Schirch (2008) delineate eighteen various "art forms," each having a description of which here is a summary:

By arts, the authors mean an expressive vehicle for communication. Art defies easy categorization. In this article, the authors define the arts broadly to include ephemeral and more classical approaches and embrace various forms, including visual arts, literary arts, performance arts, and movement arts.

Examples of visual arts include, but are not limited to, painting, photography, pottery, installation, and animation. Examples of literary arts include, but are not limited to, poetry, prose, short story, and novel. Examples of performance arts include, but are not limited to, theatre, music, puppetry, and dance. Examples of

movement arts include, but are not limited to, tai chi, aikido, yoga, and kouksundo (Shank & Schirch 2008, 218, fn. 6).

Secondly, Mark Walsh identified seven different modalities of the scope of embodiment as a field. The seven groups are meditation and yoga, martial arts, hands-on bodywork, somatic psychotherapies, dance, theater, and nature connection. Then, within these, he further divides within the seven groups, resulting in thirty-seven various forms in total, as an example of the “scope of embodiment as a field” (Walsh 2019). In a recent American University paper, Beller (2009) writes toward a framework for evaluating arts-based peacebuilding.

Other than an overall categorization, there do not appear to have any clear hard-lined delineation of ABP techniques, even in my own mind, as I try to group them for what to leave in and what to leave out. When anyone does something like a model based upon their own and others’ experiences, their own tend to prioritize representation. Of course, that is the case here too, and helpful for my conceptual understanding.

Overall, I found both the “art-based forms” and the “embodiment as a field” groupings by Shank & Schirch, and Walsh, to be inclusive, holistic, and without a flaw. These papers and website presentations, and the other papers provided me with previous theoretical frameworks to consider while developing my own. We can understand all of these methods and techniques of embodiment as arts. Genevieve Stebbins expressed this when she wrote of physical culture and her expressive teaching movement at nineteenth-century Boston University in *The Delsarte System of Expression* (1885, 58). Stebbins asked, “how shall the artist translate the passion which he is called upon to express?” And

she answered, To reproduce the form of nonverbal behavior (semiotics). In the study of signs and meaning, the physical form takes on a representative aesthetic in action for artistic purposes (Eddy 2017). While art has an aesthetic motive, it can also have a curative and therapeutic explanation, both for the practitioner and the observer.

This survey is a pattern of personal overview, and not comprehensive, and is where what is focused upon is of individual importance. For two reasons. First, to build up support for my research findings, eventually. As new information changed the overall direction of the proposed research, the research became a dissertation. For that reason, I encountered the groups at different levels of presentation. The second, more interesting, was to see what was created from an imaginative state of embodied writing. This process is one of finding out how it works, and something about what it means, from a personal perspective, and then later, in the next chapter, even moreso. For the conceptual scope of embodiment in this research, I have divided embodied peacemaking techniques into eight different categories. The introductions to the techniques below present these topics with both evidence of what studies have shown. This chapter presents an example of the group's technique and something potentially applicable to a setting of PCR.

5.1 Embodiment

Embodiment as a technique or exercise group builds atop the theories and concepts of cognitive science. Embodied cognitive science seeks to explain the mechanism underlying behaviour that is associated with intelligence. Other concepts

include embodied cognition, which explains how many aspects of cognition are shaped by the body. An embodied design postulates that actions of the body can play a role in the development of conceptual thoughts and ideas, including embodied knowledge, which plays a role in tacit knowledge. And to practice embodied imagination is a therapeutic form of working with dreams and memories. These activities begin with the mind, whereas for embodiment to start from a physical starting point, begins with the physical body.

One way to understand the body and awareness of the interactive environment is through bodily planes. The body has planes that divide the body into equal parts in three noticeable states along a central axis. They are the transverse (horizontal) plane, the median (sagittal) plane, and the coronal frontal (vertical) plane. The transverse divides the body into its upper and lower half. The median plane divides the body into left and right parts, and the coronal the front and back.

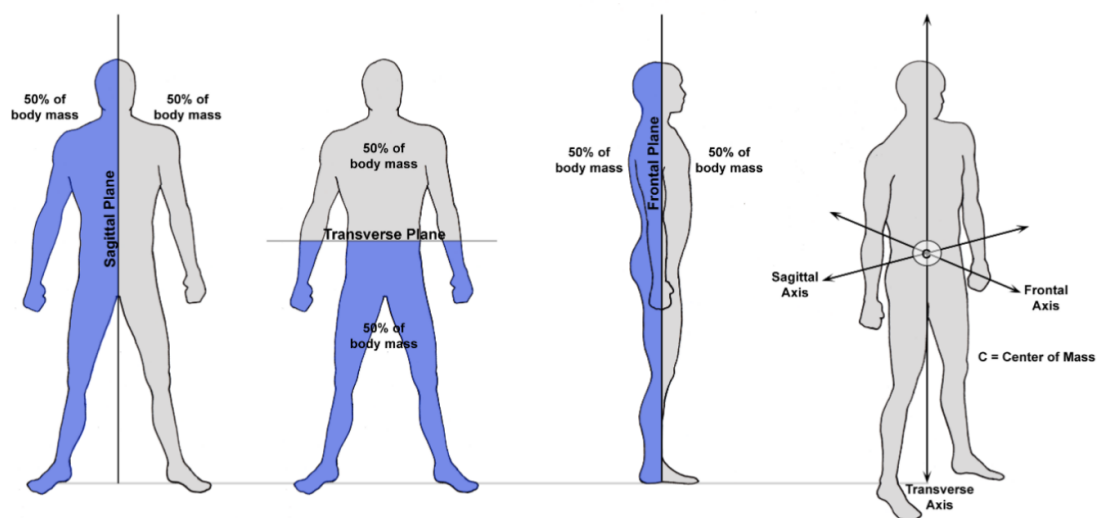


Figure 2. Anatomical planes of embodiment

There are specific postures to exercise the body along these different anatomical lines, such as flexion and extension of the spine, within the practice of Hatha yoga. Practicing with this in mind, yoga postures have become an angular science of embodiment, but it can be simply accessed too. For example, this is a simple embodiment awareness exercise to add length, width, and depth with this standard instruction format for a standing posture I've revised from Walsh (2017) and Figure 2 above.

Example 1. Embodiment: Let Go/Lengthen and Center (Walsh 2011, 2017)

- Relax, letting your weight down, so your bones, not muscles, hold you up, then rising into your full length (horizontal plane > horizontal axis).
- Allow yourself to take up space left and right in your full width (sagittal plane > sagittal axis).
- Balance the front and the back, being aware of both, and your depth (vertical plane > axis axis).

Below is another simple yet effective method that induces centering of the body. I encountered this method within martial arts as a preparatory standing practice, the A-B-C technique (ibid):

- Become aware of the body, all of the limbs and attempt to feel everything at once for about a minute.
- Balance the posture, with attention to coming into symmetrical alignment as much as is possible.

- After these first two steps, a method of relaxation or sinking is induced along the body's center-line. Beginning with the eyes, the tongue, the jaw, and then into the core of the body, around the abdominal muscles, and finally, the pelvic floor. If I am standing, the hips, then the two legs, and the feet are sunk and relaxed.

It is the development of feeling graviception, that this central axis brings our awareness into a connection with the earth. "The central axis, as defined in kinesiology" has an imagery of gravitational force that is created passing through the center of gravity of the body in the fundamental standing position (Bernard et al. 2006, 50). Group work can be done that adjusts through partner-work the position and balance of the skull and torso using kinesthetic transference to align along the axis of embodiment (Bernard et al. 2006, 162).

5.2 Dance

Dance, as a human form of movement, has many deep traditions across nearly all of the ancient civilizations and cultures. The form includes purpose, intentional rhythmic sequences, nonverbal body movement, and ordinary motor activities to be in motion with an inherent aesthetic value and symbolic potential (Hanna 1983). It can be both passive and expansive. It is a physical embodiment style to increase our capacity to find new ways forward and expand our range of motion (LeBaron et al. 2013, 41). Dance movement, perhaps more than any other embodied technique, allows for issues of identity to emerge. The conscious stories of conflict, to be bypassed while at the same time, allow for creativity and suppleness to emerge spontaneously. Different embodiment dance styles include mindful movement, partner, group, and unstructured (Walsh 2019).

Performed with others, especially those with conflict, dance provides a venue of embodied interaction that starts on a level playing field. With others, it provides enhancement of “human tolerance, connection, and understanding of issues, feelings, cultures, and values when under duress” (Eddy 2016, 99).

As proponents of “dance in conflict-resolution education” describe it, the process is one of “building kinesthetic intelligence” in order to become more intuitive by becoming more loose. (LeBaron et al. 2013, 88-94). Suppose we can “let go of words” for a moment (ibid). In that instance, embodied practices become a catalyst for “communication at a kinesthetic level through breath, body awareness, and movement in relation to others” (ibid). For the participants, “deliberate movement requires an intuitive understanding of both oneself and others” to be cultivated (LeBaron et al. 2013, 88-94). “Immobility is a physical and mental state,” and the softening of the joints and fascia “results in more fluidity” (Gillis 2013, 136).

At the University of Wisconsin-Madison, a Dance Movement Therapy (DMT) class was taught by registered dance therapist and professor Rena Kornblum. It helped undergraduate students “increase their awareness of the nonverbal aspects of human communication, an area that educators on all levels often overlook” (Shank & Schirch 2008, 236). DMT relies upon movement to both facilitate emotional expression and to change the emotional state. Movement responses evoked by DMT have the potential to help people cope more effectively with their external world (Tsachor & Shafir 2017).

Example 2. Dance: Stone in My Water/Everywhere You Aren't (Gillis 2013)

This exercise can be practiced by partners or groups of four after practice. The partners take turns role playing with movement and imagery. A dance imagery of a stone rolling along and the water being everywhere the stone is not, in the negative space, is titled: Stone in My Water/Everywhere You Aren't (Gillis 2013, 140-141).

- Each person is in constant movement, and as comfort level increases, the partners can move into being a stone and water. Partners move to fill in the empty spaces that are around and between the other persons.
- Move with your partner in a variety of tempo and energy. The visual image of water moving around a rock can spark the momentum for this patterning. Each person takes turns being liquid water around the partner's mobile stone, exploring and working through the others' negative space.

The above exercise is only one of the thirty-two taught by Margie Gillis which are divided into three phases, and is intended “for those who intend to facilitate movement-base exercises for peacebuilding” and PCR (Gillis 2013, 135). Rather than form, the function of physical engagement is “of greater importance” so that “the fragmentation of the mind-body split” can be healed; alongside increased mobility and “increased receptivity as new solutions” arrive with insights (ibid).

Dance is one of the oldest of the arts performed by humanity. It reaches back in time to Africa. The beat is so attuned and alive that each noise is an impact which amplifies throughout the body, followed by another, and another, as quickly as the noise happens, the body receives and moves, without thoughts or reflections, not even a

reaction, just in sync or tune to allowing a movement to occur without impingement, with total freedom.

In an embodied dance retreat held for PCR professionals, these questions formed the basis for an exploration of embodiment and peacekeeping (LeBaron et al. 20013, xxiv):

- What insights and understandings of conflict complexities can be generated from body based modes of inquiry?
- How can a body-based vocabulary and sensibility inform intervention and transformation of actual conflicts?
- What practical and theoretical links exist among dance, movement, and conflict transformation, and what research questions arise from these links?
- How might interdisciplinary research on dance and kinaesthetic learning inform effective strategies for pedagogy and practice in intercultural conflict transformation?

In the following chapters on my own embodied research and in the findings, I will return to dance experiences and these questions during a dance and choreography week-long retreat I attended with other peacebuilders.

5.3 Yoga

Yoga is movement, breath, and attention (Schmalz et al. 2015). Yoga is also just about everything too. Yoga is everywhere. The focus here is on postural yoga, practicing different asanas. Pranayama and devotional chanting is also included. There are many forms of yoga which are based on physical exercise, which is nothing new, being in the

Ayurvedic texts. The yoga which intersects with PCR is therapeutic-based, with an ability to be taught in cases anywhere from trauma abuse to relaxation for couples. Yoga is broad, and the list of benefits are long.

Committing to a regular practice has been noted to provide a cumulative effect over the long term. It can spill over into eating a more healthy diet and having more self-control in all aspects of life. It offers physical gains, such as looking better, losing weight, improving muscle tone, improving chronic problems, and the consequences can also be at the mental level, with more mental clarity, sharper perception, and more vitality. Yoga can be used for various interpersonal motivations, such as treating anxiety, depression, and uncontrollable rage. The focus of the practice is on the internal experience. Once a person regains feeling something in the body in the present moment, through the practice of yoga postures and techniques, therapy, releasing trauma, is possible (Emerson 2015).

Each part of the body has a series of postures to stretch, open, and relax, which I will not list here, as they are in the hundreds. The system I learned in Calcutta, India had 96 asanas and 85 freehand exercises, and additional chants and breathing exercises. I will detail one of the early benefits of yoga practice. This reconditions the body to relearn cross-patterning of the arm and leg limbs with the brain.

Crossing the limbs across the midline of the body, sometimes opposite of each other (see exercise below for both of these types), is a sensory-motor approach that can relieve feelings around trauma through neurological processing and coordination

(Spindler 2018, 126).⁴ A person can practice while lying down on one's back, standing, or seated. Perhaps not surprisingly, these exercises mimic playground games like hopscotch and pat-a-cake, which also involve actions that cross the body's midline. They might also be seen as of optimal use when a toddler is at that moment when they crawl and walk in transition. Yoga is for children. More practically, yoga provides the method to move into the areas of the body which are frozen, the places where the fascia is stuck in place. It works by finding the posture, holding it, and relaxing into it, over an extended period of time.

Example 3. Yoga: Eagle pose and Cow Face (Spindler 2018)

The combination of Eagle pose and Cow Face is both a cross-pattern and vagal regulative exercise (ibid, 140-141) summarized:

- Begin seated on the floor and cross one leg over the other, so your knees stack (or come close; this is a reasonably advanced posture).
- Open your arms out wide and hug yourself three times.
- End with one arm up on top in Eagle by weaving them and pressing the fingers and palms together.
- Inhale as you lift, slightly arch, exhale as you curl inward, roll out shoulders and repeat another side.

⁴ In particular, “movements that cross the midline in the body or encourage differing movement on either side” have the ability to cross-pattern (when limbs cross the midline of the body) the sensory-motor and neural network to work out of both hemispheres of the brain, bringing the trauma outside its frozen, timeless state, into the present, in the plane of time, and “connect the student to more primitive and even childlike movement” (Spindler 2018, 127).

- With one elbow pointed upward and the other down at the side, clasp hands behind your back or use a strap.

Once a beginner student of yoga reaches a point of equilibrium of mind, body, and soul, according to India's ancient Vedic and Ayurvedic texts, a stillness and centeredness are available to the practitioner as a resource to draw upon through their activities and encounters. Today, through science, we know that by going inward through its techniques, one accesses the vagus nerve and lessens the ability of these fearful and destructive thoughts, directly affecting parts of the brain, which become insensitive or numb after experiences of trauma (Spindler 2018). Yoga works on the vagus nerve, bringing it back into tonal capacity and providing the ability to feel (Hicks 2018). "Changes to the autonomic nervous system, particularly the myelination of the 10th cranial nerve of the parasympathetic system which evolved to become the vagus nerve, played a significant role in the regulation of threat and the soothing qualities of connectedness" (Porges & Furman 2011). Further exploration by Steven Porges into the vagus nerve's functions outlined the evolution of a social engagement system (Porges 2017).

"Yoga asks us to let go of the idea that we are our physical bodies, our emotional states and, yes, even our tightly reinforced and guarded ideas about how the world works" (Spindler 2018, 24). Instead, go inside, change the state of the brain, and experience "the broadness at the temples or sensation of the inner light that we've trained the mind to find in interior practice" (ibid, 88). In yoga, this sublime state begins from

total relaxation, but this is a state of being one goes through in order to get to. Rather than moving away from pain, move toward it, let it relax.

5.4 Art

Leo Tolstoy wrote that “art should cause violence to be set aside. And it is the only art that can accomplish this” (Weinberger 2008, 98). Galtung added that “good art is like good peace: always challenging. Art and peace are both located in the tension between emotions and intellect” (Galtung 2015, 60). Art-based therapy forms can include visual, theater improvisation, stage performance, play, drawing, painting, writing, and voice work (Walsh 2019). An “arts-based peacebuilding process can play an important role in helping to foster interaction in divided societies and help facilitate reconciliation” (Hendler 2012, 39).

The arts field can be a forum for teaching, modeling, and using PCR techniques. At a personal level, the practice of embodied performance art can tell a story or just express a feeling or an aesthetic sense, even truth. Art facilitates a distancing for the participants to allow for a “new-found sense of safety” to be cultivated apart from “the trauma narrative” in ways that “conventional modes of dialogue” cannot easily facilitate (Herbert 2013, 220). Through the use of “images and metaphors,” which are collectively shared, the “blocks in the person’s physical body” can be made aware of and illuminated with “nonverbal modes of expression” (ibid). This “reflexive process of dialoguing with art forms” provides “resources of resilience” for recovery in post-conflict settings to occur (ibid). Recent studies have attempted to move beyond the assertion that the “arts are powerful” toward a more comprehensive articulation and explanation of “how they

function in peacebuilding, when to use them, what they can do, and how to evaluate their usage” (Shank & Schirch 2008, 217).

Creative writing and other arts-based workshops and training have been employed through interactive methods, experiential learning-based, problem-solving-based, conflict de-escalation, negotiation, and group problem-solving processes (Klink & Crawford 1997). A recent study proposed to examine the effectiveness of using an arts-based approach to assess how an arts-based peace education teaches conflict and transformation skills to apply to non-art skills needed for intra and interpersonal PCR skills (Manifold 2017).

Though arts-based practices are not as physical-focused as some of the other methods presented here, art practice considers the broader societal issues through symbolism. For example, it is argued that the state an artist experiences might increase their desire to create a transformational change (Almusaly 2017). The artist incorporates their action with what they wish to project and show to others in society, and many examples illustrate the intersection between the arts and peacebuilding.

A “convergence of the arts and peacebuilding fields” has been encouraged as an approach to highlight “the elicitive, contextually appropriate, nonverbal, and transformative nature of arts-based techniques” as an effective method of building peace within communities (Shank & Schirch 2008, 219). Beller lists six different areas in which the arts facilitate peacebuilding. These include addressing social issues, a humanitarian approach, trauma release, empathy building, and community empowerment (Beller 2009, 22-28).

Example 4. Art: Sharing Songs (Bergey 2019)

This arts-based activity that involves singing and the sharing of songs:

Each student submits a song they enjoy before rehearsal. Each song is listened to by the whole group. The group listens to the songs played without knowing anything about them or who submitted them. Students then discuss the songs and often find that they can relate to unfamiliar songs, which might be a song from another's background. This exercise encourages students to appreciate other backgrounds' music and find cross-cultural commonality (Bergey 2019, 50).

This exercise captures the potential in the power of language. It recognizes that language is *not* a transparent medium of thought but comes fully loaded in circumstance (time & space), culture, context, and all sorts of internal and external conditions. We are never fully outside ourselves, and language is the most intimate exchange of embodiment.

The below photographs were used by the artist Marc Ngui to bring to life the text from visual conceptions within *A Thousand Plateaus* (Deleuze & Guattari 1987). The drawings were created as a means of understanding the ideas being presented in the book, and were presented at museums in Canada in 2007 and 2008:

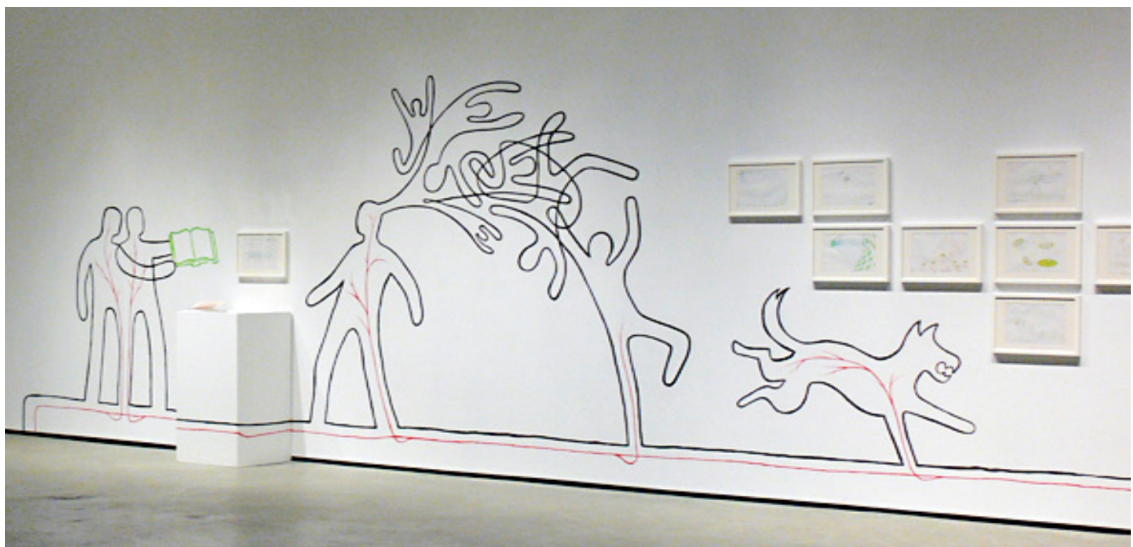
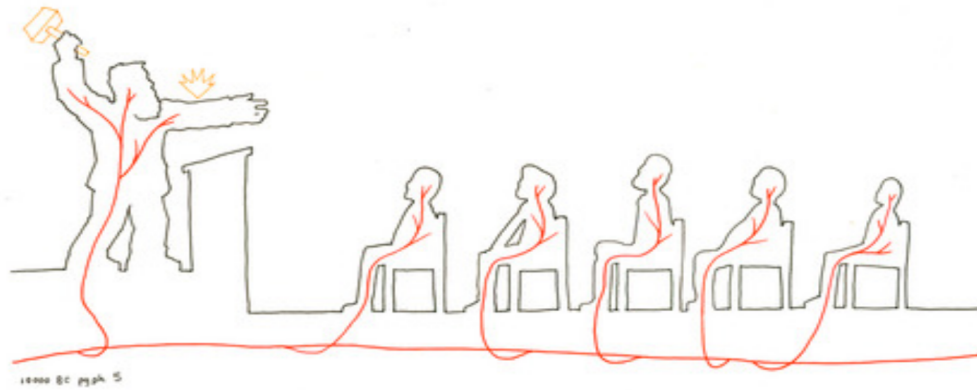


Figure 3. Embodied Art (Marc Ngui)

§

Visual arts-based therapy participants reported changes that led to greater self-compassion and increased compassion for others (Bennett-Levy et al. 2020). The arts have an ability for indirect communication within a community of self-expression and mutual interpretation which has been very useful in group PCR settings.

5.5 Music

In many cultures, music is an important part of people's way of life. The earliest mentions of the earliest mentions of music therapy are thousands of years ago. More recently, cognitive neuroscience has studied brain-based mechanisms involved in the cognitive processes underlying music (Phillips 2004).

Music is an influential art for peacebuilding because of its ability to put aside talk and have the capacity to “unite people based on commonality and shared interest” (EnYart 2018, iv). It has the potential “to arouse emotions, reinforce social identities, offer hope and meaning, shape consciousness, demonstrate and demarcate belief, act as therapy, communicate information, and organize consciousness” (Pruitt 2013, 17). In addition to its ability to facilitate individual benefits, it has the ability to promote “prejudice-reduction” in intractable conflict places where other techniques are not effective (Hendler 2012, 38). Music expresses communication across language, culture, religion, and identity.

Empathy is essential in peacebuilding and enhanced through music-making. Empathy has the power to overcome perceptions of dissimilarity and to accept others' differences, as does music-making. Overcoming dissimilarity can open the door to common ground and fruitful relationships (Bergey 2019, 55). In the arts, music is stronger at pulling people together. “It is mutual and non-threatening” (Yart 2018, 44). It is a powerful force because music produces or initiates some level of emotion which makes people vulnerable. This also permits barriers to come down, making it a humbling

experience. This exposure allows for those sharing the same experience to connect and relate to each other further bonding them (ibid).

Working with music and within conflict settings, Slachmuislder (2005) found drumming by individuals in groups between Burundi and South Africa contributed to their reconciliation process. By reaching out to Northern Irish Catholic and Protestant youth, “young peacebuilders” used “their musical expression and related skills” to create a musical dialogue in order “to communicate with adults and the wider community in seeking to create a dialogue about peace” (Pruitt 2011b, 98-99). Music and peacemaking effort initiatives in the Israeli-Palestinian conflict have been approached through various methods and ideas. “Young Arabs and Jews succeed at what adults have not been able to do through many years of an ongoing conflict: By playing music together, they get to learn about their different cultures and form a relationship without any stereotypical prejudice” (EnYart 2018, iv).

Example 5 Music: Instrumental Expression (EnYart 2018)

Below is an arts-based example of music in PCR that plays through a dynamic of musically expressing one’s identity:

In the beginning stages, one goal is to get a feel for the class’s dynamics by asking them what their expectations are and what their apprehensions or fears may be. The second stage is the critical one, where the students present themselves musically within a presentation of musical pieces that they believe identifies who they are. The third stage is the reflection stage. The participants

talk about what they have learned, and perhaps, if they haven't already, have a joint activity before parting ways (EnYart 2018, 40-42).

5.6 Martial Arts

The martial arts can be transformative. There are “the potential benefits of the traditional martial arts in entraining compassion at a radically embodied level” (Clapton & Hiskey 2020). Evidence suggests that martial arts training is a potentially powerfully transformative intervention for individuals who have experienced interpersonal trauma (ibid). Studies suggest that “martial arts are, in fact an ancient form of self-cultivation and practical conflict resolution, as well as a source of moral teachings” (Weinberger 2008, iii).

Within this context, the relationship between martial arts and the field of PCR can be strengthened, as not only a physical technique of practice for peacemakers but also a therapy (Burke et al. 2007). The most popular martial arts styles are jujutsu, judo, kickboxing, boxing, taekwondo, karate, aikido, tai chi, and qi gong. The martial arts are often associated with violence, which is not the primary goal for all martial arts forms. This thought is “often largely based on perceptions obtained through the media and entertainment industry” (Vertonghen & Theeboom 2010, 528).

The force of aggression, based on fear, “is lost after a few years of serious training” and “overtime martial arts training can create peacemakers” (Weinberger 2008, 83-92). I will take up two of the martial arts practices in the survey. They are Aikido and Tai Chi Qigong (TCQ), which can be considered soft martial art forms.

While not discounting the other forms of martial arts, there is a distinction between them, as martial arts are classified as hard or soft based on their goals (Vertonghen & Theeboom 2010, 536). For example, “kickboxing is considered as a hard martial art, because there is often more emphasis on parrying (or just directly blocking) an attack (which does not allow to use the strength of the opponent)” (ibid).

Modern martial arts, such as jiu-jitsu and taekwondo, similar to styles of boxing and wrestling, “transforms one’s opponent into simply an obstacle” and “spiritual and ethical teachings do not apply” (Weinberger 2008, 102). The “hard” martial arts certainly have health benefits and positively affect multiple scenarios (Burke et al. 2007, 100-101).

In contrast, “aikido is considered as a soft martial art, because the strength and the intention of an attack are used against the opponent, to neutralize” the opponent (Vertonghen & Theeboom 2010, 536). Soft martial arts are focused on conflict, avoiding and resolving it, but not primarily through violence. A person involved in its training will find they improve their capacity to have fewer physical and verbal altercations.

“Resisting interpersonal violence with assertive force” is a more optimal explanation of the goal for martial arts practice (Thomas 2015). In this context, martial arts use is one in which a strong response to violent force is used as a nonviolent response to resist violence (ibid). The field of soft “martial arts training cultivates patience through the teaching of patiently waiting for an attacker to expose their weak points and then

capitalizing on them” (Weinberger 2008, 94). Not only a “method of war,” but also a “method of peace” (ibid, 78).⁵

5.6.1 Aikido

Aikido is a practice with Asian origins in Japan that comprises physical and breathing exercises, with a philosophical way of life that is remarkably congruent for developing a presence that can be readily available within a conflict setting. In the practice of Aikido, conflict is not harmful. Instead, it is merely a part of life, and when we relax into working from our center, as the practice teaches, we can participate with effective responses to conflict.

Example 6 Aikido: Stepping Aside (Warner 2014)

Here is a description of Aikido in action:

They play with the simple alternative of stepping aside, drawing their shoulder just out of reach of the attacker, so their partner loses balance in grabbing for them. The participants receive immediate physiological and mental feedback that by stepping offline of an attack, tension dissipates, they are still in the balance, and their attacker is no longer in a position to continue attacking. They can make a distinction between stepping aside with awareness of the source of the attack and running away or ducking the attacker's punch or grab (Warner 2014).

⁵“To subdue an enemy without fighting is the highest skill” (Weinberger 2008, 83-92). Hard and soft may also mean fighting and spiritual too, if spiritual is understood as training, or a practice, which is how it becomes part of embodiment training.

Donald Levine gives four educational objectives that he hopes come out of the training of Aikido to students (Levine 1991). First, the students learn physically, which moves beyond the traditional mind-body duality and allows them to understand conflict through feelings, aggression and situates the human experience within the body rather than being abstract. Second, the understanding is cross-cultural, providing experiential learning of a different tradition and language, which may also confront any rigid conceptions of accepted ways of thinking and social action norms. This objective is widely applicable to other experiential methods available. The second part of this would be for the student to translate that into their way of thinking. Third objective, is that of the student relating Aikido's experience to their conception of conflict with its martial arts worldview. And fourth is an attempt to move the practice, or the classroom lab experience, into their daily lives. At this point is where we see how the practice cultivates presence. In Aikido, the method is to experience how we can integrate various energy sources, which could provide the context for conflict, but instead are "blended in a centered way" (ibid, 218-219).

5.6.2 Tai Chi Qigong

Tai Chi Qigong (TCQ) is a combination of a few different martial arts practices from China. TCQ focuses upon maintaining a posture and working with what comes up over time from the body, interacting with the mind. Qi Gong consists of Wei dan and nei dan, the external and internal forms of practice to reflect the level of awareness one is working through in practice. Tai Chi works in a non-dual mental state as gravity and

lifting through movement and momentum. It is a series of movements broken up into parts, which combine into smaller pieces.

Example 7. Tai Chi Qigong: *Song* (Lo et al. 1979)

An exercise will begin the process called *song*:

The postures should be without defect, without hollows or projections from the proper alignment. Every joint in your body must be strung together. This allows Qi to pass smoothly through your body and benefits both form and application. Stand like a perfectly balanced scale and move like a turning wheel. Keep the tailbone (coccyx) centrally aligned and straight, so the spirit of vitality (*shen*) penetrates up to the crown of the head. Then, with the head feeling as if suspended from above, the entire body will be light and agile. (Lo et al. 1979).

At the end of the quote above, the quality to achieve is called *Song* in TCQ practice (Osypiuk et al. 2014, 2). To get *Song*, one sinks awareness into a state of embodiment that drops bodily tension (allowing gravity to do its work) and increases information flow (allowing Qi to move freely throughout the body). The practice of exercises progresses from overtly large movements to, over time, small and subtle movements that become more internal, interacting with and moving Qi, a form of life energy.

A recent hypothesis is that the influence of TCQ upon psychological health and therapeutic gain is the positive influence upon body posture while standing and/or moving (ibid). This focus on posture while doing embodiment exercises builds upon understanding how there is an interdependence between posture and emotions. Related to

TCQ, the interdependent nature of posture and mood has been studied and found biologically intertwined alongside other therapeutic components inherent to TCQ training (e.g., breathing, imagery, heightened interoception, social interactions). “Of specific relevance to mind-body practices, some of the key features of posture and movement associated with an improved mood that we identified in our literature review are principles typically emphasized in TCQ training” (ibid).

In recent studies of gait and walking patterns, evidence suggests that transient emotional states and mood disorders can lead to changes in body posture and movement (ibid). Other studies show the effects of TCQ show up as soon as 3-4 months into the practice, with benefits of balance, immunity, and heart health (Wayne & Kaptchuk 2008, 191-197).

5.7 Mindfulness

A mindfulness practice that it is both embedded and embodied is one that remains present in the moment (Kabat-Zinn 1994). Embodiment is the shared link between different approaches to mindfulness, both interpersonal and through social applications (Khoury 2018). Most embodied peacemaking techniques rely upon overt movement for their practice. The significant exception is the embodied practices done regarded as stillness practices while either standing or sitting. However, the concept of “movement-based” includes even those movements which are subtle, such as the breath, and those movements which are so internal as to be observed, and moving one’s attention through the body (Schmalz et al. 2014). Wang Xiangzhai, a martial arts master, emphasized this point: “One should know that a big movement is not as good as a small movement, a

small movement is not as good as stillness, one must know that only stillness is the endless movement” (ibid, 205).

The general meaning behind these practices remains one of self-regulation of embodiment, whether one thinks of being still or in movement; there are parts or moments of stillness in each of the other seven embodiment categories surveyed. Exteroception, proprioception, and interoception are always ongoing facets of bodily awareness of even the slightest movements in the body. It is just a matter of degree, and with mindfulness focused on sitting, two practices traditionally associated with being still are meditation and loving-kindness.

5.7.1 Meditation

Regular meditation practice will allow a deep awareness of one’s moment-to-moment experience to emerge (Hanh 1987; Gunaratana 1991; Kabat-Zinn 2003). The “foundational skill in mindfulness practices is concentration,” whereby one’s attention “to practice presence independent of content” is developed (Pollack et al. 2014, 46-47). Although different types of meditation produce unique results, there are underlying scientific similarities (Goleman & Davidson 2017, 68). Overall, an abundance of “studies have connected mindfulness practices to reducing stress... improving physical health... transforming emotions... cultivating happiness... and cultivating personal peace in everyday life” (Tint & Zinkin 2014, 165).

Meditation “has repeatedly been shown to significantly change the brain structure and function (Pollack et al. 2014, 186; Goleman & Davidson 2017, 17). Meditation has recently become a popular technique to present to parties in conflict and for persons

working in conflict settings (Zinkin 2015). The research suggests that meditation practice (whether it is Buddhist or western mindfulness-meditation) increases awareness of the complex interaction of embodied states with cognitive and emotional processes and the bidirectional interaction is, “from the cognitive/emotion processes towards the body and from the body, for example, postures, style of movement towards the mind” (Khoury 2017, 1167).

The discovery of meditation's benefits coincides with recent neuroscientific findings of the adult brain changing because of a process called neuroplasticity. For example, the brain region (brain tissue in the prefrontal cortex) becomes progressively larger with meditation. “Nothing changes in the surrounding environment, but the meditator regulates mental states to achieve a form of inner enrichment, an experience that affects brain functioning and its physical structure. The evidence amassed from this research has begun to show that meditation can rewire brain circuits to produce salutary effects not just on the mind and the brain but on the entire body” (Ricard et al. 2014, 38).

The November 2014 issue of Scientific American featured the authors, Matthieu Ricard, Antoine Lutz, and Richard J. Davidson, respectively, a Buddhist monk (originally trained as a cellular biologist) neuroscientists. The article is based on a fifteen-year study involving nearly 100 meditation practitioners, with over 10,000 hours of research. This study found that meditation produces actual brain scans changes, as shown by brain scans and various techniques. People who meditate not only generate a more significant amount of brain tissue in some regions, they can also withstand stress better, react faster to certain types of stimuli, and influence their surroundings (ibid).

Studies within neuroscience show positive effects upon the brain, resulting from meditation (Hoffman 2008). “The notion of embodied mindfulness is embedded in Buddhist philosophy and grounded in neurobiology, namely in the integration of top-down and bottom-up processes... embodied mindfulness is a primary change mechanism underlying the effectiveness of mindfulness-based psychotherapeutic interventions. ” (Khoury 2017, 1168). We can see cross-currents with other forms of embodied awareness through meditation, including enhanced insights, increased attentiveness, a sharper mental focus, and deeper emotional resonance (Ritskes 2003). Others have found that meditation effectively treats depression, chronic pain, lowering stress, and cultivating a sense of well-being. The discovery of meditation's benefits coincides with recent neuroscientific findings showing that the adult brain can change a process called neuroplasticity. The “evidence amassed from this research has begun to show that meditation can rewire brain circuits to produce salutary effects not just on the mind and the brain but on the entire body” (Ricard et al. 2014, 38). Perhaps this shows how meditation, which works with the mind, yet starts with the body, arrives at transformation.

Meditation practice begins as a bit of an oxymoron, as we attempt to stop the mind from thinking by doing nothing, which makes the mind, at least initially, even more dissatisfied. Most of our head's troubles with the conflict between ourselves and others are about getting stuck in our story. A simple practice is to detach from the obsessive thoughts and stories, to be more present at the moment. When individuals replace the stories of conflict with a simple observation, they are more in the present.

Example 8. Meditation: Letting Go of The Story (Pollack et al. 2014)

The example is called *Letting Go of The Story* (Pollack et al. 2014, 77-78), and shows how the simple practice of meditation addresses these stories of conflict:

- Sit comfortably, eyes either partly open or closed. Come into a posture of dignity.
- Find your breath where you feel it most strongly-- the nostrils, the chest, or the abdomen. No need to judge it or control it. Just feel your natural breath.
- When your mind begins to wander, getting lost in a story or drama, simply say to yourself, “Not now, just the breath.”
- Gently return to the breath, even if your mind gets pulled away hundreds of times. Remind yourself, “Just the breath, nothing else.”
- Notice what is distracting you, make a mental note of it, and then say to yourself, “Let me be with this breath now, let me feel this breath.”
- When you are ready, stretch, wiggle your fingers and toes, and open your eyes if they have been closed. See if you can notice whenever your mind gets lost in thought throughout the rest of the day.

5.7.2 Loving Kindness

The Buddhist philosophy of addressing the suffering associated with the conceptual ego’s attachment is applied with loving-kindness. Also called by its Pali name, *metta*, the practice entails creating and sending out thoughts of love to other beings “which help us transform the way we treat ourselves and others” (Pollack et al. 2014,

101). We hold onto identity and classify people differently, and instead, should have equal thoughts to both friends and enemies. The identity-based ego is suspended from conceptual attachments, and reality is no longer obscured as ego-preservation bias is let go (Ho, Nakamura & Swain 2021). Aside from helping others, we help ourselves. “Kindness and compassion are buffers for the negative effects of stress, likely through strengthening positive interpersonal connection” (Fryburg et al. 2020).

One study done by researchers at Stanford University showed loving-kindness meditation increases social connectedness (Hutchinson et al. 2008). Another, done by researchers at the Zurich Laboratory for Social and Neural Systems Research showed that short-term compassion training increased prosocial behavior (Lieberg 2011). In “laboratory-based studies, simply watching kindness media uplifts (elevates) viewers, increases altruism, and promotes connection to others” (Fryburg et al. 2020).

Compassion and loving-kindness practices create beneficial feelings for others and even prosocial behavior. In a meta-analytic review, the effects of loving kindness were studied for their having positive emotions. The systematic review of 24 various empirical studies suggested that loving-kindness meditation does promote positive emotions and is an effective practice for intervention and enhancement of short-term positive emotions (Zeng et al. 2015).

The practice of loving-kindness can reduce the bias between oneself and others through decentering. The “other” becomes a part of the “self” as one’s attention, memory and motivation become more intersubjective, rebalancing the perspective of the world

(Tratwein, Naranjo & Schmidt 2016). In one loving-kindness, compassion training positively affects stress reactivity and the loving-kindness studies (Pace et al. 2009).

Related to loving-kindness are compassion practices that are a form of concentrated meditation that attempts to forgo egoic impulses and attune with others to send them help, compassion, or love. A distinction made between the two is that loving-kindness “involves wishing others well” and compassion involves “suffering of oneself and other living beings, coupled with the wish and effort to relieve it” (Pollack et al. 2014, 100-101). As the “relational mindfulness” grows, so does empathetic development and inner attunement, as heightened awareness is mirrored in the neuron system (ibid, 58).

Example 9 Loving-Kindness: Compassion in the Moment (Pollack et al. 2014)

An exercise of a loving-kindness and compassion exercise is titled Compassion in the Moment (Pollack et al. 2014, 202-203):⁶

- Start by sitting comfortably, taking a few breaths to anchor yourself.
- Bring your awareness into your body and notice where you feel discomfort or distress. If a particular person is associated with this discomfort, note that as well.

⁶ Pollack et al. (2014) gives partial credit for this example to Morgan, Morgan & Germer (2013).

- Inhale deeply, bringing compassion into your body and to the places where you are experiencing stress, pain, or unpleasant emotions.
- As you exhale, send compassion to the person associated with the discomfort, to others who might experience similar difficulty, or to all beings.
- Breathe compassion in and out, finding a rhythm that feels comfortable. You may want to imagine that you are being rocked and soothed by your breath.
- Visualize filling every cell of your body with compassion, inhaling it for yourself, exhaling it for others.

To wish your enemy, or someone you disagree with, by sending a thought to them of “may you be happy” or “may you be free from suffering” is a difficult task (ibid). This state of embodiment requires an ability to feel for another in a way that realizes suffering is universal.

5.8 Somatics

The cultivation through interoceptive, proprioceptive and kinesthetic awareness is at the core of contemplative practices such as yoga and martial arts, and include, in various degrees, all of the art-based forms discussed above. On one basis, they can all be considered as somatic movement exercises, involving performing movement for the sake of movement to meet some end. For this survey, I separate bodily movement exercises into those which have a more recent origin and focus on increasing body awareness

through a combination of movement and relaxation techniques, under somatic techniques (Eddy 2017). Mostly of European and American origin, somatic movement practices such as Rolfing, the Feldenkrais Method, and the Alexander Technique include similar bodily awareness and therapy methods, as does Somatic Experiencing (Levine 1997). They share a perspective of working with the body from the feelings within (Hanna 1986).

A somatic series of exercises, Laban Movement Analysis (LMA), classifies movement components in four main categories: Body, Effort, Space, and Shape (Tsachor & Shafir 2017). A 2017 study of LMA was done to find whether it fostered emotional resilience. The study found that by increasing awareness of posture and movements, the exercise helps make changes to body language, reduce unwanted emotions, and promote a more positive emotional experience (ibid).

Another exciting study (Shafir, Tsachor & Welch 2016) within the somatic field studied whether emotions were aligned with associated components of movement, and found the following results:

Happiness = light, free, jump, up, rise, spread, rhythmic.

Sadness = passive weight, sinking.

Fear = backward, bound, retreat, condense, enclosed.

Anger = strong, sudden, direct, advancing.

Gestalt theorists claim that change occurs when an individual becomes aware of and experiences the feelings and sensations associated with both sides of an intrapsychic conflict and brings these into psychological contact with each other. When a person is

upset about something, the task is to focus attention and awareness on all aspects of our body and thoughts' affective state. This awareness in and of itself will have the possibility to result in resolution of the conflict. When the individual is not in touch with their experiential body process, it cuts off their kinesthetic and sensory input we rely on to know our various feeling reactions towards ourselves and the world (O'Grady 1986). A specific somatic intervention (the bioenergetic charge-discharge exercise) was combined with a widely used and extensively researched Gestalt therapy technique (the two-chair experiment) to help people resolve a specific problem (career indecision). This study is also among the few studies to offer empirical data on a somatic intervention's effectiveness. The results provide practical help to therapists in using the bioenergetic charge-discharge exercise (ibid).

Somatic exercises try to find more effective means of facilitating their clients' awareness of their experiential body process for the purpose of therapeutic well-being. Once we become mindful with somatic awareness, this connection opens us to a variety of experiences, including "between people, and with the mysterious or unknown, and does so through neurological pathways often related to aesthetics' (Eddy 2017, 5). It's essential not to miss that somatic orientation is not personal but embedded in the environment. Alongside awareness of oneself, in the embodiment, is an awareness of the other in a relationship (ibid, 233).

My first encounter with somatic movement was through Rolfing and Feldenkrais sessions. I experienced how the body felt like it was a different part of me than my mind, as if the two were apart, yet together. I found the sessions interesting, and they produced

a mild change in the range of limb movement in some sessions, and breakthrough releases of trauma and stress in other sessions. Afterwards, I have found techniques from ideokinesis, which uses imagery work to send messages of change to the bodily systems. It is claimed to correct muscle patterns, improve alignment, and facilitate movement (Bernard et al. 2006). Another movement method is Anatomy In Motion (AIM) that claims to eliminate pain and maximize potential through whole-body movement exercises (Ward 2013). An example of a whole-body movement is usually something you might be embarrassed to do in public. Motions such as a spinal wave or pelvic moments from the core could be looked at oddly. But that just goes to show how odd it is for adults to move normally in society in this day and age (we certainly don't see children restrain actions in this manner to release tension).

Example 10. Somatic: The Sacred Shiver (Spindler 2018)

A somatic exercise technique of shaking out the trauma to diffuse rage is called The Sacred Shiver (Spindler 2018, 121-123), summarized below:

- lying on your back with knees bent and flat on the floor, slide up and down on the skin of your back, head to tailbone, with a small jiggling motion that is initiated by pushing intermittently with the feet.
- Rabbit kick- still on your back, bring one leg up, with the knee slightly bent, and foot pointing toward the ceiling, then kick it rapidly, jiggling tension away, then do the other side.
- Shake a big jar of lemonade- still on your back, extend your arms straight up from your chest, palms parallel as though you are holding a big jar of lemonade. Then

shake as though still holding the jar, creating little shivers in the arms to release shoulder tension.

- Tantrum- still on back, with hands and feet in the air, shake everything, the whole-body, and yell if it feels right.

6.0 Chapter Six: Embodied Research

In the chapter that follows, I explain some of my own first experiences with these forms or techniques as a means to explain something more intimate and concrete about their possibility. The following chapter reviews certain techniques from groups above, with an ethnoautobiographical component, which relates my situational positionality to the embodiment. My experience with the technique may be how I first encountered the particular group or some other presentation, which explores the technique or grouping in an ethnoautobiographical format, or a related topic.

In this chapter, I present experiences of embodied peacemaking I encountered during my Ph.D. studies. As mentioned previously, these include teacher training, workshops, classroom experiences, and teaching. I include only those experiences that fell under the same period, from mid-2013 to 2020. I attempt to relate the experiences related to embodiment from the perspective of one person writing about it afterward. I will present it in autobiographical form as a witness of the actions. Through an exploration of embodied peacemaking practices, both theoretically and experientially, I merge my own experience within the writing, to inform the reader of an overall philosophy of embodiment in my own practice, merely as an example of a few aspects of how I interacted with the dissertation topic in practice.

6.1 Writing

“Embodied writing seeks to reveal the lived experience of the body” through a portrayal in words (Anderson 2001, 83). One of the main changes in my writing has been to integrate yoga and its practice, both as a daily regularity but also, importantly, as a way to take the awareness back from the mind and focus on the body. I practiced embodied writing in the physical component, but also in the mental, where I was able to grasp the whole concept after focusing on the parts for so long. For me, writing is like making a painting, where I approach it as the type of painter who is not professional at all and quite messy. He needs to repaint, multiple times over, even in the same place, or just move it to another location. A cut and paste revisionist way of writing, perhaps the realm of an artist.

Embodied writing tries to let the body speak” (ibid, 84). In the realm of embodied writing, the first task is to “give up the pretense of the disembodied and impersonal voice in our writing and accept the real body” of ourselves. The personal and embodied dimensions of writing are embraced under the “common purpose of engaging the body in education by self-consciously attending to the somatics of learning and the physicality of writing” (Wenger 2012, 26). Anderson (2001) notes seven features which manifest while using embodied writing:

- True-to-life, vivid depictions intended to resonate feeling in the readers or audience
- Inclusive of internal and external data as essential to relaying the experience
- Written specifically from the inside out

- Rich, concrete, and specific, descriptive of senses and nuance
- Attuned to the living body
- Narratives embedded in experience, often first-person narratives
- Poetic images, literary style, and cadence serve embodied depictions

The writing in this chapter will rely primarily upon field notes and reflections written during or after the experience, along with audio notes recorded, visual recordings, and like-minded autoethnographic writings of others that intersect with my writings. The writing's key features will be visibility of self, strong reflexivity, engagement with the reader, and a vulnerability of being somewhat of a spiritual seeker within a public university setting (Jones et al. 2013). I intend to engage different writing styles with these motivations, including imagination, emotion, realism, and interpretative analysis.

6.2 Somatics

The technique of Trauma Releasing Exercises (TRE) is a simple, practical set of exercises that seems to trigger the body to release deeply held stress patterns in the fascia. The exercises invoke tremors from the muscles and emotional stress that our bodies accumulate. The tremors release the anxiety and tension, bringing the body back into a relaxed state of being. The preparatory exercise format is nothing out of the ordinary. It is a warm-up in form, done to change the body into being more responsive. After this, the individual lays on their back, with their feet on the ground and knees not too far apart, and relaxes (just as in The Sacred Shiver exercise above).

It's at this stage, where the body lets go of contraction and lines of tension. The goal is to reach a point where the body begins to shake on its own, a sort of tremoring

process, and as one shakes off the tension and trauma, the body clears out those overwhelming remainders of experiences, which may be tightness or trauma. It usually starts with the thighs of the legs, but moves to other parts of the body thereafter.

Observation and exploration of the natural shaking and vibrating patterns are the technique as an organic process of the bodily systems to quiet the brain, release tension and trauma, and heal from damage due to chronic stress patterns. The TRE exercises focus on the body's sacral part, specifically the psoas muscles' release, which connects the pelvis to the spine's lumbar area.

TRE was developed from work with large traumatized communities in Africa. About thirty other students and I gathered in NYC to be taught the exercises over a weekend format. It is one of the easiest methods I have encountered to release stress, tension, and even trauma. While I did feel release and tremoring, I wasn't able to associate them with an emotion. The movements occurred spontaneously and went on for some time. After a couple of sessions, the body learns to release more in the posture, which lends to its effectiveness.

6.3 Qigong

I was first introduced to TCQ while taking a tai chi course in it at Portland St. University in the late 1980s. It was the first time I had tried anything which would be considered as an embodied training activity. Right away, I loved how we would line up and do the same movements each time, slowly, with an awareness of something inside that was gradually being developed. And then start again. Many find the practice boring,

to do over and over the same thing, but that is merely a mental obstacle to move through, to eventually let go of the mental chatter as being essential.

In 2011, I began a routine of daily practice, and moved through various forms of martial arts over the next decade. With *wai dan*, I did seven exercises, each with names and explanations, then twelve core movements, which lasted about twenty minutes. The *wai dan* exercises begin gradually with languid movements and eventually get more challenging and dynamic, then slow down again toward the end. The exercises did give me a degree of flexibility I did not have before, and they loosened joints in my body. However, I did not find them very deep in awareness. At this point, after about two years, I learned the distinction between the outer and inner qigong practices and decided to explore the interior arts.

Next, I began the practice of *nei dan* (or *neigong*), which consists of Qigong exercises which are more esoteric, but work from a pragmatic, practical, and theoretical (based on experience) level. Among the exercises I learned were a series of *yang* movements called the four dragons, which were done back and forth on the floor, a whole choreography of twisting stretches. Another one, a *yin* exercise, was to work with open hands in a forest with trees to experience a feeling of mutual enclosure in embodiment and exchange. In the different systems from different eras of Chinese history I encountered, exercises number anywhere from five to twelve different movements. These exercise groups could be practiced daily or in combination with the others.

The beginner courses proceeded along a course from being external focused movements, to those with an elemental-focus, to working with yin, yang, and cultivation

of qi. The arising of *za fa gong* (spontaneous movement) is second to *song* (detailed above) in progression, and a ready student can begin with *za fa gong*. It leads to the qi's intense trembling, as there's little left untouched or shaken up until the body form reaches harmony.

This was described as a purging moment, and there are also psychological effects which lessen mental conditioning. By not prioritizing thinking about the movement, the space allows the physical manifestation and spontaneous movement to occur that releases not just tension, but pathogens and all sorts of conditioned facets of mental baggage are dropped off. The actions might also produce sounds. Words can spontaneously be said (and be quite embarrassing or funny in a group) or other forms of sounds related to cleansing one organ or another part of the bodily system are exhaled. This purging can go on for some time and even go away and then return. Still, the overall process is similar to other forms of physical embodied training. A subtleness will emerge over time, with rough expulsions or complete physical shifts occurring at the beginning.

Over time, what changes is that one's ability to withstand a higher amount of bodily flow or awareness as one opens one up to receive more in a stage of being a conduit of embodiment, not at a level of pain as held trauma any longer, but at a stage where information of what is going on with embodiment provides a fullness of the bodily experience. After that, stages of awareness and knowledge begin. A sense of the nonverbal cues in situations gives an advantage of insight into problems that might turn toward conflict, and you'll be in a position to avoid or confront with awareness instead of

diving into anger and senseless reaction. An inward strength happens. Then, with self-confidence and self-assurance, one loses the need for external validation.

6.4 Daoism

Of the religions or spiritual philosophies in the world, I found Daoism to be the easiest to make meaning of within the context of embodiment during my Ph.D. studies. Below are excerpts from an essay I wrote in 2016. While practicing the martial arts daily, I delved into Daoism writings in the classic texts, their translations of the *Tao Te Ching* by Lao Tzu, and then replied with interpretations from an embodied perspective on the training process.

§

“When you have accomplished your goal simply walk away. This is the pathway to Heaven” (McDonald 1996, 9).

A goal is present as an obstacle to the training. Letting go of that goal, by having accomplished it or not, moves forward the practice. The practice has moved through stages.

In the beginning, I felt it along the lines of the saying that, “If you want something to return to the source, you must first allow it to spread out” (ibid, 36). Then, there was a lengthening, the purging phase. And then the practice reached a place where the tension between movement and stillness, between sinking and feeling lighter, emerged.

§

“Gravity is the root of lightness; stillness, the ruler of movement” (Legge 1891, 26).

As I move slowly towards stillness, the internal movement becomes more noticeable. As I drop mass off the bones, there is nothing to hold up any longer and the body rises without a care. An energy passage is noticed going on that's rich with information but fickle and needs constant attention and detachment to keep from clogging it up with thoughts.

§

“The Dao works to use the excess, and gives to that which is depleted; we work with the substantial, but the emptiness is what we use” (McDonald 1996, 1).

We begin, looking at things from one perspective, then we arrive, and see things from the other perspective. In practice, one takes away from places that are well-known and begins to move into the body's empty spaces, filling them in with embodied awareness and allowing even further information to pass through freely. That which is excess provides to that which is empty.

§

“Find your way through convention and then be prepared to step out of it when it is no longer needed, for the only way is no way” (Mitchell 2016, 74).

Other facets of my life are coming to the fore. Daoism's practical applications in health, sex, longevity, and the elemental relation to healthful living are areas where the practice is now making its influence felt. Healing, health, and longevity become transformed as a byproduct of the Daoist practice. I've been reading about the 'facets of vitality' in cultivating health and thinking about the ability to arrive in a place where sustained periods of deep practice becomes possible.

§

“One who seeks the Dao unlearns something new every day. Less and less remains until you arrive at non-action. When you arrive at non-action, nothing will be left undone.”(McDonald 1996, 48).

Where does it lead to after having let go of the goal and attainment? This continual training and evolution lead to simpler contentment, reaching self-sustaining internal energy of sinking open bodiedness.

§

“Embrace simplicity. Put others first. Desire little” (ibid, 19).

This sounds enlightened, practically impossible, and the best way to live.

6.5 Movement

Of all the embodiment training I underwent in group formats, one designed around dance choreography movements stands out. With about 40 other persons working together, I interacted with the bodily movements as peace and conflict, yin and yang, stillness and movement, and all of the dualities and connections through dance. There were two sessions of this example of group embodied peacemaking, and they happened over two extensive group sessions across three years, the second of which I took part. I would sum up the experience as one of a way to get out of our head and into the body while continuing to communicate, only without words.

The choreography of dance explorations and interactions in conjunction with PCR discussions over a week was designed to get us out of our heads and into our bodies. Participants engaged together for six days in an international pilot workshop to examine

synergies between conflict processes and kinesthetic methods. It took place in 2013, and included 34 senior PCR trainers, process designers, and practitioners.

Out of this experience, participants contributed to a 2013 book entitled *The Choreography of Resolution: Conflict, Movement, and Neuroscience* (eds. Michelle LeBaron, Andrew Floyer Acland, Carrie MacLeod), to describe the intervention approaches arising from the workshop and practice experiences, and provide a theoretical basis for the practice. In 2015, a follow-up international retreat was held in the Swiss Alps, combining a similar dual-based retreat model with movement-based techniques in the mornings for five days and analyzing intractable conflict issues in the afternoons.

Each morning, the 32 participants were led through a series of interactive dance and expressive movement sessions. Each afternoon, participants were divided into four groups, with a case study involving peacekeepers to discuss the conflict, especially as it related to religion and politics. In the morning sessions, practitioners engaged with bodily awareness from nine am until lunch, progressing through various exercises, and this latter component is what I will focus on here. In addition to the written reflective material from the 2015 retreat, I conducted interviews during the retreat. Next, I will present a couple of instances of what I experienced.

All week, for the proceeding four days, I had felt familiarity. Not something new. I have danced funky before, I have danced energetically, with the chi flowing, and loved it. Each day, I taught a yoga class to 4-8 individuals that would arrive at 7:15 for a 45-minute lesson. And I had noticed, teaching that class, how it had become looser with each day, allowing for more spontaneity to emerge with the

class. I could feel that shift, but I wasn't challenged during the nine am till noon choreography and conflict session. But on this last day, things became different. I quickly let go of it being the last day and just let go of expectations.

On the last day, what happened? I took a chance. We had entered this space for five days, and for the first 3 hours each day, we had danced. Various movements, different interactions, mostly together, not very often alone, but constantly moving, with very little eye interaction, with minimal words said. We let our bodies do the moving, and it became a way of talking to each other but also to yourself.

Margie Gillis asked for five of us to move onto the floor at a time and start to move without a pattern. I heard Margie say, find the place that says "no," and what came to mind was a part of my body that was a place in which I felt a "ginch" every instance that I went there. A "ginch" is like a place that is stuck or in a holding pattern, it's just too tight. A movement there resulted in a "no," and so I stepped out onto the floor to explore.

Gillis would say "no," and I would go to that spot in my body and express it through a kick. With each kick it developed... a sort of karate kick... I felt the ginch say no! I went deeper. It didn't want to be a quiet no, but instead, an expressive grunt of ache, an ugh, an "I don't want to go there" resistance.

While saying "no" aloud with each kick, both sides, one after the other, no, no, no, no, Margie told us to repeat, then, we went neutral. The "no" as a verbal cue was to be replaced alternatively, so "and" was added in alternation. From "no" to

“and” over and over, one to the other, I noticed space starts opening up after the movement. And I noticed the energy of “no” more clearly. Then another word replaced “and” between “no.” Margie saying “and” became replaced by “maybe” and I was shifting mentally even more.

“No”... “maybe”.... “no”... “maybe”... space! I suddenly felt the shift of the word resonate inside. This is new, I felt; what is happening?

And it dawned on me, not consciously. Still, just movingly, I could get to the exact same spot physically where I was spotting the “no” only by gyrating the hips around, one side to the other, a bit of a good rotation that came at the movement from a different position or perspective. Things cleared. Then, just as the five of us had come to a still moment, all leaning in again, a bit forward in the dance movement. And “no” was not there. Nothing was there but the movement. And we were done. I still don’t know what happened. It wasn’t a thought in my mind but a physical realization that happened through experience. A lock had been opened by verbal cues entangled with movement. A mental attachment to the word “no,” which I had located within my body, had let loose. Unhinged, I flew open to the moment of mobile freedom and enjoyment.

Another experience I wrote about:

I don’t even know what happened first, but we started physically bumping or flowing off each other. Margie called it 201 class as if what we’d practiced to date was beginner 101. As we bumped into each other, it was interesting, as I didn’t get the experience of taking a ‘hit’ and letting it flow off me. I bumped around some,

practicing with our eyes closed too, off one person, to another, and I seemed to take the full force of each bump.

Another similar experience:

A person presses forward a hand, moving toward me with a gesture. I immediately jut forward my chest, just an inch or two, to move into the force, butting up energetically against it head-on. It was unconscious. I didn't know it was happening until we slowed down, and I saw it there. So I had been jutting forward, then trying to respond from my shoulders, impossible to change!

Margie then pulled me up into the center of the class to interact and watch. As I moved my hand toward her shoulder, her hips were the first to react, from the core, to slide back with the way to let a force flow through the upper body and shoulder. This was a revelation for me. If the lower center of gravity moved first, the rest would follow. No way could I let a force flow by if my first reaction was to tighten up and move into it, meeting force with force, from the core. It was like a light bulb going off in my body. The mind had nothing to do with it. I had to get the mind out of the way to let it happen.

Everything I had learned while reading about Aikido (described above) suddenly was shown to me through an example within my bodily reactions. A couple of other participants summed up the experience in similar tones through a shared anonymous email:

“One of the strongest moments for me in the workshop was when our group got all knotted up and tried to move towards peace. It felt so real. Such a strong metaphor that came from the guts.”

6.6 Meditation

Throughout my Ph.D. studies, I attended three various extended meditation retreats of 10, 20, and 30 days in length. The retreats were silent and located in rural areas, conducive to meditation. It was done through group retreats in the beginning. Six benefits of group meditation programs are the group’s ability to focus alone on learning mindfulness skills; having a duration of time that encourages depth over more extended periods and deeper levels of practice while overcoming obstacles; guidance of meditations either recorded or in-person to keep practitioners on track; having group leaders to model; consistency of daily practice leads to experiencing benefits; having peer support in the company of others to provide courage and shared struggle (Pollack et al. 2014, 185-186). Though these are within the meditation practice context, they are wholly applicable to other embodied peacemaking practices. Toward the end of the isolative retreats, which withdrew the senses from outside influences, that included the practice of loving-kindness, or *metta*.

Loving-kindness meditation is so difficult, and even more so with interpersonal conflicts. It is a tribute to our monkey mind, how the head will loop conflicts in repeated thoughts, especially around those we most love and those we are most ready to let go of at the same time. We just can’t decide which, or they can’t. Either way, we get stuck in each other's heads. When this happens, I have found a corresponding place in the body,

or even a manifestation in the world, to mirror the head's conflict. With a practice of meditation, in all actions not just sitting, we work with embodiment vigilantly, we let go of tensions that also let go of others' conflictual thoughts, and bring about a more peaceful way of life for everyone.

6.7 GMU PCR Coursework

There were multiple classes available to take at George Mason University in Arlington, which intersected with the topic of embodied peacemaking. I took a year-long Applied Practice and Theory (APT) course under professor Susan Allen, which included multiple points of entry. It had both in the classroom (we practiced embodied choreography and conflict in one group-taught class) and within the extended classroom (the experience is covered in the previous section of this dissertation with the choreography and conflict dance workshop) experiences of embodied peacemaking. In addition to learnt and practiced peacemaking techniques, reflective papers were written after the experience. And I was also able to teach classes of embodiment over this period of time. Twice as a guest teacher at GMU, I taught embodiment as a concept and led the students in group exercises, and many other teaching opportunities at a local yoga studio in Alexandria.

Above, in the embodied research section of this dissertation, I described the APT coursework related to embodiment. Below, I will give a review of two short courses. In general, they were too short of having a lasting effect unless they intersected with someone already working with their embodiment or for someone who was just being

introduced to the topic and practice. I include them here and outline the course to later return to the subject as pedagogical methods.

6.7.1 PCR Course: Calm amidst the Storm

If one is to work in conflict resolution, then cultivating the approach as presented above is essential, so that one goes into a situation of conflict ready. Part of the syllabus for the training, led by professor Stephen Kotev, explained the rationale:

Conflict Resolvers "become the calm in the midst of the storm" as we enter into situations that most would choose to avoid. These highly emotional and stressful interventions can trigger the fight-or-flight response both in the participants and the convener. Once triggered, all the attributes we value and need the most - logic, reason, creativity, and problem-solving - are all sacrificed. This course will teach you simple and practical skills focused on breath, posture, and vision to counteract the fight-or-flight response and dramatically improve your performance under pressure (Kotev 2018).

The course centered on developing specific skills to manage, or more effectively, deal with, physiological stresses encountered within conflict settings.

Kotev explained how the training filled a gap: "Conflict resolvers are taught to use verbal de-escalation skills designed to manage the disputants' emotional responses, however, they need to be taught to effectively manage their physiological responses to the stress and emotions during these interventions (ibid)."

Without training, the peacemaker may experience situations where their embodiment reacts, seemingly without control, and they are unconscious of their

reaction. This might include an increased heart rate, excessive or shallow breathing, constriction of blood vessels, tightening of muscle groups, and an overall inability to focus. These are common physiological responses to stress. These symptoms drastically alter the ability to intervene and resolve the conflict. And further, they are modeled in non-verbal dialogue and project that onto the setting, working counter to their being able to instill confidence in their presence.

In addition to his coursework at GMU, Kotev taught a similar workshop at the University of Waterloo. Much of the workshop, he explained, was based upon somatic exercises that originate in the Japanese martial art of Aikido, created by Dr. Paul Linden (ibid). Participants learned somatic skills based on concepts and principles of Aikido while given opportunities to practice the skills in role-play scenarios of situations or settings that encountered conflict. Over the course of three days, the GMU course was able to integrate theoretical concepts alongside experiential learning in as balanced a manner as possible in the short time-frame.

6.7.2 PCR Course: Skills for the Long Haul

Another workshop I enrolled in while at GMU was taught by Steve Wessler and focused on self-care and the well-being of those who intended on becoming professionals in a PCR setting. Wessler's rationale was to avoid becoming either burned out or becoming too emotionally distant from the conflict.

Four specific skills we began to develop were (Wessler 2018):

- 1) Avoiding becoming the caricature of the "fly-in" expert: Learn strategies for preparing for PCR in places you have never been through focus groups and interviews.
- 2) Tell Stories: The use of stories in PCR can motivate participants to rethink their perspectives on conflict and also give you a sense of continuity as you bring your experience and wisdom from past work to new situations.
- 3) Respond to Difficult Questions, Comments, or Outbursts: These are difficult episodes even, but they are pivotal moments in PCR and need to be responded to in the moment.
- 4) Coping with Vicarious Trauma: Learn skills to understand and cope with the wrenching stories of emotional and physical trauma we hear in human rights and CR work. Learn about vicarious or secondary trauma and how it can affect peacebuilders.

The courses was interactive (for instance one class included bringing a personal item to the class, which was of emotional importance), and did not have as much of a physical component, but in general, a weekend single credit course only gives a taste of the potential impact.

6.8 Yoga

Yoga has gone through many phases in my life since I was introduced to the practice thirty years ago. During my Ph.D. studies, yoga, at multiple levels, was a constant in my life. This included three teacher training, about twenty visits to India, and

I completed a 600 page tome of a book (*Calcutta Yoga* 2019) on the history of modern yoga from four generations of an Indian yogic family.

Mainly, while in India, I stayed in the cities of Calcutta, Benaras, and Rishikesh, and along the Ganges river, the country's lifeblood, practicing, researching and writing. I would say that yoga and embodiment intersected at a profound level during that seven years, as all along, it was a healing journey for the body and a continual detachment and letting go from the mind. Of all the different yoga types, I learned to teach a couple of varieties, Ghosh and Kundalini, of modern yoga. Similar to traditional Hatha yoga, the focus is upon bodily posture, anatomical well-being, with an underlying attitude of reverence. I attended many classes and learned a great deal from it all, but the transformative moment came more simply. I wrote about the intersection of embodiment and Hatha yoga in *Calcutta Yoga* (2019).

"After locating Buddha's yoga teachings, I begin to practice according to the instructions as they are laid out in *Key to the Kingdom of Health through Yoga, Volume I* (Bose 1939). Here is what I wrote about the experience at the time (Armstrong 2019, 179):

I'm hesitant to attribute it too much to the Bose book, but given the changes I've noticed since I started applying his method to my home practice three weeks ago, it seems applicable.. true balance means exactly 50 percent of the time. Less is more. This seems like a total contradiction, but when I started doing the sets and reps as explained by Bose, I got in touch with the softness of the transition, and my expectations of the asana changed. Maybe it's that one goes deeper in the 3rd

and 4th set (not stretching but mentally relaxed. Perhaps the more extended savasana is at work (taking the edge off more); or that this way takes up to 10 minutes for each asana. Or perhaps it's a pace one sets up for doing four sets rather than 1 or 2 – no need to push it too soon, lots of time here, not striving. It just seems to slow me down enough to be in the moment with yoga.

The experience entirely transforms my practice of yoga asanas and daily practice in general. It's what begins the journey of unearthing his unpublished 1938 manuscript and photo album and the historical novel account. The yoga asana practice taught by Buddha carries with it a specific adherence to the practice which I encountered while training with Tony Sanchez in the United States previously. The essence of which extends back historically in this lineage, starting with Lahiri Mahasaya in Benares, who would exalt his students to practice, saying, '*banat, banat, ban Jai!*' (doing, doing, one day done)!"

Breath work is probably the most significant practice I have performed in a group. From doing pranayama. Breathwork is done in a variety of somatic techniques as a means to focus one's attention, to reset one's awareness, to set aside negative thoughts and emotions, and increase resilience (Wenger 2012). For myself, the breath has been the most transformational, especially when done in groups. This included a weekend course on Laughter Yoga. Imagine, a weekend course full of people who wanted to get into a room and just laugh together.

7.0 Research Findings

As embodied practices enter the field of PCR, “the conceptual frameworks behind strategic arts-based peacebuilding” are being structured (Shank & Schirch 2008, 217). This chapter discusses the research findings and attempts to move toward conceptual understandings of embodied peacemaking by looking at its applicability of Embodied Peacemaking in my personal situation of practice. I then look at the applicability for these in group facilitated efforts and working through trauma, and the phenomenon of “other” that comes out through shadow work.

7.1 Practice

Practice is a routine I started paying serious attention to in 2012. I wanted to notice more what was going on reflectively. I was undergoing a teacher’s training course in yoga, and it required a certain number of self-classes to perform, so I began writing those down and any other movement exercises I did each day. I already had a daily evening meditation, and added a daily practice of martial arts, at that time a series of external exercises called *nei dan*, which I write about above in the embodied research. The daily practice lasted approximately 30 minutes.

There is a sustained worldview and ideology for the practitioner. It was explained to me as a cumulative power during one retreat. The instructor stated that a practice of only once a week will get you nothing; practicing three times a week will sustain your

present level; the practice every day increases progress. Whether it is true or not, it requires one to undertake such an attitude to find out.

At the beginning stages, it required daily documentation. After I accidentally missed a few days, and wanting to make an effort to practice something every day, I started a journal. For nearly all of my practices, each day, I'd make an entry. By the time I began the internal arts TCQ training, I had a steady practice.

§

“Daoist internal arts have the potential to alter your perception of reality completely (Faithful 2017, 200).” If “practiced diligently, they will shift the way you look at yourself and the world around you” (ibid).

In the beginning, I felt that I was not stable enough and did not have a cohesive physical structure. It seemed pretty straight-forward and tangible; I needed training in bodily techniques. Adding more physical training to my daily practice increased my health and physical power right away. I gained a more physical orientation toward practice. Then, after a year into the training, everything physically went south. I was scrambled even worse, I thought, and was left disoriented.

§

Lao Tzu says, “If you want to become whole, first let yourself become broken,” became more real (McDonald 1996, 22).

For example, suddenly, I would have a place of intense sensation in my body. It was new, and I had no idea how it arrived. I wasn't aware of it before. It's as I remembered my body. The task has been to forget it again. But to do that, I needed to work at the actual level, not the imagined or desired. Then it became part of the practice.

Part of the responsibility of encountering all sorts of persons coming out of conflict, and guiding them toward peace, is that once trauma begins to be released, it can sometimes create even more havoc in a person's life before harmony can start.

§

“The movement of the Dao by contraries proceeds” (Legge 1891, 40).

“Weakness is how the Dao works” (McDonald 1996, 40).

Practicing would bring me a sense of fullness and then expose another weakness or gap. Only then does true strength emerge after a weak point is exposed. It could be anything. In sinking away, the ebb and flow reveal where the cracks are. I notice this physically. It takes a different sort of practice when a weakness is exposed. It takes softness to see the weakness at the level while building strength amidst healing.

§

It is a feeling of cultivation over time, as expressed in the verse that “everyone knows that the soft and yielding overcomes the rigid and hard, but few can put this knowledge into practice” (ibid, 78). Few can take on the task of allowing the cumulative time needed to do the work.

Regardless of what else happens in the day, practice occurs. I wouldn't say yet, that I do not recall what it is like not to practice each day, but it feels like a regularity that is a pattern. It's a grove of repetition that has grown deep. I have noticed how the different parts of the day yield different practice experiences. The only variation is the amount of time in the practice and the number of times that practice occurs, but usually, it's three different times in the day, for a total of about two hours.

For example, when I awake, the practice begins with standing for a moment, then going to the floor for stretching before returning to standing movements. During the afternoon, I try to be outside for practice and include a sequence of movements from the different groups laid out above. In the evening, I practice again, on the floor, standing, and finally, sitting in meditation.

§

“It is hidden but always present” (ibid, 4).

“Things come her way, and she does not stop them; things leave, and she lets them go” (ibid, 2).

After around ten minutes, seated meditation seems to drop off the thoughts, and awareness is left. As this passage says, “stop talking, meditate in silence, blunt your sharpness, release your worries, harmonize your inner light, and become one with the dust” (ibid, 56).

Where does practice lead, how does it work? Various mundane benefits have occurred. I see less stress in my life; I eat better; I waste less time on frivolous matters. There are specific benefits, such as unwinding and open pathways of energy, sinking the mass, lowering the center of gravity, and having a sense of free flow in the body and a connection that goes into the earth. I notice now where the energy is within the limbs, and the awareness expands within the movements. I also am more aware when something is missing, such as being off-center, not low enough to the earth in gravity, and when I am thinking too much and when to *song*, let go.

Mentally, there is much less attachment going on to the sensation, resulting in feelings of pain or otherwise being released. Instead, it's just noticing how the physical and the mental are interacting, and I try to listen, find subtle information, and let it go. Some days seem more beneficial than others; some days seem less consequential, but I know that everyday matters. The continuity is an end in itself, which touches on the spirit, but from my own experience, I don't think of a spiritual experience that I am aiming for or trying to achieve. Before I started to understand practice through the experience, I held that type of notion, but it's dropped away.

7.2 Group Work

In the literature and experiential research, embodiment is described positively, proposing that it works. The first question then is that of capability or applicability. How much will this do? We can look at a specific example in dance movement. There are three potential application areas of focus for applying the techniques of dance. They are de-escalation, crisis conflict, and reconciliation. LeBaron sees success in these areas. "I see direct crossovers between these shifting states of being and the correlating physicality of problem-solving capacities that emerge" (LeBaron et al. 2013, 39). In addition, there is trauma, injury de-escalation, crisis conflict, and rehabilitation (ibid). The health benefits are apparent, and in doing this work, and at an individual level, and as studies I've reviewed have shown, if a person can do embodied work, they get results.

In group work for dance movements, the process should move slowly, not trying to accomplish the journey in volume. Gestures, soft mobility, ease, and respect are prominent in the beginning. Facilitators should be sure to include "softening of the joints"

to provide more fluidity and safety for participants who are encouraged to “underachieve” while warming up (Gillis 2013, 136). All of these as characteristics, which come out when groups move together. Working together in embodied techniques can be done wherever people are willing to become familiar with each other, strangers, or even enemies.

Intentional movement reaches into the very core of group movement work. Working with the body, we can begin to feel for the inner flow and notice when fluidity is lost between others. Reading this, Andrew Floyer Acland remarked in an email:

“This reflection captures for me one of the most important things that I have gained from dance: that it is an excellent way to sharpen one’s intuition and awareness of other people’s state of being. Superficially this might seem similar to what one can learn from a course in non-verbal communication – but there is another dimension to it.”

This dimension is the component of embodied peacemaking which touches at the heart of the inner transformation which occurred through dance movement and what might occur during an embodied course in non-verbal communication. Those teaching embodied techniques may pull from a vast repertoire of techniques, for participants in small to very large groups, such as Large Group Awareness Training (LGAT) events. Recently, video conferencing has been used as a tool for dozens, or even hundreds, of people to meet online together for events (I will return to this topic of how well embodiment works over the internet in chapter eight).

7.3 Our Shadows

An embodied approach to PCR can make inroads where other methods have had limited success. Examples already mentioned include working with intractable conflict and working with victims of trauma. In the aftermath of conflict, where trauma remains with those involved, embodied peacemaking techniques can take aim via many varieties to create a cathartic release. While Persephone is in the underworld, in Persephone and Demeter's mythical story, the arts are stolen from the earth, resulting in a dark frozenness. It is thawed by Persephone's return, bringing dance and stories back to life. This metaphor describes the potential of art for post-conflict societies, where people can sing, sorrow, paint their grief, and dance in the shadows of what once was (LeBaron & Mcleod 2012). This begins the process of working with our shadows.

In the process of illuminating how we've constructed our identities, the psychologist Carl Jung (1938) explained how we associate specific attributes as "me" and others as "not me," creating identity while unconsciously clustering everything not wanted into a "shadow" (Pollack et al. 2014, 54). Whatever we repress in our thoughts has a physical component that is unconscious and can be stuck somewhere in the body. When working with these shadows, the body often responds with shifts and releases. I had often noticed how a change in my breath would occur or how I was relaxed in a place previously tense when something like a shadow was mentally released, particularly one which was deceptive and clouded all perspective. The repressed physical, psychological, material component releases tension and stress of embodiment.

At this stage, I started going into places of shadow within the body and mind with practice and learned to work with during physical stretching and exercise using the techniques described above. For some time, an intense sensation, even pain, and staying with it for some time to see what happens. What will happen is that something will change. The underlying sensation we feel will change, and when that happens, the mental component registering pain, for example, will also change. It may take a while. I found things like phantom pain to be in places where I was hyper-aware and looking for it and simply needed to adjust my focus to coming at the conflict from another angle.

Methods of dancing and moving the body in a freedom-oriented way, such as “five rhythms dancing and improvisational comedy, as well as more explicitly psychotherapeutic group and 1-1 bodywork techniques like Authentic Movement (Jungian), Focusing (Gendlin), and bioenergetics, can all be ways of working with shadow” (Walsh 2011). If people can find something in common with the “other,” it gives them an opportunity for engagement, leading to a relationship. Therefore, dance or other art forms can be a mediator for peacemaking or conflict resolution and transformation. When people see eye-to-eye and relate personally, they can see the “other” as familiar or like them (EnYart 2018, 44).

Befriending our shadow is a process that happens when we end the separation of an enduring “self” from the world. Instead, recognizing “an unbroken flow of changing moments, we become less compelled to seek experiences that reinforce a particular view of ourselves” (Pollack et al. 2014, 54). We become more flexible and less judgemental in

our responses, letting go of negative and defensive reactions and more open to acknowledging qualities we've disavowed as a part of ourselves.

This brings up an essential part of how embodied peacemaking deals with trauma by inducing a visceral experience and maintaining a visceral awareness, even without taking any action (and sometimes by emphasizing not taking action), to have a therapeutic trauma treatment of release, this visceral experience changes our mood or emotion resulting in an interpretation of the experience. And it moves beyond the practice of embodied peacemaking techniques into the realm of reflexive emotional work. The therapeutic work of embodied peacemaking increases the interoceptive capacity, different from empathically transforming bodily experiences into emotions (Emerson 2015, 47).

The cycle of the body is one of procedural memory. The body memory gets stuck. The emergency reaction, meant to be temporary, has frozen and remains. As it becomes chronic, we develop trauma, and our awareness becomes disembodied. If one remains in this state, an "underdeveloped body consciousness leads to underdeveloped conflict intelligence (Gillis 2013, 135). We have to change our body or mind first to move out of trauma to the other side. If we uncover and know our shadow, we can access it to resolve the trapped flight.

7.4 Embodied Development

Embodied development is not necessarily new. In the 1950s, a book titled *Personal Knowledge* (Polanyi 1958), the term tacit knowledge was used to describe how "we know more than we can tell" (Polanyi 1966, 4). Polanyi argued that after we acquire a skill, we also have a corresponding understanding of ourselves which defies being able

to articulate fully. For example, after we learn how to ride a bike. This knowing-how came to be called embodied as it extended into understanding it as a learned capability of the body's systems of knowledge.

“By using the term *embodied* we mean to highlight two points: first that cognition depends upon the kinds of experience that come from having a body with various sensorimotor capacities, and second, that these individual sensorimotor capacities are themselves embedded in a more encompassing biological, psychological and cultural context (Varela, Thompson & Rosch 1991, 172-173).

I have categorized three stages of embodiment development. They are practice, presence, and peacefulness and comprise the central action research component of this paper toward having a “somatic embodied presence” (O'Brien & Lloyd 2014, 122). We can conclude that presence and tranquility are the byproducts of the type of cultivation done through embodied practices. The three inform the discussions of embodiment in theory by experience.

The concept that certain postures and movements are associated with specific emotions is not a new finding (Tsachor & Shafir 2016). Evidence suggests that the connection between movement and emotion is bidirectional: that we can affect emotional state by changing posture and movement (ibid). This concept, which builds off of Darwin's idea of evolution, postulates “that bodily responses to stimuli are necessary for emotional experience, and therefore feelings are not the causes of autonomic system activation and emotional behavior, but rather are the consequence of them” (ibid).

Embodied awareness, be it vigorous or slow movement, dance, yoga, walking, brings us into contact with our body and can heighten our awareness of the resources that our bodies hold (LeBaron 2002, 82-83). When we take up or practice experimental manipulations of our body shape, movement patterns, and facial gestures, it changes our mood swings and cognitive behavior in the short-term (Osypiuk et al. 2014). Listening, thinking, and feeling with the body, are all possible when our faculties are tuned to discern and communicate at many levels simultaneously.

A thorough definition and understanding of embodiment's human form includes not just the body (i.e., not just the movement of limbs or the stillness of the body) but matters traced to anatomical changes which one can become aware of consciously. This process is one of keeping our body-centered and open to facilitate optimum functioning. Awareness of embodiment is completed through a variety of movements, breathing exercises, meditative practices, postures, and other mindful practices to enable the body to "become more than an incarnate history of all of our weaknesses, triumphs, and failures" (LeBaron 2002, 94).

The physical dimension of encountering differences, and feeling the symbolic dimensions of conflict, are body messages found within the moment to moment dynamic of the conflict, nonverbal behavior of others, and the ideation of physical needs and comforts. "A mental inventory of physical sensations can untangle these messages to identify turning points, insights, intuitive and imaginative, and emotional signals" (ibid, 307).

We can understand this accumulative process to look at how the body speaks for the mind (Shapiro et al. 2008). Embodied peacemaking is non-verbal and is another form of dialogue. In this particular case, that division became even more blurred, as verbal cues were said to correspond with a mind-body reaction. We can't get rid of our thoughts. Even in deep meditation, there is no turning off the mind. Even words might still babble out, making it seem like the mind is a wild monkey, but the reaction to those words can cease.

One's internal thoughts (which usually contain a dialogue) are not directly engaged in embodied peacemaking methods, except as a form of process afterward. For example, depending on the approach or technique utilized, reflective journaling or a group post-communicative exercise could be integrated but is not essential. Within the context of dance movement embodied practices, "it is optimal for participants to stay with the physical experience as long as possible" before vocal communication. An "embodied approach offers its own form of insight, and coming to conclusions prematurely could inhibit learning that arises directly from the physical engagement" (Gillis 2013, 135).

Understanding this type of experience is not the same as the form of not knowing, so to speak, that we are born with, but instead, a variety of neural activation based on decades of accumulated sense experience. When we reach this second stage of not knowing, we know that we don't want or need anything because we already have it, and we just don't yet know it. "You have not to do anything in the positive sense of the word... simply undo what you have done. But this undoing of what you have done is to

some an arduous task. There is some effort to be made in undoing..." (Swami Rama Tirtha 1956, 20).

In the process of resolving conflicts, "we must be willing to not know" or at least let go of the attachment holding us back (Hicks 2018, 75). The same dynamic of allowing uncertainty into our way of seeing things. Our usual reaction is resistance to change and opposition to the cues that might override our conditioning. Placing the cue of "and" in-between that of "no" creates a moment of undoing the entanglement. Replacing it with "maybe" between the "no" allows a new cue to replace the old conditioned cues (ibid, 78). When we move out of certainty, away from familiar circumstances, lessening the blocking effort of experience than the "presence of surprise" can replace past traumatic events with a new feeling of more open space (ibid, 78).

7.5 Embodied Peacemaking

Within the field of PCR as a whole, a contemporary outline, in the "significant differences in the theoretical traditions on which this school of thought and practice draw" (Miall, Ramsbotham & Woodhouse 1999, 217). This dissertation would be a part of what is described as the "newer theorists" who are "moving beyond the disjunction between subjectivists and objectivist (or relational and structural) thinking by exploring ways in which both subjective and objective views are intersected intersubjectively" with shared meaning (ibid, 218).

Mark Walsh (2017) categorizes embodied practices into six different categories for integrated life practice. They are: 1) body awareness; 2) relational or partner movement; 3) centering; 4) emotional or intuitive; 5) influencing or inspiring, and 6)

shadow work. The peacemaking activities researched by Shank and Schirch (2008) were grouped into four categories that focus on specific tasks—waging conflict nonviolently, reducing direct violence, transforming relationships, and building capacity. The map below and the detailed descriptions that follow show the cyclical nature of peacebuilding approaches, and they concluded that the various activities that fall within each or multiple categories. Others have used this to maximize their effectiveness through careful elective processes, sensitivity to high and low cultural contexts, maximization of art's nonverbal capacity to communicate, and careful planning and evaluation of art's transformative impact on peacebuilding efforts (ibid, 230).

Methods and techniques that can be grouped as integrative arts and have components of embodiment, mindful, and physical, have these aspects:

- They work with the entire body, its range of awareness, and its anatomical range.
- They are on a scale of movement, from dynamic to those that practice more stillness.
- The techniques are solo or group-oriented.
- The techniques are as a dialogue that is non-verbal in practice.
- They can be from a science of movement perspective through exteroception (perception, sensory predictions), proprioception (movement, agency), and interoception (autonomic, emotions).

- They are understood as having unconscious components of connection (exteroception, proprioception, interoception), becoming more conscious with awareness practice.

In summary, our emotions play a central role in understanding our conflicts (Goleman 1995). Our emotional experience is bodily-centered (Bond 2018). Feelings can change through movements, be it vigorous or slow movement, dance, yoga, or walking. Repetitive movement practices bring us into contact with our bodies. Practiced daily, it can heighten our awareness of our bodies' resources (LeBaron 2002, 82-83).

The core understanding of these techniques and exercises is that their goal is an interaction of the body and mind at a personal level to transform themselves.

- Actions can change mood or emotion.
- Postures can change a mood or emotion.
- Thoughts can change a mood or emotion.

Embodiment is like an equilibrium. We know when we are out of tune, or out of alignment, or out of touch. We show by the words we use that we are not in tune or touch to show the bodily source of our state of discomfort. As we become focused on embodiment, awareness starts to deepen through interoception, proprioception, and exteroception. What we call the external body is as much ourselves as is our inner body. Our skin doesn't separate our bodies from the world. It is merely an individual form whereby in flux, constantly changing, always moving, everything flows right through. We just haven't been taught to feel this way. Working with embodied awareness is a self-controlled process of becoming aware.

How can we group these exercises and techniques comparatively? To move into a theoretical understanding of the exercises and the groups of techniques presented above, as a whole, I will approach EPE and EP first from a comparative perspective. Later, in the following chapter I will expand this as a potential future study that is more quantitative. Here, in the first two figures below (4 & 5), I group the eight EPE (ten are explained in the chapter five groups above but I will leave aside art and music for this particular measurement) along a movement and stillness continuum prior to measurement, entirely neutral, and then along a gradient arrived at through my own subjective judgement.

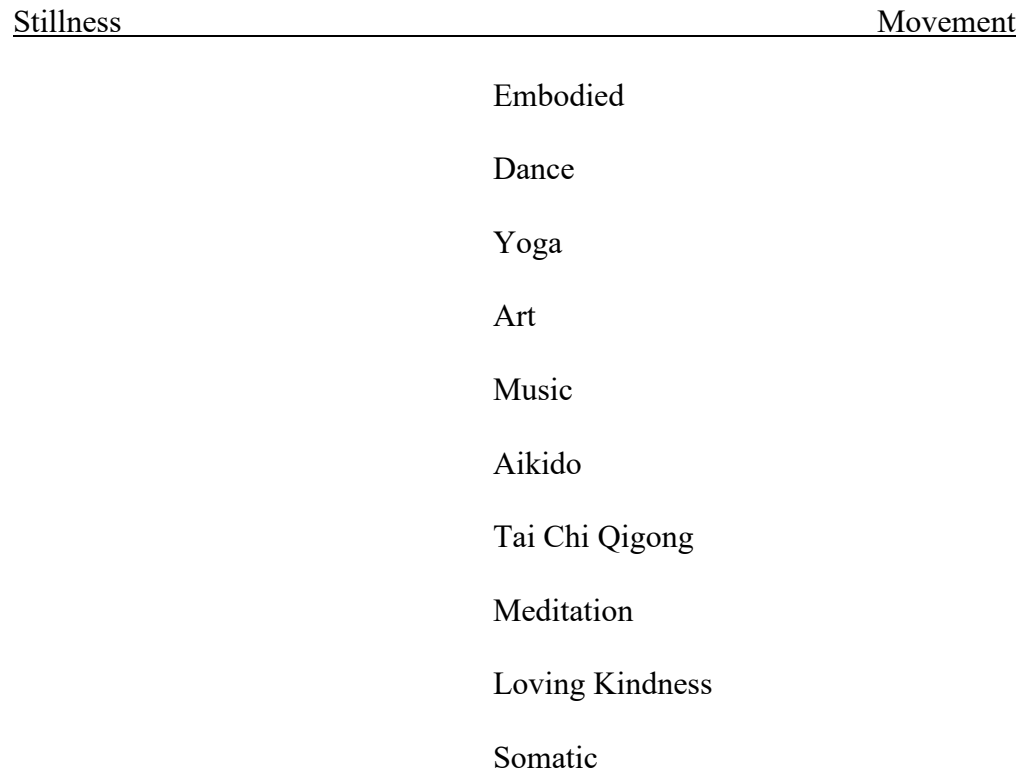


Figure 4: EPE- Stillness - Movement

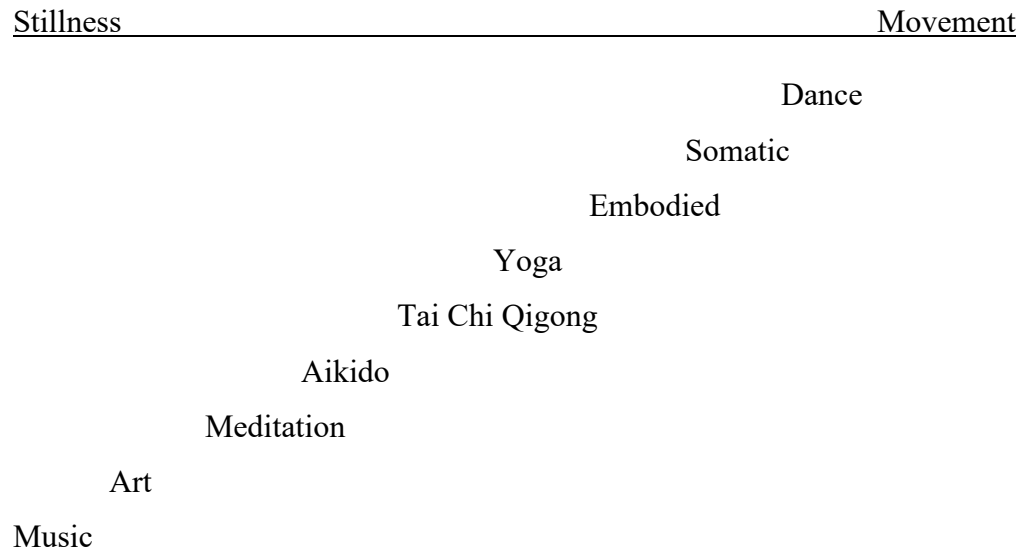


Figure 5: EPE- Stillness - Movement (Jerome Armstrong)

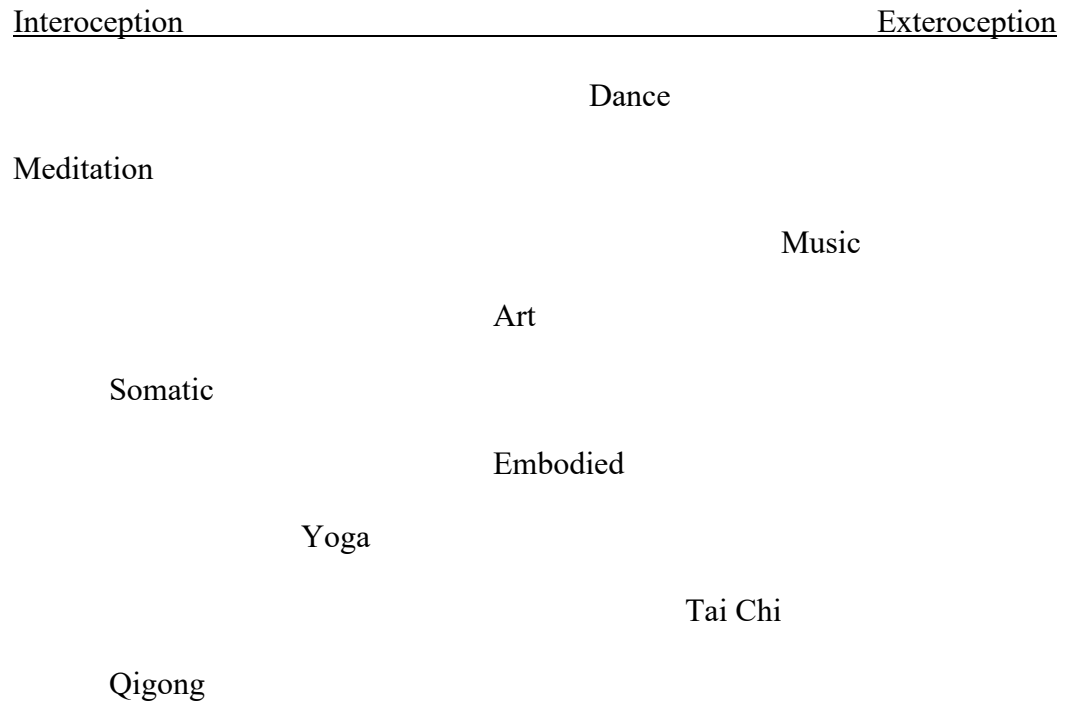


Figure 6: EP- Interoception - Exteroception (Jerome Armstrong)

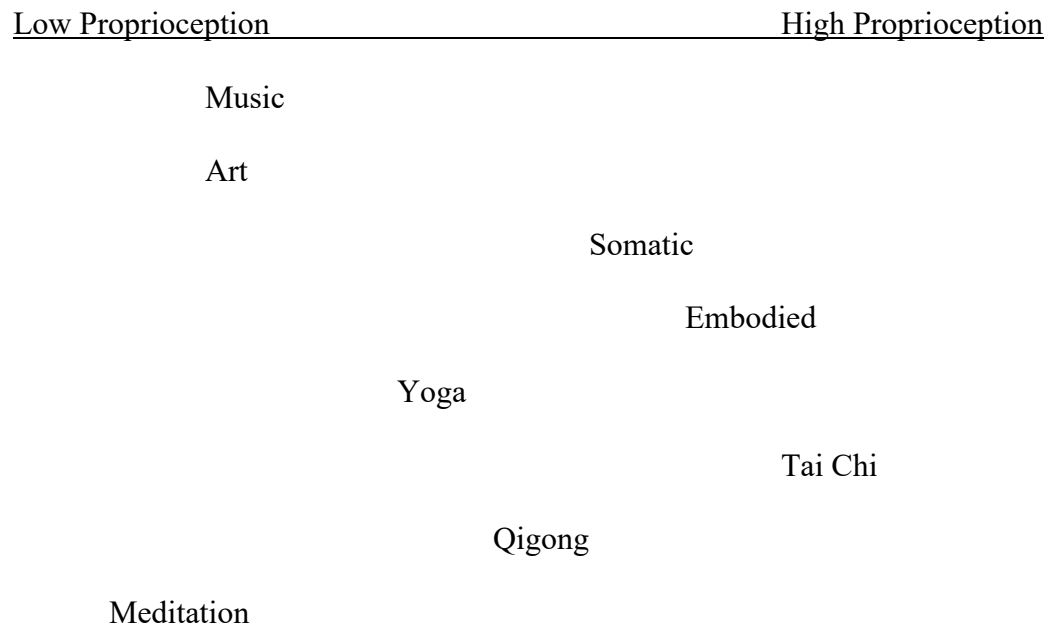


Figure 7: EP- Proprioception (Jerome Armstrong)

In the two figures above (6 & 7), while continuing a subjective analysis, I look at a continuum of awareness along an axis of interoception and exteroception at the level of the nine groups of EP. Which group of practices work with intra-organism awareness and work with our bodies' sensory input awareness?

Of course, these are all subjective measurements done by myself. I placed the exercises into a continuum of movement and stillness, then along interoception & Exteroception, then proprioception. However, set along a continuum, like above, which is personal and subjective, we can see how this might map out if done with a larger sample to find more generalized statements. Though subjectivity is considered a limitation, in this case, it can be helpful. I will discuss the graphed findings further in the next chapter.

8.0 Future Studies & Research Implications

In this chapter, I look at the implications of the research, including pedagogical ramifications. I then review the contributions to this research, societal ramifications, future studies, and a global outlook on embodied intelligence.

There are four potential areas of future research that intersected with the research of the dissertation to mention. The first is on training peacemakers by looking at the possibility of a long-term quantitative study. This is where the study would now naturally lead to a classroom of students and testing of results. The second is interdisciplinary studies with notes on where embodiment might lead in different fields and where they may converge. The third focuses on politics and public policy, recognizing the need for peacemakers to intervene through conflict and civil disobedience. And the fourth is to consider the social limitations and bodily control during the world's corona pandemic from a perspective of embodiment.

8.1 Pedagogy

Embodied peacemaking needs embodied peacemakers to work. When he introduced his character, Duffy, in *Dubliners*, James Joyce began with, he “lived at a little distance from his body” (Joyce 1914, 71). Similarly, traditional PCR has featured an over-reliance on a rational approach, whereby analytical problem-solving strategies are widely accepted and taught (Fisher & Ury 1983; Mitchell & Banks 1996). In that model,

verbal intervention is a complex interaction to resolve differences. Each movement or action a negotiator performs while working with the other parties' guiding assumptions involves rational decision-making (Moore 1996, 56).

The field of PCR challenged this guiding worldview to resolve conflicts. This worldview, which has also been called problem-solving, has its limits theoretically and practically, necessitating the emergence of a differing approach to PCR. The Hegalian-like necessity of a dialectical change of orientation is in part due to the realization that complex conflicts cannot always be resolved by way of a rational approach. Those very modes of analysis sometimes need to be suppressed to avoid preconceptions and work with the conflict's natural energy (Benjamin 2003, 111). Even stalwart peacemakers, when "caught in the conflict," find themselves "stuck inside" their mind, paying little attention to their body, and have looked for a better way to approach conflict as a professional (Bowling & Hoffman 2003, vii). Similarly, a mental or analytical approach has had nearly a hegemonic hold on the university curriculum, and the body or embodiment is mostly absent as a topic, much less practice. Some scholars have addressed this, and this critique goes much further in the direction of practical criticism.

bell hooks wrote on the subject that "many of us have accepted the notion that there is a split between the body and the mind. Believing that individuals enter the classroom to teach as though only the mind is present, and not the body" (hooks 1994, 109). The professor recalled from her own experience on the subject. "What did one do with the body in the classroom? Trying to remember the bodies of my professors, I find myself unable to recall them. I hear voices, remember fragmented details but very few

whole bodies” (ibid, 192). As teachers, hooks reflected, “it is equally crucial that we enter the classroom ‘whole’ and not as a disembodied spirit.” Let us recognize, she challenged, “the legitimacy of a pedagogy that dares to subvert the mind/body split and allow us to be whole in the classroom, and as a consequence wholehearted” (ibid, 193).

The priorities and emphasis of traditional classroom training have centered around memorizing and text-book learning and have missed or looked over embodied knowledge. An embodied educational approach to PCR would be “to think not only about the body but with the body” (Gillis 2013, 135). “The body, with its wisdom and capacity for resilience, should not be an adjunct to practice, but its centerpiece” (LeBaron 2012, 309). An embodied approach to pedagogy focuses upon bringing experiential learning into the classroom to bring real-life into the classroom over an extended duration. A here-and-now approach relies upon substantial experience to validate and be the basis for observation and reflection (Kolb 2014, 32).

When asked for her thoughts on where she envisions the educational setting of PCR in the future, Michelle LeBaron replied that this would be “part of the core competency for engaging conflict which is done in creativity, mindfulness, aesthetic practice, and some aspect of spirit” (LeBaron 2015). She went on to explain that we should not compromise this vision as “the optional extra; they are not the fluffy things that you might do if you run out of other serious things to do, but they are legitimate, accepted and important” (ibid). For an education in peace and conflict resolution to be effective it has to be rethought, to be reworked, so that a priority is placed upon learning and

teaching “in ways that reconnect them with physical dimensions of emotion, intuition and imagination” (LeBaron et al. 2013, 91).

8.1.2 Teaching Embodiment

How might a course in embodiment proceed? It could be teacher-led, with directives on what to practice. It could be entirely up to the student. I propose an outline to follow in which we take the hindrance of subjectivity and make it into a stepping stone. One of the first considerations to begin is taking up a practice, such as one of the groups of embodiment techniques above. A preferential gauge attempted to facilitate their choice. What gives rise to individual preferences, correctly matching individuals with techniques they would likely find most valuable, must be ascertained.

For example, studies are finding individual preferences of mindfulness techniques using personality traits. Mindfulness-based interventions (MBI) have gained traction as they show promise for improving psychological well-being and mental health among participants in studies (Tang & Braver 2020). Another study investigated preferences among four prototypical mindfulness techniques (open monitoring, loving-kindness, focused attention, body scan). The participants reviewed practice notes from the four different sessions and then ranked the four meditation techniques. Ideally, for the classroom, MBI could predict, by personality traits or other dispositional markers, the ability to assign individuals to their preferred technique. Using their preferred method would likely increase their state mindfulness throughout the intervention, thereby resulting in more significant improvement in targeted outcomes at the end of the intervention (ibid).

An embodied peacemaking course should have interactive components within the classroom. A survey similar to the one I conducted in chapter seven is given to students to facilitate individual preference. Similarly, individual preferences were done for four meditation techniques (Burke 2012). Hypothetically, a student would gain confidence, having made their own choice after being trained in conceptual correlations of kinesthesia and different embodiment practice groups.

The four graphs above (chapter seven) represent the data and the model of looking at these techniques and exercises from a subjective perspective, used as a preference indicator. Figure 4 lists the techniques neutrally. From a neutral viewpoint, each technique has factors of each of these, stillness and movement. Figure 5 represents the exercises graphed by movement and stillness, according to a conventional way of thinking that happens to be mine. Figure 6, again, represents the group methods using the information from both how they work from my evaluation, according to interoception and exteroception. And Figure 7 considers proprioception in my assessment of the groups. If a student understood these terms, exercises, and groups, they would begin exploring the practice in an informed manner.

An embodied exploration inside the University will require a revision of rigorous expectations in favor of soft, receptive skills. As embodied peacemaking techniques become more widely available and acceptable in both training and as an approach to resolve conflicts, the challenge is to integrate the practices, learn about the ramifications, and find ways to apply them to various conflict settings, needs to be addressed in PCR Schools. This integrated perspective, including embodied peacemaking with traditional

training models for future peacemakers, has yet to be fully developed and integrated into future peacemaker's systems.

“In an academic environment, where the conditioning is strong to be in an intellectual part of the brain, and so disconnected from embodiment, and so disconnected from the heart,” a practice of presence is essential for being connected and embodied (Zinkin 2015). Although, for example, there are no undergraduate majors on tying together music and conflict transformation, such a program could emerge if it follows the trend of increasing research in the field. For example, a major in embodiment “could focus on the key components of peacebuilding, empathy, dialogue, and community music-making by including collaborative courses on music and peacebuilding, community music, music and politics or diplomacy” (Bergey 2019, 60).

In a system where “students are taught the rules of grammar, math, and science through their schooling, people in our society are left on their own to learn how to read non-verbal cues and how they themselves communicate without words” (Rena Kornblum. In Shank & Schirch 2008, 236). By “offering university students a chance to explore nonverbal communication and its relevance to emotion, relationships, and violence prevention,” they will access the “approximately 80 percent of our relationships, whether personal or professional, are determined by body language” (ibid). In conclusion, the coursework I encountered through GMU did provide exposure to the concepts of embodiment as an initial focus and through the APT coursework and involvement. If this were expanded to include more structured experiential learning, students would begin

learning the skills they will need as professionals before the realization of their necessity in the field.

8.2 Interdisciplinary

The second is interdisciplinary studies. When I first began writing about embodied peacemaking, I thought there would be little research done or available on this subject, which is a similar thought encountered by many researchers in the beginning. Within PCR, that may be the case when I started, but I also came across much research in embodiment as a topic applied to other fields. There is now a graduate degree in embodiment studies, which wasn't the case when I began this research. I only touched briefly on this in a few areas of the research provided, but there is an increasing amount of information related to embodiment within nearly every field at a university level. Even within PCR, there are many undertakings that I learned about through experience, classroom, reading online and books, and periodicals. An interdisciplinary look at embodiment will uncover many other theoretical insights and conceptualizations. An interdisciplinary study from the perspective of PCR would be illuminating, and present needed coverage of this topic as it becomes a feature of our understanding.

In the literature review of key terms above, I mention the impactful book, *Bringing Peace into the Room* (Bowling & Hoffman 2003), as a collection of articles coming up alongside the topic of embodiment from different angles within the field PCR. But the word embodiment is not mentioned. In the ensuing two decades, an immense field rose that impacts our understanding of PCR in relation to embodiment. This century has seen much interest in embodiment from scholars in philosophy, cognitive science,

psychology, linguistics, and most recently, neuroscience and robotics (Thelen et al. 2001). A multidisciplinary study of embodiment would seek to understand the body's life within the physical environment and restore bodily experiences as fundamental ways of knowing the world, others, and ourselves.

Embodiment as a study is most active within the field of cognition. Insights being developed are being linked to the fields of psychology, linguistic, systems thinking, artificial intelligence, robotics and neurobiology. Embodiment as a practice which benefits the practitioners has been linked to the field of law, social workers sociology, physical therapy, and other fields as a self-regulatory need for the profession. Both of these avenues, as a study and as a practice, present areas where a multidisciplinary approach might yield insights by looking at other fields.

8.3 Realpolitik

The third is the essentialness of social embodiment to confront realpolitik. "Realpolitik is blind to the existence of social spaces, relationships, ideas, and processes that do not fit its preexisting definition of what counts" and does not include an embodied perspective (Lederach 2005, 118). Using "the art of serendipity" to remember embodiment, especially at a time of tunnel vision, becomes a necessity for constructive change. We must notice how "social change translates into changed attitudes and behaviors" (Lederach 2005, 59). "To think future security challenges can be permanently ringfenced or controlled by force is a short-sighted delusion" (Miall, Ramsbotham & Woodhouse 1999, 224).

In a future where emergent digital technologies like augmented reality, virtual reality and artificial intelligence, simulations and synthetic lives we must look at our relationship with technology and the environment to imagine what we would like the world to look like anew, and whether global technology companies should be deciding the future. It's essential to meet realpolitik with real ideas that are grounded in our embodied reality.

It's within this context that I will look at the events of 2019-2021 that surrounded the globe with a message of a virus (corona or as it was later called COVID-19) being spread. Alongside the spread, governments and corporations imposed new ways of being alongside and together with other people. What happened in 2020 to the way of life for more than 90% of the world's population created an upheaval, possibly with traumatic repercussions for many, depending on each individual and a lot of other factors. Within the context of recognizing the type of events or group training envisioned and advocated for in this dissertation, have all but stopped happening now, for over a year. Below, I will include a focus on a couple of the troubling societal measures that interact with embodiment.

8.4 Social Embodiment and Anti-Social Mandates

The fourth topic is future obscurity and the limited availability of social embodied training events due to the societal control measures mentioned above. I detail this a bit longer, almost as a case study, as the events were ongoing while I wrote this dissertation. In late March 2020, globally, every one of the 193 countries in the United Nations participated in an enforced universal lockdown, in realpolitik this is a euphemism for

totalitarianism, and was enforced by military or police rule in many places, with substantial societal changes affecting human activity. From a perspective of embodiment, a sort of disembodied social dystopia overtook the world.

This research focuses on embodied practices that are enhanced by the possibility of bringing together communities in conflict. It is geared toward gathering individuals engaged in dialogue that is non-verbal and communicated physically to come at the conflict from an embodied perspective. It is a process that, by its nature, through physical intimacy, reveals conflict and engenders harmony. At the time when I began writing this dissertation, such events were available worldwide. Nearly all such social events, during the last year of the research, have been stopped. In the present climate, with social distancing and minimal to no physical contact, it is challenging to move forward in a peaceful and non-conflictual manner, using the embodiment technique in groups.

Beyond merely a limitation, from an embodied perspective, some of these societal changes seem immense in their ramifications. From one vantage point, our human needs of embodiment seem to have been superseded by the human need for safety, motivated by fear, to wear facial coverings and restrict social interaction. This was justified as a way to mitigate the viral spread of infection, but there are embodied concerns with these changes.

8.4.1 Veiled Emotions

Wearing a mask that covers the lower face limits the readability of emotions, impacts the subjective experience, and limits our social interaction. A recent study showed that “wearing face masks strongly confuses counterparts in reading emotions”

(Carbon 2020). The study asserted that facemasks complicate nonverbal social interaction as they limit the ability to decipher emotions from the entirety of facial expression.

Carbon (2020) examined the interactions of emotions when a person responded to each picture of a face in the study:

Each face randomly presented six different expressions (*angry, disgusted, fearful, happy, neutral, and sad*) while being fully visible or partly covered by a face mask. Lower accuracy and lower confidence in one's assessment of the displayed emotions indicate that emotional reading was intensely irritated by a mask's presence. We further detected specific confusion patterns, primarily pronounced in misinterpreting disgusted faces as angry and assessing many other emotions (e.g., *happy, sad, and angry*) as neutral (ibid).

A control group where "faces were shown without masks" found that "the accuracy was much higher" (ibid). The study confirmed previous studies showing that reading these emotional states "rely strongly on the processing of the lower facial part, especially the mouth area" (Bassili 1979; Fischer et al. 2012; Kret & de Gelder 2012).

Of the five most prominent nonverbal communications listed in previous research, those facial cues impacted by using a mask may consist of looking, smiling, frowning, or expressions of surprise (Weisfeld & Stack 2002). In particular, recognizing the two emotional states of happy and sad, and to a lesser degree, anger was confused due to the lack of nonverbal cues from masks' wearing (ibid).

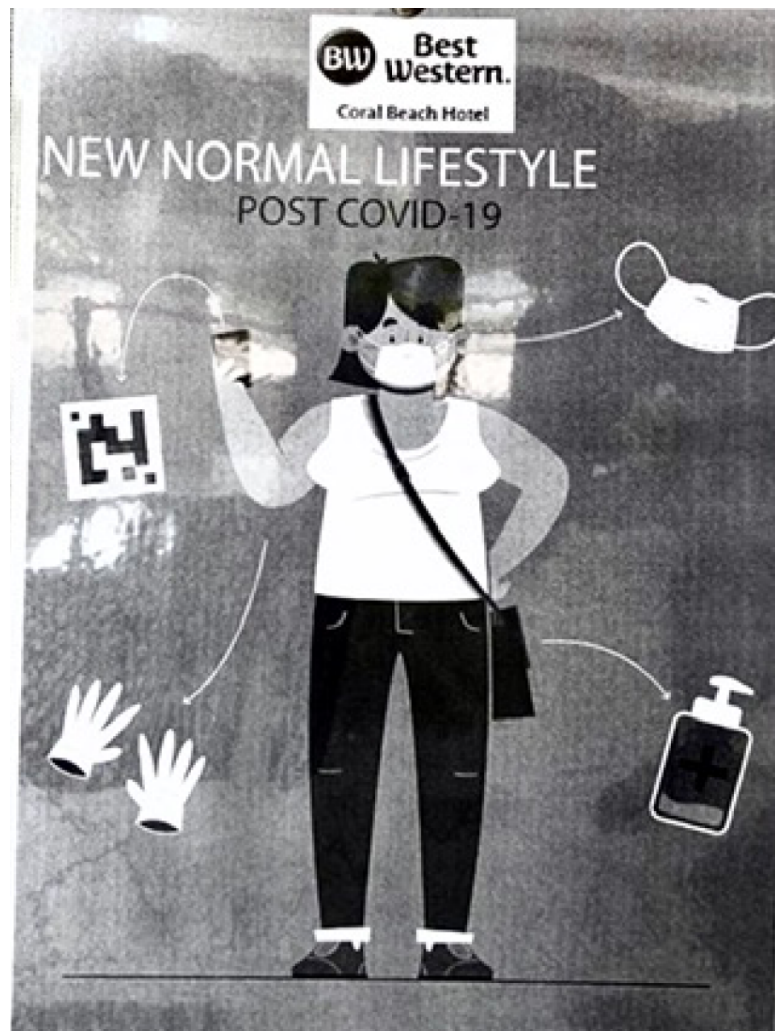


Figure 8. Personal Disembodiment (photo by author)

There is some evidence that “facial expressions are not only a means of expressing emotion but also are involved in the processing of emotional information” (Osypiuk et al. 2014). This reciprocity should not be surprising given what we have learned about embodiment above. Smiling has been shown to impact the ability to express pleasantness and humor (Strack et al. 1988). Not only for expression but impression too, as another significant impact will be how “the inhibition of facial

expressions may also inhibit the subjective emotional experience” (Osypiuk et al. 2014). The study suggests an effect on the person who wears the mask from not having these in-person interactions.

Also, wearing masks has been shown to significantly decrease smell sensitivity and inhibit odor identification thresholds (Chen et al. 2020). One study found that smell-detected pheromones were emitted by frightened people and subconsciously detected by others through smell, which carries information about their emotional state (Gomes et al. 2020).

Whether “masks signal a ‘liminal stage’ of social life” as a permanent feature of our physical interaction remains to be seen (Qiaoan 2020). Perhaps for some. Psychologically, wearing a mask was found to represent security among subjects and a belief it signals less risk of being infected (Goh et al. 2020). For the nonverbal communication which masks inhibit, there is the question of whether or not these nonverbal cues can be picked up by other forms of facial nonverbal communication, such as movement with eyes (Weisfeld, & Stack 2002), or other nonverbal bodily cues, such as body posture, eye movement, and head orientation adjust, hand-gesturing. This needs to be studied among a general population (Carbon 2020).

A previous study done of Muslim women who wear the niqab or burka suggests that subtlety of emotional states can become more predominantly signaled by the eyes to those wearing the facial covering (Fischer et al. 2012; Kret & de Gelder 2012). Just a few years ago, “the assumption that emotional recognition is impaired” by putting on a veil or mask was “put forward as an argument for advocating a general prohibition of wearing

niqabs (or burkas)” (Fischer et al. 2012). The veil which covered the lower part of the face was the “symbol of the oppression of women, and the rejection of gender equality” (Moors & Salih 2009). Now, masks have become ubiquitous, at least in social settings, and some seem inclined to wear them indefinitely (Goh et al. 2020). The long-term impacts are undetermined and depend on how long people will continue to wear facial coverings.

8.4.2 Touch Starvation

The term “social distance” was coined by a cultural anthropologist, Edward T. Hall, Jr., in 1963, “to describe a zone of space customarily adopted in many cultures to minimize visual, olfactory, auditory, and tactile stimulation when meeting strangers or mere acquaintances” (Chorba 2020). It’s unclear when the COVID-19 outbreak will subside or how people will physically reconnect. Still, an American doctor recently mentioned that this “new normal of social distancing had erased customary nonverbal gestures, such as shaking hands and social hugging” (Pierce 2020). Anthony Fauci, who is now in charge of the American President Biden’s response to societal health, seems committed to this “new normal” for us. “I don’t think we should ever shake hands ever again, to be honest with you” (Wall Street Journal 2020). This “new normal” is a limitation for embodiment.

Along with physical distancing restrictions, these limitations create a potential obstacle and limitation for the near future of many of the embodied peacemaking practices discussed in this dissertation. Is video chatting a viable replacement for interacting with others? For obvious reasons, this type of interaction can not provide the

same results as touching. In group settings, “dual awareness on your own and another’s body” is a key factor for group practice, and “interpersonal intuition is also related to this area” of physical interaction (Walsh 2011). The neural pathways that regulate our autonomic state change the physiological state and create the range of our embodied experience are inhibited (Walsh 2020, 31). This lack of expression of emotion and the lack of experiencing social behavior are structural failures of our society.

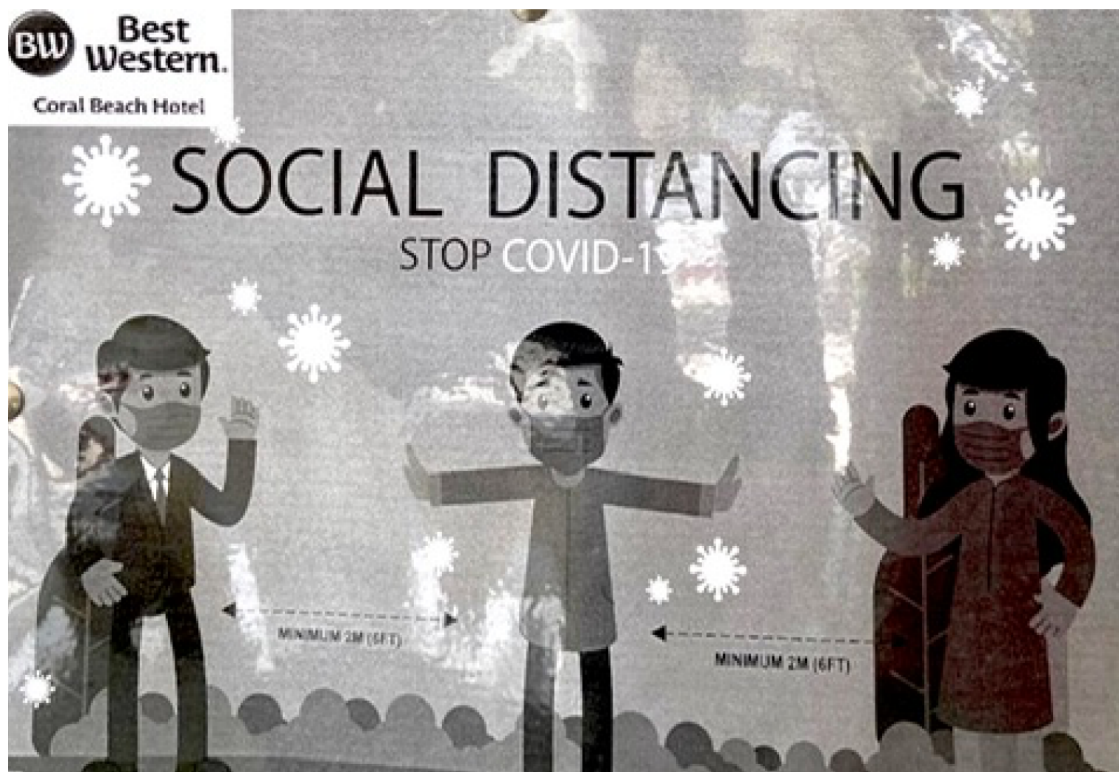


Figure 9. Social Disembodiment (photo by author)

“Touch starvation” has become a word to describe many persons’ current state (Pierce 2020). From the point of birth, children bond through touch. A recent study found that the skin’s touching stimulates positive and negative stimuli to our sensory neurons (Moehring et al. 2018). Hugging helps our bodies fight off infections (Cohen et al. 2015). Studies have demonstrated “the impact of touch on sympathetic activation” (ibid).

To address the concern of mental health problems, the term “physical distancing” became recommended rather than “social distancing” (Wasserman et al. 2020). The use of the word “social distancing” was argued to have “detrimental effects, as it evokes negative feelings of being ignored, unwelcome, left alone with one’s fears, and even excluded from society” (ibid). Whether or not the use of one term or another reduces individual angst and negative connotations, this new emphasis upon physical distancing does provide a limitation for some of the group practices advocated in embodied peacemaking. Whether it is two meters or six feet and limiting the size of groups, it likely provides a barrier to implementation. It is just one of the problems not finding a solution in our society’s current state.

8.4.3 Stepping Stones

From March to June of 2020, during the height of the initial wave of virus-related fear and media coverage over COVID-19, I was hiking in the Himalayan mountains. I visited the ashram of a long-lost Rama, who lived there 120 or so years ago. Among the ruins lived an old devotee of his in a small hut. I crawled inside and sat, took some chai, and cut up a mango to share. After a bit, I noticed a book authored by Rama. It was a

reprint, weathered and worn. I asked to look, the saint nodded a smile, and I opened it to this page (Rama Tirtha 1956):

Vedanta says that your relations and connections ought to be an aid to you and not an obstacle. Everything you meet in this world should be a stepping stone instead of a stumbling block. Convert your stumbling block into a stepping one.

At first, the quote meant nothing but a problem-solving frustration to me. I hate for things to be in the way, and like the Aikido example from above, my predilection has been to get my way through resistance and force. Then I got the insight, which is that right in the middle of every single problem, there is already a solution. It is already there, together, inherent. Obstacles are not an end, and rather than being terminal; one can turn impediments and hindrances into stepping stones to get you to where you would like to be. This is a problem-solving methodology with a bit of a transformational twist for what it implied in PCR.

When I returned from being in the Himalayas and entered Europe and the US in the Summer of 2020, I felt a bit like Rip Van Winkle. People were radically different, wearing masks, social distancing, and obeying curfews and new laws against mobility. I could not understand what had happened and resisted. Amidst the global conflict over COVID-19, I engaged in different arguments online over the societal response. I found the experience entirely unfruitful, uninspiring, and uncomfortable enough to make me raise questions over my involvement with others online, especially in social media.

By the Fall of 2020, I had to ask myself, if the problem with society begins with individual actions, then what is my answer? When I arrived at a point where I could

answer this personally, I saw the solution to the problem, and after that, it became a transformational stepping stone through experience. I will explain the transition, and as it relates to embodiment, in more detail. Amidst the 2020 global changes, as was everyone else, I underwent three phases of evolution or change that, from my shared experience, others also seemed to transition through, or get stuck in one of the first two. The first was fear, the second was a technology body, and the third was a creative resolutionive and open-ended resolution.

First, if we look at the COVID-19 pandemic as an example of the fear our society holds of an unexpected death, what stands out is how this fear manifests through embodiment. I refer to the “other” in cases of conflict described above and took on a central role. For those who participated in the global pandemic, the “other” became an invisible virus in the environment in general and potentially anyone’s body. People became afraid of death for themselves and their friends. I would argue the sense of proprioception, of assuming an embodied connection of being in the world, a feeling that they belonged on earth, and of an implied trust of another being alongside another body, was partially lost. Not only did the sense of inherent trust in one’s own embodied life disappear, facets of a disembodied life ensued through moral (wear your mask and don’t meet with others) and legal (if you don’t wear your mask you will be ostracized and if you meet with others you will be fined or arrested) dystopian authority. From my perspective, I acknowledged my own participation in the mania of fear was not through the virus or a fear of others, but through the loss of freedom, mobility, and the potential

loss of social embodiment. My “other” became the possible loss of freedom and mobility, and a perspective of social dystopia emerged.

The second change was an adaptation that replaced a life online with digital life. This change was already widely in process around the globe, and it can also be viewed as an extension or something entirely different, new, and digital. The digital-social connection between people became a necessity. Most everyone’s use of technology became essential to interact and communicate. With limited travel options and stuck indoors, people’s bodily lives have been partly, or close to entirely, replaced by life online through laptops, tablets, and phone screens. Or is it a replacement? One way to view life online is an extension of life offline. Another is to view it as an entirely different life.

To put it another way, is it the same body? Does the life one begins, feeds, and sustains online, need embodiment? The body within the technological screen is in contrast to the physiological body’s world, but it is a lived life and does have shared physiological ramifications, but they do not share the same source. One is physiological and material, and the other is technological and digital. We do share communication, to a limited degree, online. We can still use sight and hearing among our five exteroceptive senses. But where is the full array of tacit knowledge, much of which is informally acquired through social connection and unconscious awareness and not easily articulated. Where are the tactile skills which allow a young person to succeed in offline environments and pursuits? This socially-embedded know-how is a fundamental aspect of embodied knowledge (Polanyi 1966).

In the way described above through embedded social embodiment, there is no proprioceptive awareness through virtual communication. We can have and be aware of our own interoceptive feelings, but of another, shared? Through an exteroceptive awareness, we have sight and hearing, two out of the five senses happen, but with no socially embodied knowledge transferred through tactile, proprioceptive, interoceptive, and limited tacit knowledge, I would formulate that 20-30% of the embodied life is replicable online socially. Where did the other 70-80% of our socially embodied life go?

This begs for a serious question. Is the reality, or the body, created online inherently a disembodied life? Edifices of society rest atop a belief in the institutional and educational practices that facilitate coping with modern life challenges (Eisner 2001). In that case, one could argue that the current edifice is a technological life. One can sit inside your house, view a screen, and go anywhere in the world. One can visit an island beach through online photos and videos and tour its roads with street maps and pictures. It is a simulation of reality, a digital copy of the real thing, but is it real, or something else? What would entail an answer to that question? In one way, it is a tool. In other ways, it is a crutch, a prop, for lifting or propping feelings of isolation, depression, and physical disembodiment.

From my perspective, everything online felt like forced upon society as a replacement, and that I should accept it as the new way of life. For some reason or another, though, I refused to accept this conformity. I like technology as a tool, something to use once in a while to inform my experience of embodiment, but in no way do I feel it can replace the human touch, a hug, shaking hands with a stranger, and

smiling toward another person. And this became my stepping stone with the problem: To find a place in the world where I didn't mind being immobile and where social embodiment was still intact. If I could not change the social disembodiment from the inside, I would move to a society still embodied. I realized that if I wanted to be happy, a life online was not going to make that happen. Perhaps I became out of balance, or this was just a phase of my own life. We go through phases where we develop an online personality and body, and other times we do not. We are, after all, flexible, changing humans.

In the third phase of evolution, I took active responsibility for the creative aspect of my reality, whereby I realized that thoughts, movements, and actions could change my mood. Why not move to be in a place where I could still thrive? I moved my family to a country where these disembodied individual and social practices described above were not in place. I changed my lifestyle, focusing on life writing, living in a cottage with my family, making meals together, walking along the beach, and having a minimal life online. Like the rhizome of change in Deleuze and Guattari (1980), I took a flight to a place where embodiment still lived in a manner I deemed essential. It took about three months for my trauma to recede entirely, and I expect others to be traumatized for longer. Even now, six months after having left the lockdown mentality and social control measures, thoughts occasionally still come into my mind when close to others, but less so. The coerced and forced life of disembodiment does not have to be permanent, we still have a choice.

Once we begin to see our manner of embodiment as embedded, we begin to notice linkages between our thoughts and the environment. Once we understand the creative aspect of our embodiment and how important our thoughts and actions are active in creating our reality, there is an impetus to change to stay that way amidst the world's open creativity (Gebser 1985).

8.5 Conclusion

What is embodied peacemaking? It is a shift in the world's paradigm, moving to a comprehension of life as shared and being-in-the-world as essential. Through EP, peacebuilders can focus on art, music, dance, movement, yoga, qigong, etc., to facilitate group lessons to address conflict in a non-verbal manner. The bodily experience thereby feels intelligent, confident, and embedded in the world. Embodiment is the “means for knowing, feeling and making sense of the world” (Wenger 2012, 26). Embodiment is an essential human need and peace, is the highest form, creates shared embodied social interaction.

In *Your Body is Your Brain*, Amanda Blake identifies four separate intellect and knowledge types: social, emotional, cognitive, and embodied (Blake 2018). Each of these takes precedence over the others in certain circumstances. Cognition approaches intelligence through the mind as a computational model. Information is processed with the mind applying reason and logical thinking to interpret data and make decisions (ibid). In contrast to cognitive intelligence, embodied intelligence emerges from self-observation of movement and the body's locomotion combined with curiosity and imagination. It is a faculty of knowledge with no hierarchy of intelligence. Embodied intelligence connects

the physical experience with an ability to both connect and receive information through broader awareness. Before reacting, embodied intelligence informs your state of being and connects one's actions more fully to the body's natural awareness (ibid).

Embodied awareness begins with movement, thoughts, and internal sensations, which are integral to our nervous system and connected through the plasticity of our entire being, including the brain and spinal cord (Eddy 2017, 212- 213). The practice of embodied peacemaking leads to an embodied intelligence both on a personal level and within society. Our physical experience is too often taken for granted and this leaves us without its options in the heat of the moment. Conflict is borne out of not being in the flow and a feeling of disembodiment. Until we recognize everything that has been labeled (consciously or unconsciously) as the other, imagined or perceived, we are not aware of the solution as a part of ourselves. "Awareness is the function of isolating "new sensory-motor phenomena to learn to recognize and control them" (Hanna 1986). The most self-intuitive way we can flow is to know our embodiment in the world. Yourself, as really one, and polarization, as a unit, the mind and body are intertwined. "Your mind is what there is, everything" (Wizdom 2020). Our knowing changes and transforms every aspect of our embodiment, beginning with the other (Engelhardt 1976).

Embodied intelligence emerges as states of behavior become patterns and manifest as the first two forms of intelligence, emotional and societal. On a personal level first, this is being self-aware of one's state of feeling, and the second, on a societal level, is where one takes the time to feel the state of others. At the first level of self-regulation, one manages their own state of emotional and physical well-being. And a societal level,

through social-regulation, the influence, over time, is extended to others (Walsh 2019).

At this level of self and societal regulation, an internal and external system is where embodied practices can become embodied peacemaking. Healthy, embodied self-regulation occurs when an individual can maintain awareness of the needs of the inner aspects of self. This awareness includes physiological, emotional, and cognitive components. With this training and understanding, a PCR practitioner is well-positioned to teach and work with mindful embodiment techniques in conflict situations within their family, the community, and culture.

As embodied intelligence develops, how we experience and relate to our bodies also changes. The upshot in embodied training is that the “*involuntary* is made *voluntary*, the *unknown* is made *known*, and the *never-done* is made *doable*” (Hanna 1986). Over time through this practice, we gain more awareness of our ability to find ways we are conditioned and hold patterns or narratives about ourselves that are outdated. With experiences that have one frozen in the body (trauma) or other forms of being stuck in behavior, such as addiction, we find ways to release their patterns. The neuroscientist Dr. Andrew Huberman explained that for individuals to do this requires the ability to “dilate time” and “relax themselves to actually see other options” which comes back to how “the visual system and the breathing system relate to autonomic function” that comes with self-awareness (Huberman 2020).

Becoming embodied in this manner provides a perspective of the body and an ecological relationship to the land and other animals. One’s rootedness in a place expands the emotional connection to a being-in-the-world that is more-than-human with a

transformed ethical and cognitive basis of being. This embodied perspective leads an effort to deconstruct all facets of social conditioning. Becoming aware of our embodiedness, our autonomic function, and our embeddedness parlays a responsibility to control the amount of damage, environmentally and socially integrated with the world. The body is central to any integral vision as it is not only the vehicle we do everything else “in,” but is a core part of who and how we are and what we are practicing. If we develop ourselves, we can influence the world and sort this beautiful conflict out. “The future, if there is one, is embodied” (Walsh 2017).

“At some point in the not-so-distant future we will drop the notion that our bodies are limited to our physical bodies and senses. Our bodies will be more a field of resonance. Our future bodies will be more what takes place between our physical bodies, the interstices of experience. Not me, not we or you, but between” (Anderson 2001, 94). It is only in the middle, so to speak, amidst the complexities of individuals, groups, nations, and global regions, personal and social, are shared. Where divergent values can intersect and move freely while allowing the other to do so as well. It is here that the field of PCR can be transformative, one which “points with hope towards radical change” (Miall, Ramsbotham & Woodhouse 1999, 217). If we can take apart the dualistic structures of subjectivity and objectivity, to live through them rather than confined by them, then out of this, one’s presence in the world, what one creates in one’s thoughts, and the subsequent interaction of living our lives, is all a part of our embodiment within the world. Our fate is not assured as an evolution of progress toward an ideal way of being. Instead, it is creative in expansion and needs to remain open.

As human beings, it is our embodiment that allows us to be connected and know other beings and things through the mind, our emotions, and through presence (LeBaron, MacLeod & Acland 2014). Embodied awareness is relatively simple to achieve once you begin to watch for it to happen. Presence is the first recognition, which occurs both internally and externally. Becoming aware of the constant flow of information through exteroception, proprioception, and interoception, and recognizing these embodied interactions, create a constant stream of embodied input to notice.

Embodied peacemaking, whether practiced as stillness, visual, literary, performance, or movement forms, provides and maintains the capacity to transform conflict. The effort of embodying peace is a holistic experience of our interaction with the world. Creativity is a central element of peacebuilding and its process (Lederach 2005). The task for peacebuilding practitioners is to find strategic ways to create a space where people in conflict can incorporate techniques into the effort of peacemaking. This way, those in conflict “can express themselves, heal themselves, and reconcile themselves” through these techniques (Shank & Schirch 2008, 217).

Embodied peacemaking, as a concept, assumes conflict, where it exists, interacts with the body, and is embedded with peace. EP transformations happen through mind-body techniques that do not emphasize objective rationality but instead open and re-create new ways of thinking about and encountering and transforming all forms of conflict. As a form of peacemaking, the techniques profoundly invoke the body. An open body may foretell an open mind and be the key to transforming how individuals think

about themselves, shift their relations with others, and resolve seemingly intractable conflicts.

This dissertation has presented a practice and conceptual model of embodiment to portray and share a method of peacemaking that is transformative in conflict settings. As I stated previously, the challenge to use the mind to understand embodied practice is difficult. The inherent limitations in such an undertaking have a rich philosophical and liturgical history of a failure. And perhaps this inability of the theory to convey embodiment as an experience is a feature, not a bug, of such dualistic endeavors. However, at an individual level, there were milestones along the way, resulting in a transformation at a personal level, which I have attempted to provide in an autoethnographic format.

This dissertation's research on embodied peacemaking will fill a gap in the scholarship community within PCR by explaining the history of embodied peacemaking, its emergence within the field, and examples of it at work by others and myself. It is hoped that the proposed presentation of a survey of embodied peacemaking techniques provides a reference for future studies on embodied peacemaking and related issues.

I started this journey by reflecting on the importance of practice to an individual engaged with PCR work. The initial lessons I learned included persistence and dedication on a personal level. It expanded once I engaged in group practices and encountered embodied peacemaking techniques, which raised my conception beyond the personal level. As I conducted interviews with PCR professionals, it served as a validation of my efforts. Also, my image of practice broadened to include a process of PCR development

of embodied awareness through presence and peacefulness. The GMU coursework played a role in learning how to apply embodied peacemaking. And methods coursework expanded the topic through a literature review and the methods of grounded theory and ethnoautobiography to explain the findings. Finally, this dissertation's writing forced me to consider embodiment and what it entails through a real-world conflict. The entire process served to show me the importance of our society to prioritize an understanding of embodiment, especially among those engaged in PCR studies, to become a professional in this field.

Overall, the Ph.D. program supported this undertaking to engage in a topic of study that is quite different from an average dissertation. However, these are not normal times, and a focus on embodiment as a means to enter into the dialogue of conflict, coming at the problem from a very different angle or perspective than what is being prioritized in our society, seems just what is most important to remember right now. As a worldview, a way of life, and a practice, embodied peacemaking is a transformative possibility for many of the world's conflicts. It is a way to remember what we share, as individuals and groups of people, and a way for peace and happiness to emerge through our shared experiences.

Appendix A

Interview Questionnaire

1. Tell us about yourself?
2. Do you have anything else to add?
3. What is your practice, that is, what do you draw upon to prepare yourself for your work in conflict resolution (mediator, intervention...)?
4. How did you get on this path, with this practice, where did you learn it (school, outside school...)?
5. In your conflict resolution work, what does your practice look like in action when you're doing conflict resolution?
6. How has your practice changed over time? (if not already stated)?
7. Is it structured, or daily, for how long (question if not already answered)?
8. Why do you practice this?
9. While you are doing your work, at the moment, how do you apply your practice?
10. Do you share what you practice with your colleagues in your field?
11. Having reflected upon your practice over the last hour, do you have any thoughts on how this might impact your work going forward?

Appendix B

Letter of Consent to Participate in Research

Introduction and Purpose: Our names are Jerome Armstrong and Laura Villanueva. We are graduate students at the University of George Mason working with Professor Susan Allen in the School of Conflict Analysis and Resolution. We would like to invite you to take part in our research study, which concerns personal practices and how they integrate with your professional work.

Procedures: If you agree to participate in our research, we will conduct an interview with you at a time and location of your choice. The interview will involve questions about your personal practices, your background and study, and how they interact with your work as a conflict resolution professional. It should last about 40 minutes.

With your permission, we will audiotape and take notes during the interview. The recording is to

accurately record the information you provide and will be used for transcription purposes and

possibly for unidentified quotes. If you choose not to be audiotaped, we will take notes instead. If you agree to be audiotaped but feel uncomfortable at any time during the interview, we can turn off the recorder at your request. Or, if you don't wish to continue, you can stop the interview at any time. We expect to conduct only one interview;

however, follow-ups may be needed for added clarification. If so, we will contact you by email/phone to request this.

Benefits & Risks: There is no direct benefit to you from taking part in this study. It is hoped that the research will benefit the field of conflict resolution specialists. There is no more than minimal risk to participants.

Confidentiality: Your study data will be handled as confidentially as possible. If results of this study are published or presented, individual names and other personally identifiable information will not be used unless you give explicit information for this below. To minimize the risks to confidentiality, we will assign a number code to ensure the personal identifiers are not revealed during the analysis and write up of findings. When the research is completed, we may save the tapes and notes for use in future research done by others or either of us. We will retain these records for up to 5 years after the study is over. The same measures described above will be taken to protect the confidentiality of this study data.

Compensation: You will not be paid for taking part in this study.

Rights: Participation in research is completely voluntary. You are free to decline to take part in the project. You can decline to answer any questions and are free to stop taking part in the project at any time. Whether or not you choose to participate in the research and whether or not you choose to answer a question or continue participating in the project, there will be no penalty to you or loss of benefits to which you are otherwise entitled.

Questions: If you have any questions about this research, please feel free to contact us. We can be reached at jarmst13@gmu.edu and lvillan2@gmu.edu. Or, Dr. Susan Allen, the faculty advisor overseeing this study at sallen29@gmu.edu.

If you have any questions about your rights or treatment as a research participant in this study, please contact the George Mason University Office of Research Integrity and Assurance via e-mail at irb@gmu.edu.

This research has been reviewed according to George Mason University procedures governing your participation in this research.

CONSENT

You will be given a copy of this consent form to keep for your own records.

If you wish to participate in this study, and all of your questions have been answered by the research staff, please sign and date below.

The researchers intend to audio record the interview (please place a X below granting consent):

____ I agree to have my interview audiotaped.

____ I do not agree to have my interview audiotaped.

Participant's Name (please print)

Participant's Signature Date

[Optional/If applicable]

If you agree to allow your name or other identifying information to be included in all final reports, publications, and/or presentations resulting from this research, please sign and date below.

Participant's Signature Date

Appendix C

Invitation to participate in the research project titled: “Personal Practices of Conflict Resolution Professionals.”

Dear (Practitioner), We are conducting interviews as part of a research study to increase our understanding of how personal practices are a part of a practitioner's life, and how it impacts your work. As a mediator or 3rd party interventionist you are in an ideal position to give us valuable first hand information from your own perspective.

The interview takes around 40 minutes and is very informal. We are simply trying to capture your thoughts and perspectives on being a professional with personal practices. Your responses to the questions will be kept confidential. Each interview will be assigned a number code to help ensure that personal identifiers are not revealed during the analysis and write up of findings.

There is no compensation for participating in this study. However, your participation will be a valuable addition to our research and findings could lead to greater public understanding of conflict resolution practitioners and the people in the field.

If you are willing to participate please suggest a day and time that suits you and we'll do our best to be available. If you have any questions please do not hesitate to ask.

Thanks! (Dr. Susan Allen, Jerome Armstrong, Laura Villanueva)

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Biography

Jerome Benjamin Armstrong was born in Inglewood, Los Angeles, California, in 1964. He is a father, researcher, explorer, practitioner, writer, and teacher of embodied peacemaking techniques. He attended Portland State University, with the following degrees awarded and thesis titles: 1989, BA in marketing; Minor in philosophy. Also at PSU: 2003, MA in Conflict Resolution (*The Conflict of Language Endangerment: A Community Report for Oregon's Native Language Programs*); 2004, MA in Linguistics, TESOL (*A Survey of Oregon's Endangered Native American Languages*). He is the author of *Calcutta Yoga: How Modern Yoga Traveled to the World from the Streets of Calcutta* (Macmillan 2019); *Crashing the Gate Netroots, Grassroots and the Rise of People-Powered Politics*: (Chelsea Green 2006). Editor of translation and republishing of *Buddha Bose: Yoga Asanas* (Webstrong 2015); *Gouri Shankar Mukerji: Yoga and Medicine, 84 Yoga Asanas* (Webstrong 2017). Contributed *How a Blogger and the Dean Campaign Discovered Eachother*, in *Mousepads, Shoe Leather, and Hope: Lessons from the Howard Dean Campaign for the Future of Internet Politics* (Routledge 2007); *Vayama and Yoga*, in *Yoga and the Traditional Physical Practices of India: Influence, Entanglement and Confrontation* (JoYS 2021). He has teaching certifications in therapeutic yoga, hatha yoga, kundalini yoga, and qi gong. He previously worked in digital media as a blogger, entrepreneur, and political consultant. In 2005, his blog MyDD (2001-2010) was profiled in *Campaigns and Elections* magazine and credited with being "the first major liberal blog." He was nicknamed the 'blogfather' for his impact. In 2006 he was awarded the Paul and Sheila Wellstone Award for Political Organizing by 21st Century Democrats "for his visionary leadership in working to create the online netroots community." A co-founder of SB Nation (which became Vox Media) was the CEO of from 2003 to 2007. From 2002 to 2012, he worked on over 40 political campaigns internationally and in the USA, including three Presidential campaigns. Previously, he served in the Americorps 'I Have A Dream Foundation' (2000-2001) and as a Peace Corps Volunteer in Sierra Leone and Costa Rica (1991-1993).