STAN AMALADAS, SEAN BYRNE (editors):

Peace Leadership: The Quest for Connectedness

New York: Routledge 2020, xiv + 232 pp.

The book under review here is a collaboration carried out by specialists in different areas of knowledge, ranging from political theory and philosophy to public management. It is edited by Stan Amaladas, Doctor of Business Administration (and professor at the universities of Winnipeg, Manitoba, and Walden), along with Dr. Sean Byrne, the founding executive director of the Mauro Institute for Peace and Justice at St. Paul's College (University of Manitoba).

Peace Leadership: The Quest for Connectedness is a collection that consists of 14 chapters, written by 18 specialists. Each chapter explores the nature of leadership that focuses on the pursuit of peace and assesses the actions of different peace leaders throughout the last hundred years (a type of person who is conspicuously absent today in the military conflict between Russia and Ukraine). In what follows, I will focus on the theoretical, philosophical and methodological aspects that I consider most captivating and/or interesting in each of the 14 chapters of the book.[1] I will refrain from offering comments on the authors' evaluations of the pacifist leaders Mahatma Gandhi, Christiana Thorpe, Jane Addams, Nelson Mandela, and Sri Aurobindo since my intention in this review is to provide a summary/evaluation of the theoretical-pedagogical and philosophical content of the book (which I consider to be the most rewarding part of it), rather than extensively discussing or evaluating the case studies.

Chapter 1, written by the editors, stands out because it provides clear and precise definitions of something essential: what is "positive peace" and "negative peace" (p. 2). It also analyzes what may be the causes of peace (p. 2) and argues that the relationship between peace and war is circular or recursive (p. 3). Interestingly, it is equally argued that pacifism implies the task of constructing new narratives, making it susceptible to resistance from those who benefit from, and are comfortable with, the old, traditional narratives of a nation (p. 3). This first part of the book properly underlines the importance of the idea of connectedness for the development of pacifism (p. 4).

Chapter 2, which is coauthored by Raphael J. Becvar and Dorothy S. Becvar, leads us to think about profound philosophical issues such as the fact that "some of

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[1] Except for Chapters 5 and 11, which have few theoretical discussions.

the most devastating conflicts of all time have been religious wars in which each side devoutly believed in the righteousness and truth of its cause" (p. 22). That is to say, it is implied that, in order to reach peace, it is essential to respect the differences (between groups) and to remove the belief that ours is the only and/or the correct way of perceiving reality. The leader who seeks peace must therefore encourage his followers, his fellow citizens, to humanize the enemy or the other and, by contrast, prevent his people from dehumanizing the other (p. 23). In the end, it is true that the "either/or" dichotomy is the dichotomy that most polarizes a society (p. 24).

Chapters 3 and 4 continue mostly in the theoretical field and provide us with more methodological elements to analyze pacifist leaders. Chapter 3, written by Celia Cook-Huffman and Anna Snyder, addresses the role of women as a group interpreted as naturally opposed to war, but also as a group described as traditionally victim of war (p. 31). The authors consider it essential to understand how the category of "woman" has been used to subjugate women as a whole (p. 42). In Chapter 4, which is authored by the editor Amaladas, apart from evaluating the role of volition in Gandhi's actions, there is an outstanding argument in favor of nonviolence: a tyrant and/or aggressor who attacks a country or a group can justify continuing its violence if the country or group responds with violence; but if the country or group responds with nonviolence, the tyrant and/or aggressor will find it exceedingly difficult, if not impossible, to justify continuing their violence (p. 54). The brief Chapter 5, "The Integral Perspective of Peace Leadership," delivers a useful analysis of the characteristics and practices of peace leaders, which are divided into inward (meditation, reflection, compassion, etc.) and outward (conflict resolution, restorative justice, negotiation, etc.).

Chapter 6, "Authentic Peace Leadership," presents a clear description of the characteristics of a genuine pacifist leader. We are told that one of the essential characteristics is self-awareness (p. 76), in addition to the possession of a "passion driven by purposes" (p. 78). Its author, Erich Schellhammer, also provides a stimulating evaluation of the characteristics that peace should possess according to UNESCO and an evaluation of the manifesto "for a Culture of Peace and Non-Violence" written by a group of Nobel Peace Prize winners (pp. 80 – 81). Chapter 7 encourages reflection on values, particularly questioning whether values possess morality, with the answer leaning towards the negative (p. 95). For the author of the chapter, Mindy S. McNutt, the first female winner of the Nobel Peace Prize, Jane Addams, is an example of appealing to feelings rather than values to produce moral and pacifist behavior (p. 102). Chapter 8 by B. Ann Dinan provides us with other subtle and useful definitions and descriptions of "positive peace" and "negative peace" (p. 111), of "peace leadership" (p. 112), Ubuntu philosophy (p. 114) and "integral" yoga (p. 117), all of which are necessary to make better studies of

pacifism. The author of Chapter 9, Sean Byrne, gives us his purposeful vision of the different types of leaders capable of achieving peace, providing a subdivision of peace leaders: peacebuilding leaders (p. 122), transformational leaders (p. 130), forgiveness leaders (p. 132), and power broker leaders (p. 133).

The very interesting Chapter 10, "Leadership for Emancipatory Peace," written by political scientists Su-Mei Ooi and Siobhan McEvoy-Levy, focuses on the study of the South Korean student movement in favor of democracy and peace. It also raises important methodological considerations, highlighting the need to recognize that peace leadership studies inherently involve the study of leaders who will oppose national sovereignty (p. 141). One of the main arguments of the authors establishes that "Critical peace theorists endeavor to investigate peace not simply as a stable order, the absence of war, … [but as] sets of complex, culturally arranged ideas about human needs fulfillment and social justice, specific to and shaped by their particular contexts" (p. 143), that is, peace studies must be thoroughly contextualized. The authors further argue for the importance of creating and promoting a revisionist historiography that challenges the official "history" and its narratives, which perpetuate the status quo of a nation (p. 144). In South Korea, the authors tell us, minjung historiography (pioneered by the historians who founded the Historical Research Institute) serves as a counter-hegemonic and progressive discourse that offers an alternative vision to war-mongering and confrontation with North Korea (p. 149). Minjung historiography, then, changes or tries to change the notion that North Korea is the enemy (p. 150) and facilitates an emancipation from the (American/Western) neo-imperialism (p. 152).

The war analyst Thomas G. Matyók, author of Chapter 12, provides us with an interesting original conception of what "military peace leadership" would be. This section usefully describes what "peace operations" are (p. 179) and the current state of world geopolitics (p. 182). In particular, Matyók delivers a resourceful differentiation between military (peace) leadership (an issue that will be very necessary in order to achieve peace in Ukraine) and civil leadership (p. 187). Chapter 13, written by Peggy L. Chin and Adeline Falk-Rafael, tells us about a "peaceful philosophy" (p. 197) and suggests that the "cause-effect way of thinking" gives an erroneous view of reality (p. 215) and, therefore, is unserviceable for achieving peace. Finally, the last chapter, authored by the editors, offers a reflective summary of the book's content, leading to two proposals. First, peace leaders must pave the way for societies at war to resume the path of compassion and empathy (p. 217). Second, it is proposed, inspired by a Cherokee metaphor, that each person should always nurture the peaceful side or animal within oneself and within our society.

The book *Peace Leadership* is useful reading for those studying pacifism, particularly for readers encountering concepts such as "pacifism," "peace leaders," "non-violence," etc., for the first time. The authors provide clear and up-to-date definitions of these and other concepts. The text is not intended exclusively for specialized academics but can be appreciated by a broader audience; most of its chapters, perhaps with the exception of Chapter 4, which goes into detail with regard to the philosophical aspects, are enjoyable and reader-friendly. In the end, we must not forget that this meritorious book is intended "for diverse people to lead" (p. xiii), and not for ultra-specialized academics.

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