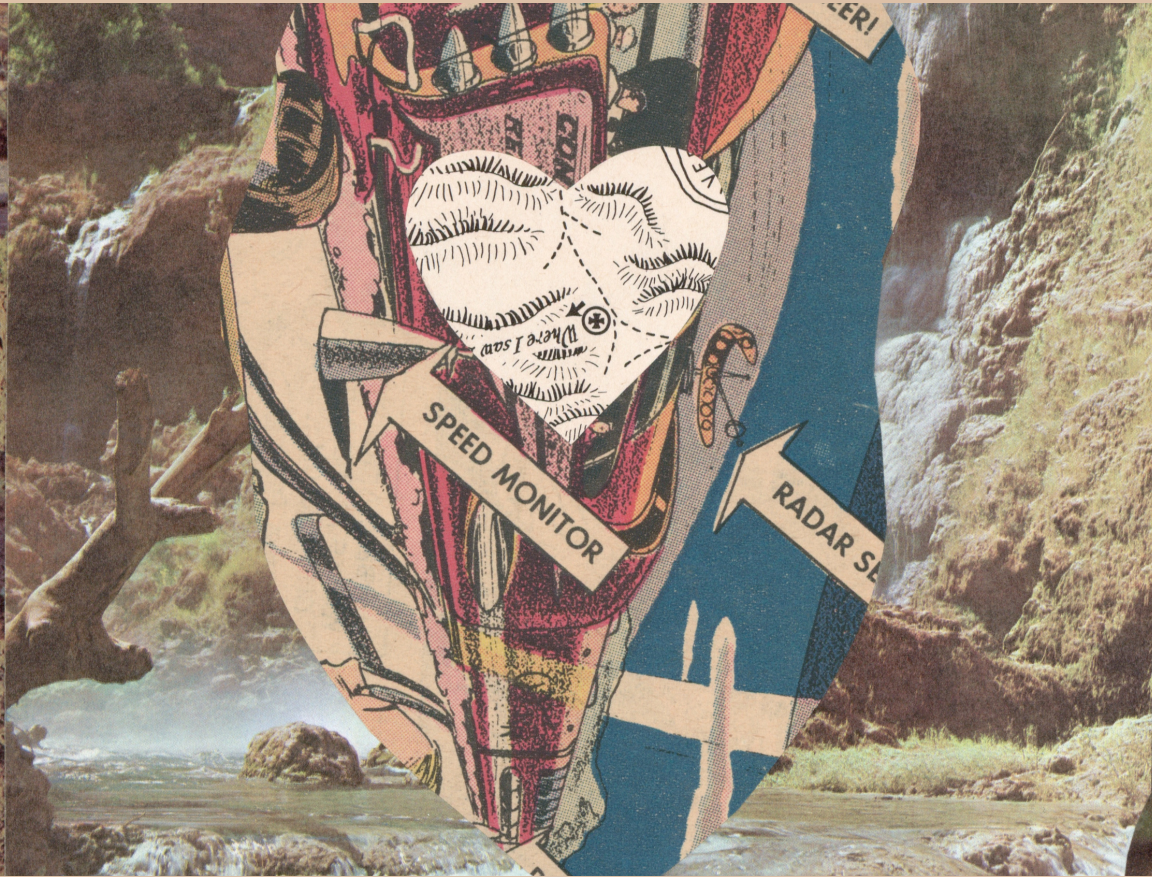


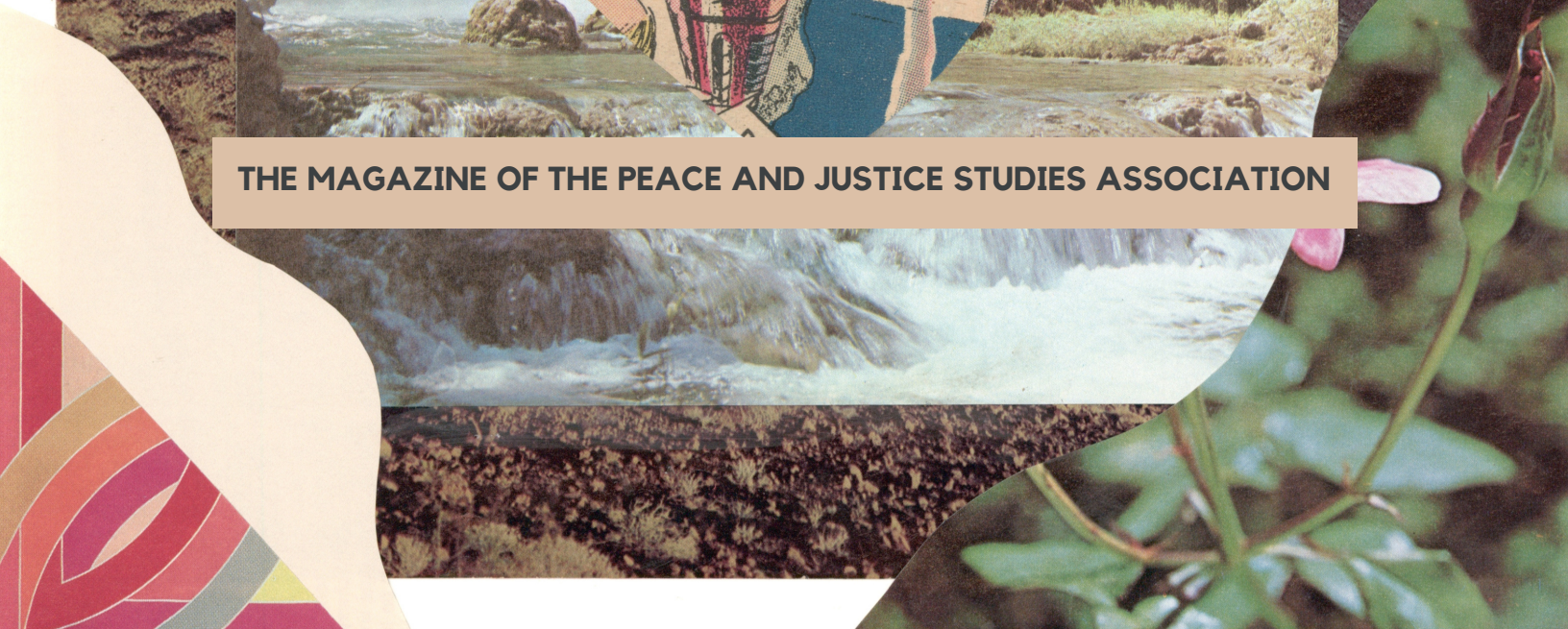
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PEACE CHRONICLE



THE MAGAZINE OF THE PEACE AND JUSTICE STUDIES ASSOCIATION



PEACE CHRONICLE

The Magazine of the Peace and Justice Studies Association

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ABOUT THE COVER

This is Cherry Hearts, my latest series of collage pieces Inspired by universal love. My images depict a turbulent world where lonely hearts and soft roses collide with the harshness of nature and make beautiful dreams. I am a passion hunter. I want love. I want love. I want love. I am love- with gratitude and without expectation. Love is all around me. I see it in the stars, in soft shades of pink and yellow, and I see it in the kindness of strangers. Love is a rose, love is a mountain, love is a waterfall in a single teardrop. I know a thing or two about love, but true love is still a beautiful mystery.

Love in the Cosmos,

Casey

LETTER FROM THE EDITOR

WIM LAVEN

This issue of the *Peace Chronicle* explores the theme of Love. An idea emerged from the PJSA 2022 conference held at Mount Union University in Alliance, Ohio, of the *Peace Chronicle* as a love letter to the membership. Thinking of the magazine this way framed our intentionality in a new way, and the editorial team imagined this could draw in more raw personal reflection. The readers can let us know if we are achieving this goal and/or if this is the content you appreciate.

We endeavor to continue in the practice of love by recognizing the past through land acknowledgement, a practice that has made it into past issues. In appreciation to those who have lived, worked, and honored our geographies before us, we recognize the stewardship and resilient spirit that precedes us.

I write to you from my residence on the traditional homeland of the Lenape (Delaware), Shawnee, Wyandot Miami, Ottawa, Potawatomi, and other Great Lakes

tribes (Chippewa, Wea, Piankishaw, and Kaskaskia). I acknowledge the thousands of Native Americans who call Northeast Ohio home. I reside on land officially ceded by 1100 chiefs and warriors signing the Treaty of Greenville in 1795.

Ethical acknowledgements like this can be an act of love. Acknowledgement of the past and the recognition of its influence on our present are some of the many efforts that PJSA is committed to.

Like Amanda Singer asked at the 2022 conference, "what's love got to do with it?" We saw that love has everything to do with peace and justice, but also being in membership together.

This issue presents a diverse collection of expertise and voices to, again, survey the terrain of a theme by taking the context, locations, and needs for healing and hope as matters of serious concern. Following our last issue, on Belonging, we continue to look for ways to find connection, strengthen

relationships, and establish equity for people in all places and of all identities. But we keep hoping to include more voices and perspectives from the bypassed, marginalized, oppressed, and silenced. A goal, unfortunately, that I have come short on.

This said, several pieces that would be featured in this issue fit into the theme of Love differently than may initially be imagined. One of these, Barbara Cooney's piece, "The Birds and the Bees" has a warning for readers. It features an adolescent desire and experience of love alongside disappointment and disruption caused by sexual assault. Two pieces will also be missing entirely, one on learning to love after domestic violence and another sharing a coming out story. The pieces may open their authors up to pushback, fallout, threats, or violence that they were initially not concerned with, but which subsequently created concerns that we should acknowledge and respect.

In the United States some identities are under attack. Being vulnerable, honest, and open is simply not safe for everyone. Love is not all flowers and butterflies. But not just in the US... imagine being gay under penalty of death. This issue serves as an opportunity to think about dynamic problem solving through crucial challenges but also new categories, types, or ways to think about love.

Jo Ann Oravec, "Technological Intimacies" has us thinking about the ways that technology is changing the way people (or at least some people) practice and experience love. Do you love your computer, or a robot? What if you wanted to marry one? Or have sex with one?

It is not the issue I imagined. I had never heard of a "paedobot" (the term for a child sex robot) or put much thought into synthetic or artificial companions before, but here we are. My friends have confided in me that writing about love is much much harder than it sounds, and it is very personal. My friends are correct, sharing intimacy and vulnerability is not easy. Imagining new ways of thinking about both the past and the present in pursuit of safety and security in the personhood of all individuals, is central to work we do as an organization... I do not think I appreciated healthy boundaries, privacy, or safe spaces enough when imagined what a Love issue would be.

We connect with one another, carrying our hopes and dreams, and we reveal as much (or little) as we are comfortable with.

The issue was also shaped by three weeks I spent in Rwanda this July (that I am still processing). The prospect of loving one's neighbor or caring about a stranger is different after staring at skulls with bullet holes and slashes from machetes. The prospect of loving yourself through self-care is

challenged and enhanced when you interact with people who were the only survivors of the genocide in their families or who answer tourists' "how was this possible?" every day. "Never forget" has superseded my thoughts on love for much of the summer.

We are trying something new with this issue. We have compiled a Love playlist that is available on Spotify. For each selection we offer a short explanation. Music can indeed showcase love and bring out emotions in ways that written words are inadequate, but the real motivation here is to share our humanity and personalities.

I also wanted to make mention of the passing of our fourth anniversary since becoming a magazine. I love the contributions that have been shared in our pages. I am grateful to be a part of this work and this team. For the last four years I have worked with Gabriel Ertsgaard (and will finally meet him in person at our 2023 conference) and Emsie Lovejoy. All the credit for the success of this magazine in the last four years goes to them and our wonderful guest editors, and the shortcomings are mine. I am grateful to continue to have this opportunity.

AUGUST LETTER FROM THE CO-CHAIRS

Greetings, PJSA members and other interested friends and colleagues!

As we transition from summer to fall (and many of us prepare for fall courses and a return to our campuses), we hope that you feel the renewed sense of purpose and excitement that can come with new beginnings. We certainly need to harness any sense of renewal that summer might have brought as we confront the multiple conflicts and crises we face right now.

As we also prepare to gather for our annual meeting at Iowa State University in less than a month, we look forward to seeing old friends and new faces as we present our most recent research, share insights from our classrooms, and think strategically and tactically about the various movements for peace and justice that we participate in. We think you'll find the program to represent a diversity of interests, issues, and perspectives. Given the escalating impact of global warming, pervasive inflation on a global scale, and the mounting issue of food insecurity, we are thrilled that this year's conference committee has opted to spotlight food and nutrition as a

fundamental pillar of peace and justice. We are grateful to our conference planning committee, whose leadership includes Simon Cordery, Christina Campbell, and Michael Loadenthal, for all their time and effort in bringing this year's conference to fruition. We hope that you'll be able to join us.

This issue of the Peace Chronicle focuses on love, and we couldn't be more appreciative of editor Wim Laven's vision to focus on this theme, one that is at the heart—quite literally in this case—of our interconnected fields. As we continue the struggle to transform so many of the conflicts and injustices that we face in our world, returning to one of the foundational values that grounds us is a welcome balm to any of us whose souls might feel weary. Our deepest gratitude for all that Wim did to shepherd all of the writers and their pieces through the publication process.

We hope you enjoy and appreciate this volume, and look forward to seeing you in Ames, Iowa!

In solidarity,

Geoffrey Bateman and Margarita Tadevosyan
Co-Chairs, PJSA Board of Directors

"LOVE" PLAYLIST



Your *Peace Chronicle* Editorial Team has assembled a digital mixtape to present with this issue, which was originally conceptualized as "a love letter to the membership." The playlist explores several distinct perspectives on Love, and we've included brief explanations of our picks below.

Scan the QR code to listen on your mobile device, or [click here](#).

Letter to My Son – People Under the Stairs

Thes One provides a reminder of the love he has for his 10-year-old son and advice for him as transitions into adulthood. Kindness and empathy are central themes. Social responsibility is a priority in PUTS swan song, "Sincerely, the P" their 12th and final album. WL

Halogen – Storm Large

I love this song; I listen to it like a lullaby of nostalgia and innocence. I hear it like a what a hug would sound like if you put it to music. I also love Storm Large. I have seen her live more than 100 times. WL

Stand Up for Me – Storm Large

This is Storm's contribution to gay rights and marriage equality. Storm was meditating on the idea that God is Love, and to paraphrase her: if God was a songwriter, this is what God would say to humanity. We want more love in our lives, and this is a song written from the perspective of love, this is what love would have to say about us. WL

Come Back – Pearl Jam

This is a song about death. Someone you love, but they are gone. But you still love them, and they are still gone. When you would give anything to have another moment with someone, that feeling, that love, this is the best way I know to express it. WL

I Would for You – Jane's Addiction

In my adolescent experience of love, I didn't know what love languages were, but I knew we demonstrated our love through acts and devotion. This longing was both painful and exciting. My teen years were tough; I listened to this a lot. WL

Bro Hymn – Pennywise

I think there should be more songs about the love shared between friends. It is a different kind of love, but this anthem embraces that solidarity. Even if we feel differently about 'bro'-ness I think we can enjoy the unity and connection. WL

Passin' Me By – Pharcyde

This is a hip-hop narrative of unrequited love. Of course, there are a million songs about loving someone who does not love you back. It is relatable and fun as much as it is frustrating. WL

Wedding Ring – Grady Miller

My friends remind us to look past the material elements of love, "I don't need a wedding ring, all I need is you." WL

Pink Cheeks – Poppy Jean Crawford

Pink Cheeks is all about unconditional love and the feeling of bliss when you meet that special someone, and everything in life falls into place. The kind of love that doesn't require one to change in order to attract their perfect mate. CN

You Showed Me – The Turtles

My babysitter played this single for me when I was a child. It was so magical and moody that it scared me. It was written by members of the Byrds, who are one of my favorite folk rock bands. A tale of a lover who is being tutored in the ways of love and how we get to teach each other how we want to be loved. CN

Kiss Me (I Loved You) – Father John Misty

This is a profoundly moving love song that contains dark surreal lyrics and gorgeous storytelling. "Love's much less a mystery, than who you give it to." I absolutely love this line, and boy can I relate. CN

Fly Me To The Moon – Astrud Gilberto

This is one of my favorite love songs, but nobody can sing it quite as seductively as Astrud Gilberto. Astrud sings it with a gentle confidence and her cool breathy voice really captures the sweet high of being in love. CN

Temptation to Exist – New York Dolls

A cautionary ballad about a man who is always searching for the ideal woman. I feel this song is about a man's sexual obsession and the suffering his actions bring to those who mistake his advances for love. I have since learned that true lasting and unconditional love can look boring to someone who is never satisfied. CN

Heaven Is a Place on Earth - Belinda Carlisle (Rick Nowels & Ellen Shipley)

This is everything that an eighties pop anthem should be – soaring, romantic, optimistic, and addictively catchy. But the song particularly appeals to me because it echoes the unity of Heaven, Earth, and Humanity found in the Confucian thought of Tu Weiming. (No, I don't get invited to many dance parties.) GE

Give a Little Love - The Freedom Affair

With a sound that is somehow both retro and contemporary, The Freedom Affair is one of the most compelling callbacks to the role of music in the Civil Rights Movement. The cry for universal care and compassion in "Give a Little Love" truly encapsulates what this band is about. GE

Black Is the Color of My True Love's Hair - any recording with the John Jacob Niles melody

The lyrics of this song are traditional and most likely trace back to Scotland. But the most popular tune is the creation of John Jacob Niles, a 20th century folk singer, composer, and amateur musicologist. He was dissatisfied with the original tune, and that dissatisfaction became the world's gain, because the Niles melody is gorgeous. GE

You're the One I Care For - Annette

Hanshaw (Lown-Link-Gray)

Annette Hanshaw was an extremely popular jazz singer in the 1920s and 1930s before anxiety drove her into retirement. She had a beautiful voice, but I suspect it was her signature blend of hope and vulnerability that connected with audiences. This comes through powerfully in "You're the One I Care For." GE

Ghost Stories - Narcissist Cookbook

Less a song than a poem set to music, this is a five minute, often-meandering, painfully-honest answer to the question "Why do I love you?" EL

Breathless - Nick Cave & The Bad Seeds

'Breathless' reminds us that love, broadly understood, is a function of nature. It is something we can seek, find, and experience, but not something that we can think into being. EL

With Love, From Quarantine - Shayfer James

The months of self-quarantine many of us experienced in 2020 (and '21, '22, and perhaps still

today) were a poignant experience, for better or for worse. For some they were liberating; for some they were devastating; for some they were both. This song reminds us to hold space for our loved ones and for ourselves as we try to move forward. EL

Cinderella: Op. 87: Act 2 No. 37 Waltz Coda

- Sergei Prokofiev, arr. and played by Mstislav Rostropovich

This piece is especially personal to me - the arrangement by Mstislav Rostropovich features a cello melody, which is necessarily lower and somehow less frenetic than the higher strings in Prokofiev's original arrangement. The cello always reminds me of my grandmother, whose love of the instrument fostered mine, and the Rostropovich arrangement is a great depiction of the relationship I've been lucky enough to have with her. Solid, resonant and joyful. Plus, as a small child, I took many years of ballet, and the Cinderella waltz was a piece we danced to *often*. EL

La Vie en Rose - Edith Piaf

I don't think I'm alone in thinking of Paris when I hear this song. I have visited that city several times in my life, both alone and with people I love, and it is one of my very favorite places. This song doesn't just remind me of a place, I love, though; it reminds me of how comfortable, confident, and in-my-own skin I feel when I'm there. "La Vie en Rose" helps me to connect with the version of myself I am most eager to love. EL

LEONARD COHEN'S LOVE ELEGIES

GABRIEL ERTSGAARD

Leonard Cohen
Hallelujah & Songs from His Albums
Sony Music, Legacy, 2022

There are no new songs on Leonard Cohen's *Hallelujah & Songs from His Albums*, and only one previously unreleased recording. Yet this posthumous collection arguably does one thing better than any prior Cohen release—it clarifies his place among the great elegiac poets. The songs that made Cohen's name—such as "Hallelujah" and "Suzanne"—are love songs, but this doesn't explain their full power. Just as importantly, these songs are elegies.

What is an elegy? This genre of poetry stretches back to ancient times, and its equivalent appears in cultures around the world. That's because the elegy is a poem of lamentation for the dead, and the experience of loss is universal. Although elegies are poems of mourning, they're also poems of consolation. That marks a key difference between elegy and tragedy. Elegy takes the subject matter of tragedy, but

insists on resolving toward a different attitude.

Cohen's songs put a twist on the ancient genre, for they tend to be about the deaths of relationships rather than the deaths of people. Perhaps that's why they are more obviously love songs than elegies. Yet if we look at his most famous song, "Hallelujah," or the song that first made him famous, "Suzanne," we see that elegiac combination of mourning and consolation. Both songs tell stories of doomed romances, weighted with biblical allusions. In both songs, the speaker is grateful for these relationships despite his pain, and that gratitude is the source of his consolation.

Not every Cohen song follows this template, but his best songs often give us twists on it. "Bird on the Wire" places the Cohen persona earlier in the relationship, before it is clearly doomed (although there are warning signs). The same could be said of "I'm Your Man." "Famous Blue Raincoat" is an elegy for a friendship rather than a romantic

relationship, with consolation rooted in gratitude. “Anthem” is an elegy for political idealism, with consolation rooted in hope. In “Recitation w/ N. L.” loss and consolation melt together into a gray slurry of resignation. Conversely, “Come Healing” offers a hymn to its titular theme. No song claims to capture the full truth; they all offer us fragments of experience.

The collection ends with the titular songs of Cohen’s final two albums: “You Want It Darker” and “Thanks for the Dance.” In the former, Cohen finally wrestles with a literal death—his own. This may be his greatest and most Jewish song, as he confronts God in the face of terminal cancer. Yet Cohen finds himself praising God even as he rages. This tension certainly suits the songwriter’s corpus, but it would also fit the Book of Psalms. In his dying days, the elegiac poet sang us his own elegy.

When Cohen was awarded a posthumous Grammy for this song, we had every reason to believe it was his final utterance. But the wily troubadour had one last gambit. He’d already entrusted others with the task of shepherding a final album across the finish line. Three years later, *Thanks for the Dance* appeared, based on the same recording sessions as *You Want It Darker*.

“Thanks for the Dance” returns to and subverts the classic Cohen formula of

gratitude for an imperfect relationship. Unlike his earlier hits, this song suggests that the speaker and his dance partner have weathered storms together and made their relationship work over the long haul. However, there’s still a hovering sense of things drawing to a close, and due to outside knowledge, we cannot help but recognize the voice of a dying man saying goodbye. Yet the bitter edge of “You Want It Darker” has faded, while thanksgiving remains.

When Cohen’s fellow Canadian k. d. lang sang “Hallelujah” at the Vancouver Olympics in 2010, the announcer called it a song of peace. At the time, I was skeptical. A song of love and longing, surely, but how was “Hallelujah” a peace song? I’ve since come around to the idea. In an age when polarization and rage threaten to overwhelm our civil institutions, resolving toward gratitude is indeed a peacebuilding practice. In his music, his living, and his dying, Cohen took us to that field Rumi wrote about—beyond good versus evil, beyond joy versus sorrow, where we might look upon the messiness of life and say, “Thanks for the dance.”

TECHNOLOGICAL INTIMACIES: LOVE FOR ROBOTS, SMARTPHONES, AND OTHER AI-ENHANCED ENTITIES

JO ANN ORAVEC

What kinds of romantic attachments are humans forming with robots, smartphones, and other artificial intelligence (AI)-enhanced entities? Movies, books, and television shows with these themes are becoming commonplace, and the notion of individuals being tightly coupled with their devices is increasingly familiar. People who share intimate thoughts with their smartphones and laptops are often manifesting strong feelings toward those entities (including affection), but the question of whether love is involved looms large. As the central case study in this essay relates, marriages between people and their sex robots have been recorded. We will explore whether using the word “love” to refer to such romantic human-robot-AI attachments makes sense and analyze some seemingly-positive perspectives that can serve to generate discourse on the topic.

This approach may infuriate people who feel that it denigrates humans to compare them so closely with robots in terms of love and romance; however (with apologies) this essay is intended to generate discourse that illuminates trends rather than provoking upset feelings. The essay also explores the unsettling potential for these human-machine attachments to diminish the social and psychological influences of intimate relationships among human beings. Will humans cherish each other less if non-human romantic alternatives are available?

The prospects for human-robot romantic relationships have been taken seriously by researchers as well as by the corporations that are beginning to reap profits from them. A new assortment of expressions has been coined to capture the broadening spectrum of what is going on with love, robots, and AI,

along with related research. Human interaction with sexualized technological entities is sometimes known as “erobotics,” though the language of technosex has yet to stabilize (Oravec, 2022). The term often used for child sex robots is “paedobots.” Sex robots have been construed as “synthetic companions,” “artificial companions,” and “sexual appliances” as well as “pornbots.” Such terms as “digisexuals” or “robosexuals” emerged in the past decade, identifying individuals who associate strongly with robots. The love and appreciation of robots can include other forms than human sexual expression, with the term “lovotics” sometimes used as an umbrella term to include these deep sensitivities (Levy, 2007). Human love for particular smartphone devices (as portrayed in movies such as the 2013 film *Her*) and the love that smartphones may have for their human owners (as portrayed in the 2019 film *Jezi*) have the added dimensions of mobility and omnipresence as people transport their phones with them on a regular basis (Lapierre, 2020). As many individuals acquire robotic prostheses, AI implants, and other non-human elements, some insights as to how love and romance will fare in “cyborg” configurations and posthumanist settings are needed (Haraway, 2000).

Given the growing concern about the social and psychological impacts of robots and AI, analyses of human-robot romance have

taken on increased urgency, especially in legal realms (Yanke, 2021). For example, the disturbing potentials for the representation of adult-child sex via sex robots have generated public outrage and triggered the actions of some legislators (Walter, 2020). In this short essay, child sex potentials will not be covered, though they indeed make discourse concerning human-robot relationships especially unsettling.

Marriage to Robots: Real-life Case

Consider the following romantic account:

A Chinese artificial intelligence engineer has given up on the search for love and “married” a robot he built himself. Zheng Jiajia, 31, decided to commit after failing to find a human spouse, his friend told Qianjiang Evening News. Zheng had also become tired of the constant nagging from his family and pressure to get married, so he turned to a robot he built late last year and named Yingying. After two months of “dating”, he donned a black suit to “marry” her at a ceremony attended by his mother and friends at the weekend in the eastern city of Hangzhou. While not officially recognised by the authorities, the union had all the trappings of a typical Chinese wedding, with Yingying’s head covered with a red cloth in accordance with local tradition. (Haas, 2017)

Zheng is not alone. Thousands of individuals have already gone through formal marriage rituals with robotic partners (Walter, 2020), though whether the marriage unions are formally recognized is unclear in most cases.

Some of the machines involved have been specially developed by their human partners, and others are of the mass-produced variety (with a few options available for their prospective owners). Reportedly, some of the momentum for the development of sex robots has been from the involuntary celibate (incel) community (O'Malley, Holt, & Holt, 2022). Although these incel-identifying individuals have presumably eschewed human-human romantic attachments, robots and other mechanical entities are sometimes considered worthy because of their supposedly superior intellectual capacities. The problematic position that robots are cleaner, more predictable, and more gifted than humans is being strongly reinforced in marketing and other corporate and workplace efforts, often as ways to bolster their uses in automation. Futurist Hans Moravec (1988) stated that robots may eventually "outclass" humans in many dimensions. The corollary that robots are thus more suitable as romantic partners is also becoming more common as everyday interactions with them increase.

The Pygmalion Effect:

In the case above, Zheng developed his own robotic marriage partner, one that would not only be superior to human partners because of its robotic tendencies but also one that is finetuned his idiosyncratic likes and dislikes. The creation of "artificial women and men" (following on the Pygmalion myth) has been

a frequent theme in science fiction and other forms of mass entertainment, and has parallels with sex robots. Pygmalion "tells the story of the revival of a lifeless sculpture by the male creator Pygmalion, who falls in love with her" (Aksit & Favaro, 2019, p. 169). The Pygmalion myth (the centerpiece of such classic Western theatrical efforts as *My Fair Lady*) places the creator in a superior position over the object created, although it recognizes that this object can ultimately have significant impact on the creator's perspective and overall wellbeing. So far, relatively few people have acquired extensive experience in romantic encounters with robots, thus the ways that these intense and formative experiences affect individuals (especially adolescents) are yet uncertain. Even fewer individuals have had the experience of creating and implementing a sex robot from scratch, so these "Pygmalion effects" have yet to be fully observed.

Robotics designers are beginning to determine what kinds of choices people will want to make about the sex robots and other AI-related sexual entities (such as chatbots) in their lives; sex robot developers are discovering what steps and decision sequences will entice individuals to construct their own ideal robotic mates. Consumers in the "new Pygmalion" approach are being faced with configuration decisions among various kinds of sex robots ("what features should their sex robots embody?") rather than

basic decisions as to whether to spend time with a robot or with a human being. Convincing individuals that a certain, perfectly configured and individualized sex robot would be the answer to their loneliness or romantic deficits is the kind of pursuit of which modern marketing methods are extraordinarily capable.

Educational Aspects of Robot Love:

Individuals who engage with robots and chatbots can indeed learn some techniques for interaction that could eventually be used in human-human relationships. For example, people who have tendencies toward domestic violence could engage with robots in order to learn patterns of behavior that are less antagonistic and more compatible with sympathetic human conduct (Oravec, 2023). Even interaction with smartphones (and kinds of romantic involvement) can build some forms of interactive capabilities; expressing one's personal insights to smartphones can also provide a venue for intimate expression. Joseph Weizenbaum, the originator of the chatbot, discovered that early users divulged private thoughts into the programs (Weizenbaum, 1976). However, without real human-human interaction, the kinds of lessons learned are only preliminary and are often hollow.

Conclusions and Reflections:

The central case study analyzed in this short essay is entirely real (not science fiction); it

signals emerging social trends for the future of human-robot-AI interactions. In my discussion, I emphasized some of the possible functions of romantic interaction between humans and AI-enhanced entities in hopes of outlining the perspectives and arguments that are being used to support it. However, the danger of including human-robot unions in the institution of marriage is profound, as individuals may be enticed to avoid the complexities of human-human romantic interaction for readily commercialized and commodified human-robot partnerships. As intimate human-human interaction is devalued or circumvented, serious disruptions can occur in society, resulting in unsettling impacts on peace and justice.

Love for intelligent machines can be seen as part of the evolution (or devolution) of human feeling and aesthetics. For centuries, people have fallen in love with various human artifacts, such as great artwork and inspired literature. Falling in love with advanced intelligent technologies could have the added dimensions of custom individualization (the way that Zheng was able to design his own marriage partner in our case study). Some positive aspects of human-robot relationships could include the eventual education of the human partners in basic interaction processes. However, the overwhelming message that robots are superior to humans because of their supposedly higher levels of intelligence,

cleanliness, and compliance severely diminishes the potential gains involved. The perceived inferiority of human romantic partners may indeed propel many individuals into interacting with entities the characteristics of which have been specially tailored to their own profiles and expressed preferences, resulting in stifling psychological confinements instead of the empowering enhancements that human-human love can produce.

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THE WHOLENESS OF LOVE

MICHAEL MINCH

Some years ago, I was approached by the editor of the Encyclopedia of Global Justice (Springer, 2011) to write a number of short articles on a variety of topics. I agreed to several and they were met enthusiastically and are found in that encyclopedia. However, my submission on “Charity” was turned down cold. I am pretty sure I know why. This essay is an exploration of what I believe stood behind that rejection. Reading on, one will see that I am not writing as a personal matter, but rather, tapping into a deeply philosophical/theoretical and practical question. It has become a commonplace in liberal societies to declare that doing the right and the good in social contexts is a matter of “justice, not charity.” Charity, on such an understanding, is a personal, private, and perhaps religiously motivated act. Justice is, of course, social (political, economic, legal) by definition. Charity, in this view, is optional. Justice is obligatory. This is the common view. My unpublished essay complexified that view, as I intend to complexify it here.

“Charity” is an English translation of the Latin, *caritas*, or “love.” My argument below stands

on the premise that we ought to hear “love” when we hear “charity,” that we should remain faithful to the etymology, particularly, the origin, of the word. Of course, words often (always?) change meaning over time, but I am unaware of a definition of “charity” that has displaced “love.” The concept of charity/*caritas* has a decidedly Christian history. Here I offer a short theological primer. I will argue that the theological understanding I am about to summarize can work well for all of us, whether we fully appreciate the theology or not. One need not identify as a religious believer of any kind to embrace (at least much of) the meaning and value of charity/love I offer below.

In the Christian tradition, *caritas* is employed to reference the New Testament concept of *agape*, an unlimited, self-sacrificing love. The ancient Greeks used three different words for love. To simplify: *storge* as familial love; *phileia* as “brotherly” love, love between friends; and *eros* as an emotional and passionate and/or romantic or erotic love. The Christians added a fourth: *agape*, a word seldom used outside of Christian literature. This deep and abiding love comes to us from God as a gift, and is, in

fact an expression of God's presence and power. The claim that "God is love (agape)" (1 John 4.16) is irreducible and generative. Nothing more basic or essential can be said about God, and as made in God's "image," i.e., made to image God, human love of this agapeic kind is our highest good. Immediately upon being told that God is love, John tells his audience, "Whoever would say they love God, yet does not love one's brother or sister, is a liar" (1 John 4.20-21). This love is the greatest theological virtue, and the fountainhead of all other virtues. All other virtues, in their own way, reflect, embody or manifest love. For example, patience cannot be patience if it violates love.

And justice cannot be justice if it violates love. This sentence will rile certain readers. For many, love and justice need to be in conflict to have coherence. For example, they would say that justice sometimes leads us to deliver punishment, whereas love and mercy can lead us to leniency and forgiveness instead of punishment. Although many Christians, engaged in folk theology, get it wrong, the ecumenical ("catholic") Christian tradition itself, understands justice as a force and practice of love. Recently, it seems, Christian philosopher Cornel West has become famous to many who would not otherwise know his work, by way of his frequent claim that "justice is what love looks like in public." West is right, yet his claim is 2000 years old. The conception of love as a social,

spiritual, political, and economic force held sway throughout Christian antiquity and the Middle Ages. As in respect to so many other historical transformations, modernity marks the turn in the philosophical and ethical conceptualization of love.

To contemporary, liberal, and secular sensibilities, love is often understood as an individual and personal emotion or commitment quite different from the rational, collective, and for many, universal foundations of justice. Distributive justice, in particular is typically seen as a matter of (Kantian) duty, rather than love; and as noted above, punitive justice is seen as a necessity that should not give into love, or to love's closely related virtues of compassion, mercy, and forgiveness. As a signification that love is often seen as personal kindness, humanitarian organizations are often called "charities." While one is thought to be generous to give of one's wealth to such "charities," it is thought that such giving is not morally obligatory. That is, whereas justice is demanded, love is supererogatory, a kindness apart from duty that is good to do but not immoral not to do.

In contrast, because God is most basically seen as Love itself (the theology of the Trinity), because God entered human history as an expression of Love (the theology of incarnation), because God sacrificed Godself on the cross as an expression of Love (the

theology of the cross, soteriology, Philippians 2.1-8), and because God demands such radical love from those who would be God's disciples (the theology of the church, ecclesiology)—love is seen as the central concept of Christian morality. This morality emanates from Christian ontology and theology proper. Of course, and crucially, Christian theology and faith have never claimed that love is a possession of the church. Love is a fact of our humanity just insofar as it is a fact at all (natural theology).

Noting that love belongs to humanity as such, it is clear that love is an important concept in the world's religions. That is, all religious traditions embrace, elaborate, and explicate teaching about love as essential to humanity as it is meant to be lived. I cannot speak deeply and technically to the understanding of love in faith traditions aside from Christianity (nor is there space to do so in this short essay). But noting the universal importance and character of love, we are brought back to its relationship to morality itself and justice more specifically.

One asset of the Christian understanding of love as the clearest and deepest, most essential manifestation of Love itself and the most basic and essential virtue for human beings, is that it takes and makes love the driving force of morality, the irreducible power meant to animate and inform all we do, including our politics, economics, and

other social forms, structures, and practices. Jesus' call for us to "love our enemies" (Matthew 5.38-44) can only make sense in this structural systemic, and ontological sense. If love is understood only as a personal, sentimental, psychological force, then its power in social, let alone transnational and global affairs is limited to a kind of aggregation: how many individuals do one thing or another, as a consequence of their private values, feelings, and commitments. If the charitable actions of many individuals add up in aggregation to a certain kind of political or economic change that is judged to be more than just the state of affairs that existed before, we might say that love led, indirectly or coincidentally, to justice (if we could know that such a process occurred, which is doubtful, to say the least). If, on the other hand, love and justice are understood to be intrinsically related, justice understood to be an order or force of love, then we have reason to move beyond the roping together and circulation of personal sentiment to fuel our collective expectations, actions, politics, and practices. It is important to move beyond the aggregation I have just called "roping together and circulation" because there is no concrete materiality, no real power, no structure, planning, precision, or prediction available to us in the faint hope that the personal and emotive proclivities we call "love" may somehow amount to a social and political force. I briefly note, however, that both Gandhi and Martin Luther King, Jr.,

theorized love in profound and sophisticated ways whereby love was embodied with institutional, political, and economic architecture. Gandhi's use of satyagraha and King's use of his formulation of "the beloved community" did much of this work. This is to say that for both, love was foundational and essential in their respective constructive peace programs.

So let us now move from justice to peace. Such a transition is deeply and intuitively understood by peace and conflict scholars, theorists, peacebuilders, and peace educators. We know the incompleteness of negative peace and the necessity of positive peace. We know the shallow conception of direct violence as the only form of violence, and the need to theorize and analyze cultural and structural (indirect) violence as well. We know how important justice is to resilient and sustainable peace. Yet we know that justice and peace are not synonyms. That peace and reconciliation cannot be totally dependent on justice, because in many cases, justice is not entirely attainable, its fullness will always be elusive. Yet in cases where justice cannot be fully met—indeed, far from it—we can find peace and reconciliation under construction nonetheless. Northern Ireland is a good example.

Just as love is necessarily connected to (perhaps at the heart of) all other virtues, including justice, so too is it at the heart of

peace and reconciliation. Building peace—real peace—is very tough work often requiring decades or generations. Love as personal emotion and devotion is not up to the task, however vaguely and mystically aggregated and circulated. Achieving justice is difficult. Building peace is more so. Justice is what love looks like in public. Peace is what love looks like in public, too.

Whatever the philosophical niceties, and the worry of those who exclaim that we need justice, not charity, it is probably the case at the concrete and practical level, that those doing the works of justice, peace, and love, hold an intuitive sense that these virtues are less separable than modern and contemporary theories insist. While it is unclear that justice, peace, and love can be separated conceptually in a tidy way, such separation is even more unlikely in respect to individuals' moral psychologies. It is important to recover and resuscitate the historical intimacy between love and justice and peace. It is doubtful that the modern and contemporary distinction so common to us has been more helpful than damaging. There is an integrity, if not unity of the virtues that we must call upon and fall upon, if we are to do the demanding work of justice and peace (as seen in the Aristotelian and Christian traditions). Love is the glue that holds the virtues together. For some, it is believed to be the force and energy that holds the universe together. If we have a powerful and social

conception of love, we will be more equipped to do the justice and peacebuilding the world so desperately needs.



Birmingham Children's March
Birmingham, Alabama, 1963



Artwork by Leah Parsons Cook

* More Campaign Nonviolence coloring pages on pg.61

AN EXAMINATION OF COMMUNITY LOVE IN SYSTEMS MAPPING; AS EXPERIENCED THROUGH THE WORK OF BELL HOOKS

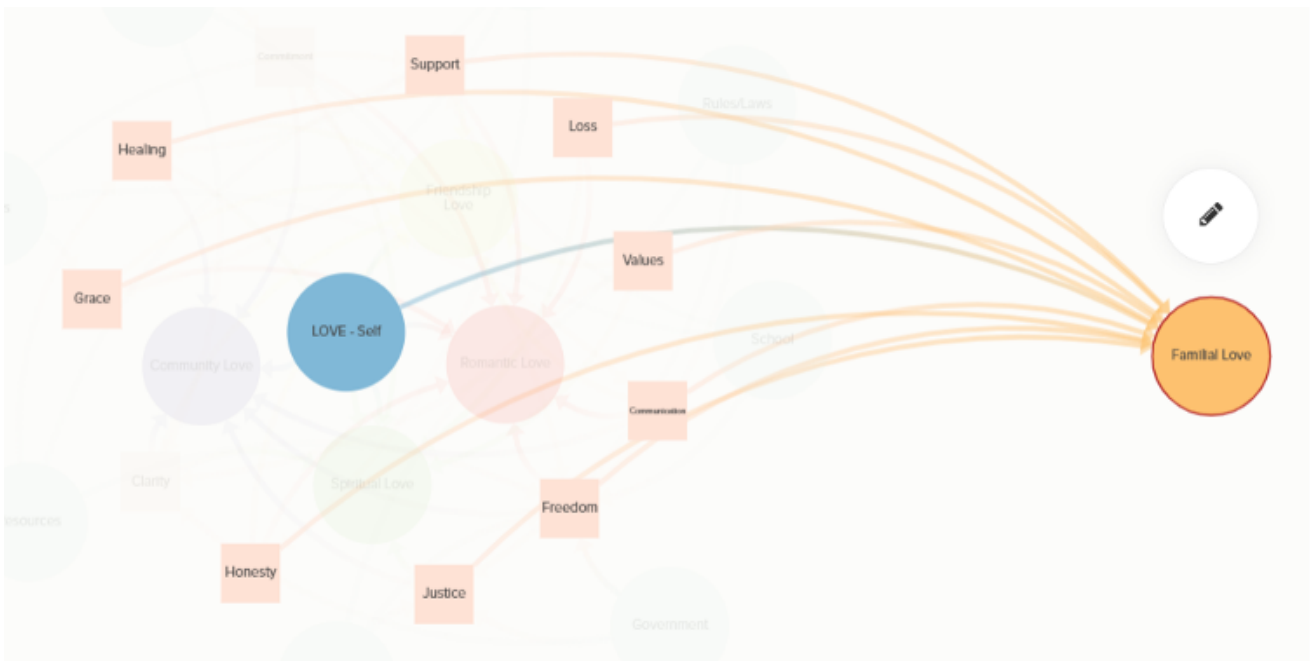
MICHELLE HARRIS

"All About Love: New Visions" is a book by bell hooks, published in 2000. In this book, Hooks examines the idea of love and how it affects both our intimate relationships and society at large. She contends that love is a potent force that has the capacity to transform our lives and make the world a more just and compassionate place rather than merely an emotion or a romantic ideal. The notion that love is a decision and a practice highlights the fact that love involves continual effort and dedication. She makes the case that rather than passively hoping for love to enter our lives and relationships, we should actively cultivate it.

Hooks also criticizes society's view of love, which she believes to be seriously flawed and shaped by ideas of dominance and

power. She draws attention to the ways that capitalism, racial supremacy, and patriarchy have influenced our conception of love, creating unhealthful and oppressive dynamics in romantic relationships. To this end, Hooks examines how love affects social justice movements. She contends that to bring about social change and confront oppressive structures, love is necessary. According to Hooks, the basis of activism and the impetus for establishing a more egalitarian society should be love.

Through her analysis of how gender, racism, and class influence our experiences and conceptions of love, hooks also dives into the intersectionality of love. She stresses the significance of identifying and combating these interconnected oppressive structures to



foster wholesome and transforming love. hooks challenges conventional ideas about love and provides a blueprint for creating more compassionate, just, and loving relationships and communities.

Through the lens of Hooks' examination of how love is experienced in society, coupled with my own pursuit of systems mapping, I have ventured to create a systems map of love that gives a visual life to the interconnectedness that Hooks speaks of. Basing the main ideas from Hooks' book is the beginning of those fundamental areas of how love is experienced first from the self and then connecting that love to other areas of our lives.

I began to then carry those areas outward to include secondary levels of love to show what is given and received through the connection to that previous component of love. As an example, when we move from self to familial love and look at what is given or received through this familial love, we can see how it is connected. Moving from those connection we can see that this area of love is connected to feelings of support, values, and freedom.

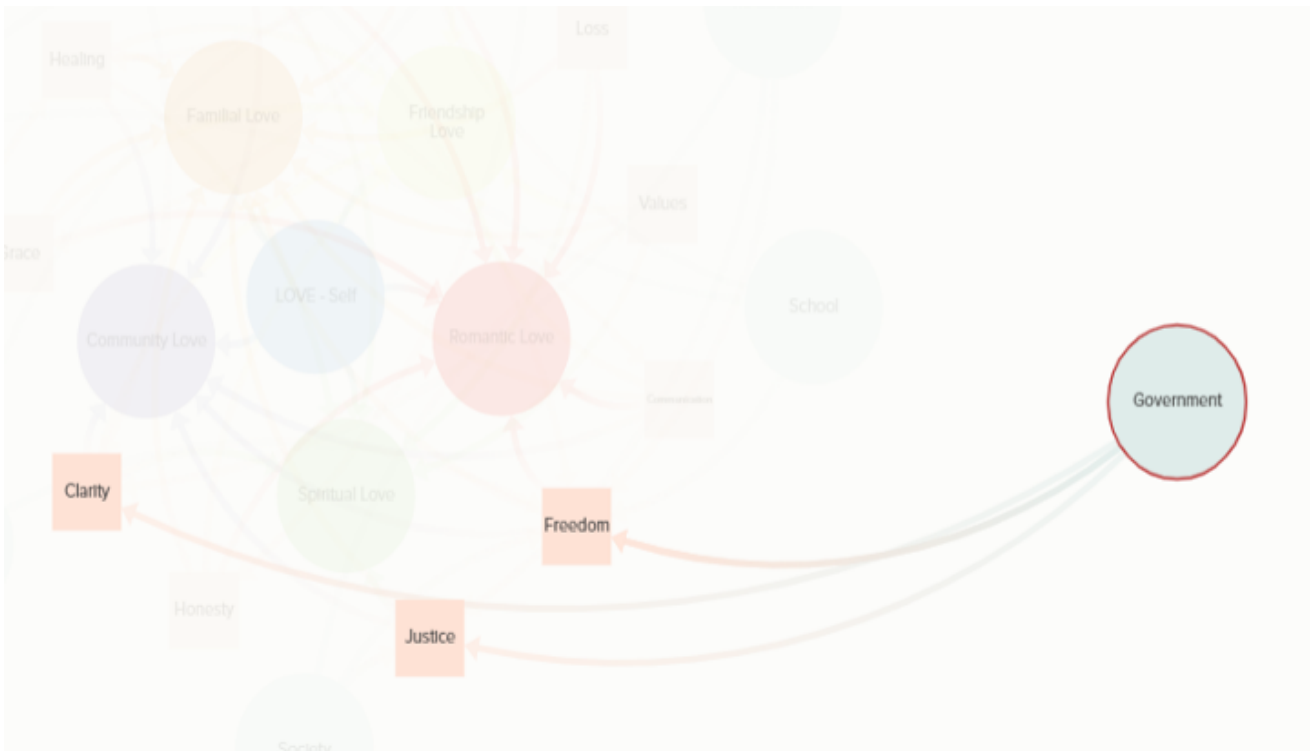
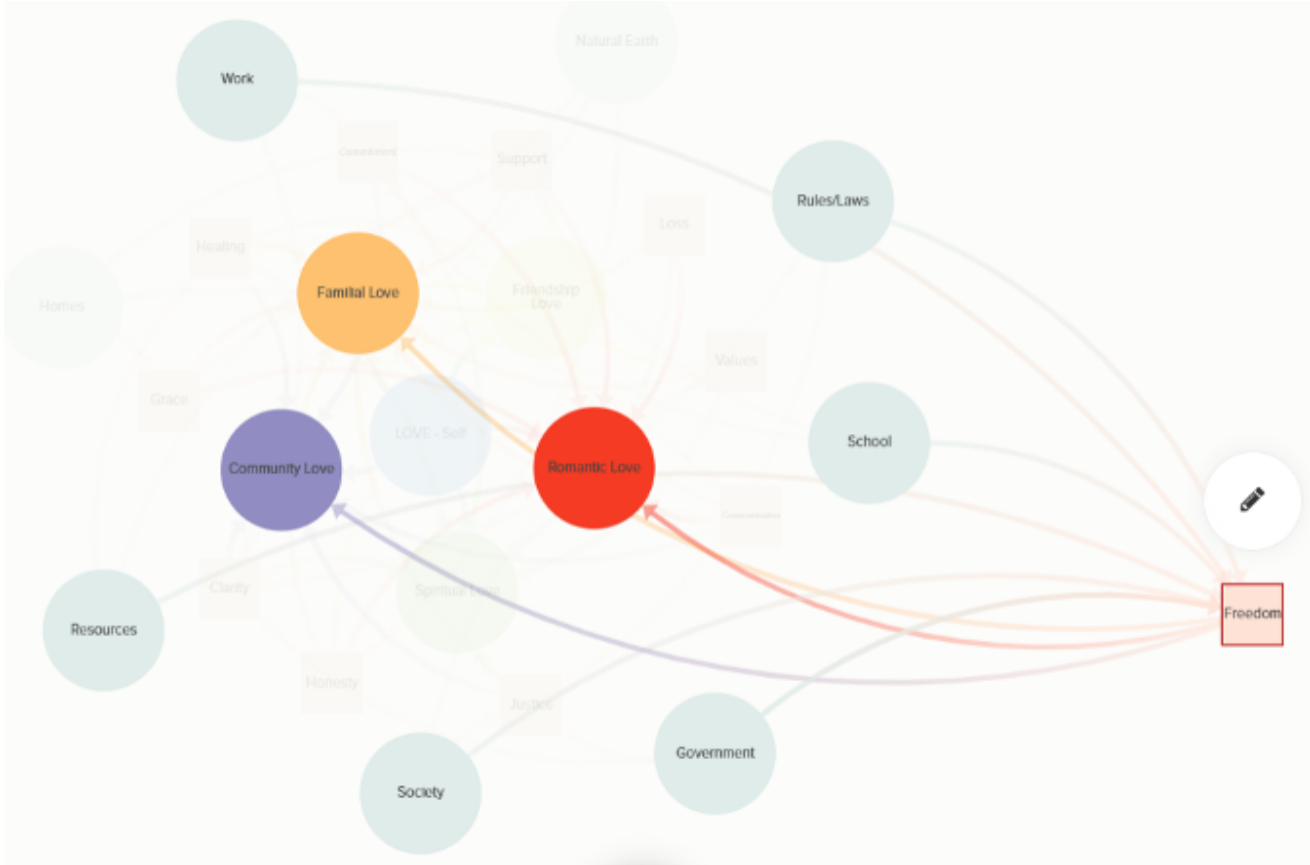
From there we can move to look at one of those areas that familial love is connected to; for example freedom. By highlighting Freedom, we can see that it is connected back to other areas of love including, community love and romantic love. At this

point we also begin to notice fourth level of factors that include larger societal systems such as school, work, and government.

If we then carry any of those connections out to larger societal areas such as Government, we see that freedom also becomes connected to justice and clarity. Moving back inward we find what any one of those areas is connected to and are able to see how all of the areas are intertwined to lead back to the basic area of self-love and all of its connections to other areas as well. This intersectionality shown through the systems map is a visualization of Hooks' ideal in the book.

According to bell hooks, love is a powerful force that unites all people on the planet, refuting the idea that love is just a personal, individual feeling and offers a social definition of love that cuts over divisions and promotes sincere connection. Through the use of the above systems mapping, we can clearly see those connections and how they bridge intersections of where love is found and shared.

Every human being yearns for and searches for love. It encompasses all of our relationships, including those with friends, family, and strangers. It is not just confined to romantic partnerships. She emphasizes that love has the power to overcome barriers and foster harmony within families, communities,



and nations. People are drawn together by the shared experience of love. We can create more compassionate and inclusive societies if we acknowledge and accept this fundamental feature of our nature. She contends that genuine understanding and empathy may be built on the foundation of love, which can overcome boundaries of race, class, gender, and other types of discrimination.

Furthermore, hooks highlights the interdependence of love and justice. She asserts that love is not separate from social and political struggles, but rather an integral part of creating a more equitable world. Love, as hooks describes it, is a transformative force that compels us to challenge systems of oppression and work towards justice and liberation for all. In this context, love becomes a shared responsibility. Hooks urges people to pursue justice and equality, cultivate empathy and compassion, and actively exercise love in their daily lives. She contends that by doing this, we can create connections and develop a more empathetic and interconnected world.

In the end, hooks' work emphasizes the notion that love is a crucial component of human existence. It is a force that unites us rather than something that separates us. We may endeavor to create a more inclusive and compassionate society that cherishes the well-being and dignity of every person by realizing the unifying power of love.

DIVERSITY WITHIN ROMANTIC RELATIONSHIPS: INCREASING CULTURAL COMPETENCE THROUGH "OURRELATIONSHIP" DIVERSITY PROCESS GROUPS

MADELINE JUBRAN, BRITTANY HYLANDER, ALEXIA
HIRLEMANN, AND EMILY GEORGIA SALIVAR

Over half of romantic relationships result in divorce, and at any given time, one in five married couples are considered clinically distressed (Bradbury et al., 2000). Unsatisfying romantic relationships are also shown to be associated with several mental and physical health ailments such as higher rates of depression and anxiety, lower immunity, premature mortality, and higher risk for coronary heart disease (Robles et al., 2014). The impacts of relationship distress are difficult to overstate, however, only about 15% of couples seek couples therapy (Doss et al., 2009). Barriers to couples therapy include time commitment, mental health stigma, cost of treatment, and scheduling difficulties

(Hubbard & Anderson, 2022). The OurRelationship program, a web-based translation of Integrative Behavioral Couples Therapy (IBCT), is an effort to increase the accessibility of couples therapy, especially to same and opposite-gender low-income, military, and veteran couples. Federally funded by the Administration for Children and Families, the OurRelationship Program provides free services for these populations. Couples are presented with personalized feedback and relationship psychoeducation that allows partners to identify, better understand, and rectify a core issue within their relationship. In addition to the online content, couples are paired with an

OurRelationship Coach to guide them through conversations to apply what they have learned to their own relationships.

The mission of an OurRelationship Coach is to aid couples in resolving their core issues, with special emphasis on socially, racially, and economically diverse couples. Since the conception of the coach-led program, coaches have always served a diverse group of couples nationwide. As the program advanced, specialized OurRelationship programs - with unique content specific for same-gendered and military or veteran couples - were created. While the program was advancing, the supervision model for program coaches remained stagnant - coaches did not have a space dedicated to processing their questions, experiences, or worries regarding treating diverse couples, correcting potential biases, or sharing current research regarding diverse couples that were being treated. To address these supervision limitations, OurRelationship Diversity Process Groups were created. OurRelationship supervisors first identified the most frequent diverse couple populations that are treated (i.e., Black/Afro-Caribbean couples; Latino/Hispanic couples; lesbian, gay, and bisexual couples; military couples; low-income couples; transgender and nonbinary couples; interracial and multiracial couples; older adult couples). For each identified diverse couple population, an OurRelationship coach led a monthly process

group. These collaborative groups began by establishing rules to engender a safe space, followed by an open discussion regarding personal experiences and potential concerns in working with the specified population, cultural nuances, a review of current research, and closed with an emotional processing of how the group went. Results from post-presentation assessments have demonstrated that OurRelationship Coaches have increased their cultural competency as well as feel more confident in their abilities to treat diverse couples.

To showcase the OurRelationship program and how diversity process groups improve coaches' cultural competency, we share Toni and Vanessa's OurRelationship success story and their Coach's perspective on how the diversity process groups enhanced her knowledge to best guide this couple with several intersecting identities. To protect the identity and confidentiality of this couple, their names were changed and other identifying information was omitted.

Toni and Vanessa are a married, Black, same-gendered couple who initially met at a concert in 2018 and have been together since. Within their Welcome call, Toni stated initially being attracted to Vanessa because until they met she "hadn't felt that happiness in a little while." When asked what made Vanessa want to take the next step within their relationship, she reported feeling secure in being loved by

someone with a “good heart, who gives and cares for others.” At the conclusion of their Observe call, this couple identified lack of communication and accountability regarding duties around the home and lack of emotional intimacy as the relationship issues to focus on in the program. They reported feeling like their relationship had become more like roommates than partners.

Within the first part of the Understand phase, the Coach utilized unified detachment, an IBCT technique, to facilitate this couple’s discussion on how their differences and external stressors impact their core issues in a non-judgmental and mindful way. During this call, the couple was able to recognize and reflect upon how their differences in mental health, organization, and accountability/reliability impact their ability to communicate and be emotionally intimate with one another. As they explored external stressors, Toni discussed how her physical health was easily impacted by Vanessa’s mental health leading to self-isolation. Vanessa shared how the lack of local social support and dislike of her job resulted in feeling “trapped” and as though she is “losing [herself],” impacting her ability to communicate effectively.

In the second half of the Understand phase, the couple discussed how their surface-level emotions, Toni’s lack of emotion and Vanessa’s annoyance, actually mask their

hidden emotions, Toni’s feeling of insignificance and Vanessa’s worry. Additionally, both partners identified and discussed how their communication pattern of Blame/Avoid tends to arise during difficult discussions. After rating their conversation as going well overall, their Coach used empathic joining, an IBCT technique, to heighten the couple’s positive emotions and experiences. During this call, Toni recognized the progress Vanessa has made in being accountable and noted feeling a sense of relief now that she takes initiative around the house, to which Vanessa reported that she feels more appreciated. Vanessa added that with this conversation, they felt like they were getting back to the way their relationship used to be, which brought up feelings of happiness and excitement toward the future. “It feels great that we are both feeling like this,” Toni replied, growing emotional as she gave this response. Finally, both partners expressed that continuing to have deep discussions would resolve a lot of issues in the future and recognized that their core issues feed into each other, so in having better communication they can connect more emotionally.

While this couple did not complete the Respond call with their Coach due to scheduling difficulties, they did complete the program on their own. Post-program assessments indicated that this couple experienced an increase in relationship

satisfaction, a reduction in psychological distress and were overall satisfied with the program.

During the OurRelationship Diversity Process Group, Toni and Vanessa's Coach shared her experience in working with this couple. Reflecting on the experience, the coach shared: "The diversity process groups provided a safe space for open discussion surrounding our work with diverse populations. Through these conversations, I was able to honestly reflect on my own cultural perspectives, as well as both my strengths and limitations when working with diverse couples. I learned about some of the nuances in working with Black and Same-Gender couples that shifted my approach to coaching. I was also provided with a summary of research findings for each of these populations that helped inform some of the topics that came up on coaching calls.

For example, for this couple - the lack of a strong support system in their new home and living away from family and friends played a big role in their core issues. In our process groups we talked about the importance of a strong sense of community in both Black and LGBTQ+ populations. As Black, Lesbian women who had previously relied on that community support to manage their external stressors, they found it difficult to navigate their relationship without that external support. They frequently argued about topics such as health and mental health because they were not accustomed to being the only source of support for one another. Awareness of these cultural nuances and the population-specific challenges facilitated my ability to validate their experiences, build rapport, and engage them in both unified detachment and empathic joining. The diversity process groups were a valued addition to my training that made an impact on my clinical approach and ability to connect with couples."



Description of each phase within the OurRelationship program (**O**bserve, **U**nderstand, **R**espond).

Citation: Permission to utilize image for this article was given by the OurRelationship program.

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LOVE, CONFLICT AND MULTIPLE PERSPECTIVES

ZEEV ZILBER

The man who could finally see his mother

A few years ago, a man walked into my clinic and asked to discuss his relationship with his mother. The man was in his mid-fifties, his mother was in her early eighties, and for the better part of his past 30 years he has been struggling to resolve childhood issues that he had with her. By the time he reached me, he said, he managed to come to terms with most issues, basically by understanding that “she did the best she could”, in his words. But there was one remaining issue that kept separating them and caused turmoil every time it came up between them. While he could somehow accept her actions during his early years, he still needed her to “admit to the events that actually happened” as he put it. He wanted her to acknowledge that she behaved towards him, his father and his siblings “in a horrific way, turning their lives into living hell”. And every time that she would respond by saying that “it wasn’t like that”, “you were a child”, or “you didn’t understand what was going on”, he got so furious that he would cut off from her for

months, mainly for fear of losing his composure altogether and possibly even hurting her. In contemporary terms it can be said that he felt gaslighted. And with that feeling came a level of fury that he found very difficult to control.

After a few sessions of joint work the man came - on his own - to a very interesting conclusion, which completely changed his reaction to his mother’s ‘denial policy’ as he called it. He moved from a strong conviction that “she shouldn’t deny what happened!”, to a new realization: his mother should deny what happened, for the simple reason that this little family was all that she had ever done in her life, she never had a career or even a hobby or something else of that sort, and asking her to acknowledge at age 80+ that she may have ruined her family’s lives altogether would equal, according to him, to “asking her to admit that her entire life was a sheer waste of time - a request too cruel to be asked of anybody.”

What impressed me the most about this case was the huge turnaround in this man's reaction to his mother's behavior once he reached the above conclusion. He almost instantly moved from total alienation and resentment to great love, empathy and compassion towards her. Consequently, her reactions towards him also changed and became more empathic and inclusive, and their following years were almost totally clear of conflict.

If I try to label in one word the root of change that this man went through, that word would be perspective. By being able to genuinely perceive a wider perspective of the situation, one that included his mother's possible perspective, his anger and frustration were mitigated and replaced by empathy.

As a therapist and a personal consultant, I have viewed the magical power of broader perspectives numerous times. And yet, during my masters studies in Conflict Management and Resolution, I have rarely encountered a focused discussion on this topic. This article aims to analyze and highlight the importance of multiple-perspectives' capacity for conflict management and resolution, and how it can possibly be included in any conflict management expert's toolbox.

Perspectives – conflicts' volume knobs

Narrow perspective is certainly not the sole source of conflict in our society. As a matter of fact, one can argue that narrow perspective in itself is not a source of conflict at all. Many people live their entire lives holding to a single worldview, as narrow and rigid as it may be, yet do not find themselves involved in any conflict about it. Many other causes, such as aggression, deprivation, exploitation, miscommunication, inequality, physical and structural violence etc. are all known triggers of conflicts. Moreover, some conflicts are not rooted at all in human behaviors but rather in some difficult objective reality, such as, for example, a crucial shortage of essential resources (water, food, job opportunities, and so on).

And yet, my own personal experience as both a mediator and a personal consultant demonstrates that, for the most part, the ability - or lack of it - to see things from more than one perspective is a very reliable predictor of the magnitude, depth and length of conflicts. It can be said that the number of perspectives available to conflicting parties functions as the volume knob for that conflict. People with single-perspective capacity tend to be more emotional and passionate in their views, and consequently more extreme in their positions. Research shows that the magnitude and length of conflicts are largely affected by emotional and identity issues, and

my de-facto experience demonstrates that these issues appear to be inversely correlated with the multi-perspective capacity of the involved parties.

Why is that? For the very simple reason that the narrower our perspective is, the more convinced we are that we are 'right', that we own 'the truth'. And if we own the truth, and another party disputes us, then they must be either villains or idiots. Either way, they must be confronted and stopped. This generates fear, mistrust, anger, and hatred, and, as history often taught us, can easily lead to dehumanization of people and to the legitimization of harsh routes of actions against them.

It is for that reason that Khalil Gibran, an acclaimed Lebanese - American writer, poet and visual artist, coined the phrase "Say not, 'I have found the truth,' but rather, 'I have found a truth'". He too realized the devastating effect of 'owning' the truth.

But what is 'truth', anyway?

Concepts of truths

Since a narrow or single perspective is closely related to the certainty of 'owning the truth', the question arises - how can it be that alleged truths are still so heavily debated? How come people have been arguing, almost from the dawn of history, about

essentially one question - 'who is right'? One could have reasonably assume that at least in our day and age, given the immense scientific advances achieved by humanity, factual truth will no longer be debated. However, when reviewing the concept of truth throughout the ages, it seems like our society is heading in the opposite direction.

This essay is far too short to cover the many concepts of truth that appeared through history. I'll just briefly mention here correspondence theories that date all the way back to ancient Greece (Socrates, Plato, Aristotle..), and relate to truth as 'that which corresponds with reality'. Obviously, this definition raises multiple philosophical questions concerning reality and the way we conceive it. Still, if we open a current dictionary, the most common definition of truth would typically be quite similar to "that which is true or in accordance with fact or reality". This definition also applies to coherence theories (Spinoza, Leibniz, Bradley..) that define truth as coherent fit of elements or a set of propositions within a system of rules corresponding with each other, as is the case with mathematics (hence $2+2=4$ is a true statement) or, for example, state laws (hence "it's illegal to drive in red light" is also true). What is common to the above theories is that they allow us to 'fact-check' a statement vis-à-vis an 'objective' measurement stick, be it physical reality or any set of coherent man-made rules.

However, during centuries of human thought evolution, many other theories appeared, such as constructivist theories, consensus theories, pragmatic theories and others, that tend to apply the term 'truth' to socially acceptable beliefs of certain other characteristics. And, indeed, current dictionaries' definition for truth also conveniently include such definitions as "a fact or belief that is accepted as true".

But, as history teaches us, socially acceptable beliefs can turn out to be very distant from factual truth. Just ask Galileo Galilei about it. And presenting beliefs, that are subjective by nature, as equal to the concept of truth, which is supposed to be objective by definition, creates a challenging environment for the term 'truth', in which anybody may claim to own it or doubt it. Postmodernist philosophers, who argued that truth is always contingent on historical and social context rather than being absolute and universal, handed yet another blow to the concept of truth as we would have liked to view it.

And then came the internet...

In today's day and age, people often use the term 'truth' or 'justice' to describe their own beliefs, opinions or values. Subjective opinions are often presented as objective facts, not only when presenting to others but also within our internal dialogue. The internet and social media enable us to share our views

with millions of others with relative ease, making such phenomena as conspiracy theories far more popular than they ever were. Fact-check mechanisms appeared - only to be doubted and rejected as subjective and biased as well. The concept of truth and the conclusion about 'who is right' can be heavily influenced by such factors as who is telling the story, in which context it is told, from which point in time does it start, do the shared facts constitute the whole truth or only some of it, and so on. With social media becoming increasingly popular, its automated engines, for their own marketing purposes, push in our direction information which they conclude we are already inclined to consume. And so we get to process more and more information of the same nature that validates and enforces our beliefs, values and perceived knowledge of the world. Then, when faced with other social groups who are fed by other sources, we cannot conceive how those opposing groups can deny such clear 'facts' as we have grown to know them.

Indeed, the internet has gradually become a single-perspective facilitating machine. And yet, it wouldn't have been so successful in doing so, if we hadn't already had the inclination to adopt narrow perspectives to begin with. Let's discuss a few factors that drive us in that direction.

The appeal of limited perspectives

Jean Piaget, a Swiss psychologist known for his work on child development, discussed a stage in child cognitive development which he named the preoperational stage. In that stage, typically ages 2-7, our memory, imagination and symbolic thinking evolve. Two of the most typical characteristics of this stage are egocentrism and centration. Egocentrism according to Piaget is the child's lack of ability to see things from any different perspective than his own perspective. Centration is about the child's inclination to focus all his attention on one characteristic or dimension of a situation. When combined, it is easy to see how our personality's starting point is comprised of one, very limited perspective – our own.

By the time we reach our formal operational stage according to Piaget, typically from age 12 onwards, we supposedly already gain the ability to view things from other people's perspectives. Good news. Only that there are those who claim that we are never truly able to do that. Robin DiAngelo, the renowned author who published the best seller *White Fragility*, basically argues that any white person who lives in America is a racist by definition, whether they are aware of it or not, based on the fact that no matter how "Woke" or "progressive" they may define themselves, they can never truly experience the viewpoint of black people in America. As much as this

claim may be debated, it is clear that although we may be able to imagine ourselves in someone else's skin, it is virtually impossible for us to totally put ourselves in their shoes, as we can never experience their DNA, their backgrounds, their life experiences, and their subjective emotional and cognitive reactions to those experiences.

So, as we can see, a narrow perspective is something we are practically born with, and some argue that we inevitably stay with. And it also needs to be noted that it can be quite beneficial for us. Limiting ourselves to narrow perspectives, including but not limited to prejudice and categorical opinions about topics or various social groups, has been known to save on cognitive resources and make life simpler. Why bother evaluating every member of a social group when we can disqualify (or worship) the entire group? Why take it upon ourselves to analyze any politician, for example, when we can just form an opinion about the entire party and move on from there? More often than not, people tend to set their opinions based on group affiliation rather than on the specific personalities involved, just so that they can save on cognitive resources.

And that's not all the good news. Once we align ourselves with a single-perspective group-like thinking, our own group affiliation will be strengthened, and we will gain positive encouragement from our group's

leaders and peers. Isn't that a treat? You get to think less and gain more. Who said narrow perspective isn't worth adopting?

Finally, there is also the appearance effect. When our perspective is limited, we naturally have more conviction in our views. In the words of W.B. Yeats: "The best lack all conviction, while the worst are full of passionate intensity." That intensity is often conceived as charisma and authenticity. And so, it is the extremists who typically become popular heroes, having their posters hung on youth's walls. And the voices of calm reason, often engaged with cautious doubts due to their ability to view multiple perspectives, never seem to be as attractive as the passionate speakers claiming monopoly over some kind of one sided 'truth'.

As we can see, limited perspective has its own appeal, both biologically and socially. Before we get into the healing effects of multiple-perspectives and their influence on conflicts' resolution, it is important to point out one more type of limited-perspective phenomena, which is the reverse single perspective. By that term I refer to those of us who can only see their opponents' viewpoint, neglecting to represent their or their social group's interests. As inclusive and containing as it may sound, this phenomena, popular mainly among liberal societies where empathy is a leading value, is yet another expression of narrow perspective capacity.

Being able to contain other social group's needs and concerns without being able to acknowledge and defend our own group's needs and concerns is still a single-perspective approach which contributes to conflicts' intensity just as any other limited perspective does.

The healing effects of multiple perspectives

While narrow perspective may be appealing as well as natural to some of us, when it comes to love, empathy and conflict resolution it is one of our worst enemies. As described above, the passion and intensity that typically accompany narrow perspectives drive people in conflict situations into extreme thinking and behaviors, demonizing conflicting parties, and making it practically impossible to reach any fruitful discussion, which is the most essential pre-requisite for any conflict resolution process.

In the opening section to this article I shared the story of a man who, through obtaining broader perspective about his mother's perceived viewpoint, managed to heal wounds that he carried with him for over five decades. This case is not unique. In the past 20 years I have come across several scenarios where people who could not resolve their internal and external conflicts through other avenues of counseling and therapy were able to do so primarily through broadening their perspectives. I can personally attest that the

ability to have multiple-perspectives reduces stressful emotions such as anger, frustration and hatred; facilitates greater tolerance and inclusion of opposing views and estranged social groups; promotes improved communication and listening skills; increases trust and empathy; and shifts the focus of discussion from positions-based to interests-related, thereby creating the necessary space for increased creativity in problem solving, and ultimately for reaching long-term, sustainable, two-way conflict resolutions.

And yet, multiple perspective capacity training is not an inherent part of conflict management studies, at least not as a standalone topic in itself. And the question naturally arises – is this a teachable topic at all, or are we discussing a personality trait that one either has or does not have?

Multiple perspectives capacity - an art or a craft?

Undeniably, the capacity to contain more than one perspective at one point in time is first and foremost a personality trait. We all know people who naturally tend to do it, and probably many more who cannot.

It is equally true that this capacity has to do with personal development, as pointed out earlier when discussing Jean Piaget's child evolution theory.

And, as a matter of common sense, it is natural to assume that social factors such as upbringing and education, and life events such as, for example, world travelling, would also influence that capacity. It is reasonable to assume, for instance, that people who were more exposed to social diversity would more easily develop multiple perspectives capacity, although this is not always the case.

Having said that, I can personally attest to the fact that multiple perspectives capacity is definitely an attainable and teachable craft. I was fortunate enough to guide many people in multiple techniques, derived from both education and consciousness fields, in that craft. Mutual learning approach, active listening, therapeutic techniques such as Voice Dialogue and The Work, all represent practical and proven routes for perspectives' broadening.

I would like to end this article by briefly presenting the latter two therapeutic techniques, which many clients I have consulted described as life changing. Voice Dialogue therapy, created in the 1970's by Dr. Hal Stone and Dr. Sidra Stone, enables people to acknowledge and contain their multiple inner parts, which typically represent different perspectives and viewpoints that they consciously or unconsciously carry within. It is one of several multiple-selves theories, identifying sub-parts of our personality which trigger some of our behaviors and internal

conflicts. Voice Dialogue essentially prevents us from either over-identifying or, alternatively, suppressing voices within us. gaining multiple-perspectives capacity, with all its immense advantages as described above.

Within the process of inner dialogue we learn that there is no need for us to choose, convince or even prioritize any part over the others. By merely listening and acknowledging the different voices within ourselves we bring relaxation, harmony and healing to our entire system. And, within that process, we acquire the ability to contain multiple perspectives, a skill that becomes useful for us not only internally but also externally, as mentioned above.

“The Work”, created and published by Byron Katie in 2003, is a structured intellectual process aimed at broadening our perspective by questioning and analyzing our stressful thoughts. Similar to what happens with external conflicts, Katie recognized that by gaining new perspectives we can divert our focus from emotional judgements to practical action routes, defuse stressful emotions, and reveal new ways of getting out of our emotional boxes. Same as with Voice Dialogue, this technique has been proven to be very helpful when analyzing external conflicts, and specifically in facilitating acceptance of other views and behaviors in face of perceived conflicts.

These techniques and others, especially if implemented within a conflict resolution context, can become powerful tools for

A SONG OF LOVE FOR MOTHER EARTH AND THE CHILDREN OF THE EARTH

VANESSA MENG

Mother Earth I hear your cries
Your tears well up inside my eyes

Mother Earth I see your tears
I feel your children live in fear

Mother Earth I hear your sighs
that heavy wind, oh how she's tired

Mother Earth I know you're here
Even if it seems like we can't hear

Anymore

I hope you rest, lay your head down on my
chest
It's a long winding road up ahead
I hope you know, that I am trying my best
But this world's putting up a hard test

Does love get a second chance?
What happens if we cannot dance?
My body's full of broken glass
My heart is stuck in a plastic bag

Children of the Earth it's time to change
what's normal now is really strange

Children of the Earth look up and smile
the sky misses you it's been a while

Children of the Earth say hello to the moon
She's all your dreams that will come true
soon

Children of the Earth join me and pray
with every action every day

I hope you know that if we try our very best
we really can clean up this mess
I really believe that if we think that we're a
clan

We can come up with a good plan

Our earth is are home
She gives us all we know
She asks me every day, if we'll change

I believe we can



Living with the Earth = Love, by Swasti Bhattacharyya

Location: Rural farm land in Coimbatore, India

UNDERCURRENT: REFLECTIONS ON LOVE

LAUREN LEVESQUE

September 21, 2021

I wish I could say
That everything will
Be alright, that upon
Completion of this
Task, you will no
Longer feel fear
or self-doubt.

I smile and hold
Your face in my hands
Laughing. I tell you to
Focus on what is right
Before you.

I wish I could say
That I wrap myself
in heavy linen:
hoping the weight
and drape of the
fabric will hide the
uncertainty twisting
deep in my gut.



Artist Statement

This original poem and photograph provide a glimpse into the undercurrent of anxiety experienced in the body when attempting to comfort a loved one struggling with their mental health. This anxiety, experienced as sensations in the body (e.g., the gut), signal the need to engage with emotions – including the complexities of love and support – churning beneath the surface of interactions with others in our roles as scholars/artists/humans. By listening to this need, emotions offer insight into the ways we shape our relational environments – internal and external – and how we are, in turn, shaped by them.

A SELECTION OF POEMS

SOWMYA AYYAR

Theme: What does loving mother Earth look like?

A lesson in love

You have been the love of my life.
The person I look up to.

You are the epitome of empathy
I want to learn.

Just as I have my rights and responsibilities:
To love all the world,
Its living and non-living beings;
To become the purest version of
My self.

Breaking down all the barriers and blockades,

I want to learn to love freely,
Giving of my self without expectation,
Recognizing my self in you,
And you and you and you.

Realizing that nothing
In this world
Is mine or yours or even ours.

This world is a living being,
Which has its own life and breath.
Belonging to itself,
With rights and responsibilities of its own,

Theme: Love and Sexuality

Brahmacharini¹

A single woman, I am alone

In a world made for a man.

Without him,

I control myself

And develop my powers

To go higher and higher

In my desire to

Be more and more.

In my time alone, I seek out support.

Frustrated, I flail about hither and thither.

Looking for meaning on my own,

I chance upon a devi²,

Maa Brahmacharini³.

Dressed in white,

She is the ultimate tapasvi⁴,

Not lusting after her love,

She attracts him through her

¹ Feminine: one who is celibate, single, and conservator of creative energy

² Feminine deity

³ Name of a specific feminine deity in the Hindu pantheon

⁴ Feminine: disciplined seeker

Sincerity and devotion to her path,
The one she has carved out for herself,
With her own vision of her future,
Developed from her heart's desire.

Seeing her single-pointed mind,
Her focus,
And her grace in her self-sufficiency,
Making decisions on her own,

I realize I, too, am capable
Of being alone, without a partner.
I can place my energies on a path
towards my life vision,
The one I've envisioned for myself
And no one else.

I will not be distracted
By the many other paths that life might offer.
Instead, I will use this time,
To study the world and myself,
Utilize my energy, the Shakti⁵ within me,
To transform the universe around me,
Into what I envision for the world.

⁵ Divine Feminine Energy

Theme: How Can We Love in Our Communities?

To Be Productive

"It's not productive",

They say,

When I suggest an idea

That popped into my head.

For a moment, I think,

Yes, they are correct.

It is not productive,

Efficient, organized,

Good time management.

For my whole life,

I've been taught to be efficient,

Get things done. Be serious, hardworking.

And I've followed it as best as I can.

I've even suggested these protocols

To countless others.

"Everything needs to be completed

Before you leave."

"The deadline is..."

"Look at the time. Keep watch. Get it done."

But perhaps this is not my job.

It's not my role in this world.

That's for the great Guy in the Sky,

Or perhaps the Girl or the It or Them.

It's the job of the earth to produce and provide.

The earth, the sun, the sky,

the oceans and rivers and streams,

The stars and the moon.

When they all conspire,

We get everything we desire.

So should I be productive?

Or should I enjoy this earth,

As a heaven that I've been given,

Praising and thanking

The ones who gave to me.

Showing appreciation and gratitude

For abundant production

Of all that is required.

There's no need for me

To produce,

What has already been provided for me:

That's like trying to reinvent the wheel.

No, there's no need for me to be productive.

I was born to enjoy and appreciate

All that has come from above.

I live to love,

To laugh,

To light the world on fire,

Inspire all those I meet.

I live to be.

Now, and going forward,
I must unlearn everything I've been taught,
Learn not to be productive,
But to be.

Learn to do things for love,
For life,
For laughs.

I must unwind and unravel,
To get back to my true self,
The one who doesn't have to be productive,
The ones who isn't in a constant motion
To get somewhere, to do something,
To be someone.

Take my time
to conjure up
some beautiful idea.
Take my time
To express my idea
In my art, painting my way
through tired tires
resting off the road.
In my music, measuring my melodies
With metronomes.
My writing.

Not for any fame
Or any gain.

I must remember
That I've been given this life
And this is the perfect life
For me.

I have to unlearn trying
to teach others
the ways of the world
I worked so hard
to be a part of,
(Yet always failed).

And let things be,
For this moment.

Because
I live to be.

Because
I am

Enough

As I am.

Maybe it's not anyone's role,
To be productive.

Slowly, the thought creeps
Into my mind.

FROM A DISTANCE, UP CLOSE, AND IN-BETWEEN

E.J. BAHNG

From a distance, America is Hollywood.

Up close, America is Korea and not Korea.

In-between, you discover,

"America is the labor, the beauty and the brains from all over the world."

In-between, you wonder,

"Where is that American paradise I saw in Korean dramas?"

From a distance, an adult son is taking his old dad to Alcatraz Island.

Up close, the old dad is taking the adult son to Alcatraz Island.

In-between, your two friends who are lovers ask,

"Take a picture of us with the bridge in the background."

In-between, the old dad is handing you a camera,

"Us too, please."

From a distance, she is a star in the academic world.

Up close, she is a ruthless pragmatist with magic speech without a soft smile.

In-between, you imitate all the awesomeness in her:

English phrases, gestures, gazes, the endless energy,
satisfaction without contentment, confidence, and
seemingly absolute independence.

In-between, you integrate all the puzzles in her:

'How can one work when her mother dies?'

'Why the passionate fights with nearly everybody?'

'Why have either hard-core followers or hard-core enemies?'

From a distance, snow in deep winter Ames from Phoenix's burning sun is enchanting.
Up close, only a golden retriever can show you how to joy-play during the brutal Iowa winter.

In-between, you solo-travel far deep into an unknown abyss of depression, even with
all the light therapy and
assortment of counselors.

In-between, you constantly ask,
'Why am I here? What for?'
'Where are my friends?'
'Where is my man?'

From a distance, an older sister sheds all her weight and boasts of her new shape with an infinite
number of feminine clothes.

Up close, her first son pivots out of her unfulfilled dream, and develops society's ordinariness.

In solitude, she has many sleepless nights, not being able to chew or to swallow his reality.
At his side, she loves him regardless.

In-between, she quits her dream job and spends many countless hours
making eye contact with her first baby;
makes entries in her diary every day, and
teaches her baby how to read and write.

"He is a genius!"

In-between, aside from the cheating husband, she dedicates herself to the boy's
Piano lessons,
English lessons,
Math lessons,
his library, books and books and books, and
all the smart toys.

From a distance, you are a perfect specimen, running everywhere with the season's variety.

Up close, a slow-growing tumor has stretched you so far to change you and your meaning,

It has to rot at the very center to wrest you and rend your former degree and unity.

In-between, as anesthesia overtakes you 3, 2, 1, you prove one word,
'so, it wasn't the money.'

In-between, as anesthesia overtakes you 3, 2, 1, you crave one thing,
'I want to say, I love them.'

In-between, as anesthesia overtakes you 3, 2, 1, you have one image,
'me, a tiny baby, cuddled by mom.'



LOVE, THE GREATEST COMMANDMENT

EVERLINE OBONDO



Love makes the world go round, so they say.

Love your neighbour as you love yourself. This is what i am going to narrate to you about.

It is in the morning, a day after we cast our votes in Kenya's 2007 General elections. We are going about our normal daily routines as we await the announcement of the results.

Njoroge, our neighbour and friend, comes to inform us that things do not look good.

Unknown to us, post-election violence had erupted in the Rift valley region. Specific communities were targeted and the youth in Nairobi were revenging. Attacking people on the streets and in their houses. We needed to run away and come back when the situation was calm.

I grabbed my three-year-old daughter, a handbag and we left. Everything left behind since we would be coming back to the house later anyway. We did not.

While trying to flee, we encountered a lot of hurdles. They have blocked the roads and are demanding identification to pass through. We finally make it to my brother-in-law's house. Here it is peaceful. No chaos.

For the next three months, we were forced to operate from different locations. I stayed at my brother's house. My husband was living with his brother. Household belongings heaped up in a friend's backyard.

This is how my Peacebuilding work began. My name is Everline Obondo. Founding Director of Generation Concern Foundation. A community-based organisation that works to empower women and girls at the grassroots level. I also volunteer as a Peace Project Team leader with Global Peace Women international.

Mind and care about your neighbour. Try fitting in their shoes sometimes. We will be forever grateful to Njoro, as we would sometimes call him. He saved our lives.

{CONTENT WARNING}

Please note that the following article deals with potentially sensitive material including adolescent sexuality and parental sexual abuse. This piece is two pages long, so, if you'd prefer not to engage with this subject matter, feel free to skip ahead!

-Sincerely, the Editorial Team



Artwork by Casey Niccoli

THE BIRDS AND THE BEES

BARBARA LEIGH COONEY

My prepubescent siblings and I were roughhousing with our stepfather when he suddenly whimpered off to the bedroom. Apparently my sister had inadvertently 'kicked him in the balls'. My parents thought this was an opportune moment to introduce human anatomy and sex, AKA the Birds and the Bees. So the five of us gathered around to have our imaginations thoroughly blown by my mother's loving explanation of male erection and its magical, perfect fit inside the female vagina. A beautiful, poetic expression of love. Of course, our incredulous response was a resounding Eeewwwww!

Fast forward a few years to age 14. I fell for a guy, Danny, I'd met at a dance, and we had one date. Someone's parents were out of town and we used a vacant bedroom. He was 16, the same age as my best friend who had grossed me out with descriptions of 'French' kissing where tongues probed inside one another's mouths. Alongside Danny in the vacant bed, I was apprehensive but hopelessly swooned. We spent endless hours blissfully hugging, tentatively touching

fingers, closing eyes, and enjoying intensely electrifying kisses with closed lips. Pure ecstasy! So this was what love was all about...

Moving forward one week later, I traveled to rural Delaware to visit my birthfather and his new family comprising two daughters: an infant and 3-year old. I adored my stepmother, but feared my unpredictable, often inappropriate, alcoholic father. The highlight of visits was traversing local estuaries on his boat, presumably to fish, as the soothing waterways allowed my spirit to soar. This time he asked me to refinish the wood on his small fishing boat as it sat on a trailer in the field. Sanding and varnishing throughout the day, my heart was overflowing as I basked in fond memories and hopeful expectations, dreaming of again softly touching lips with my new love.

Did I mention my father was an alcoholic? Then no surprise that he was drinking and beginning to taunt me. In the past, my stepmother could diffuse most of my discomfort, but now she was occupied by an

infant and a toddler. By the time we'd eaten dinner, he was predictably obnoxious, totally smashed and sloppy. Sitting on the sofa, he plopped down beside me, leaned in close and slurred, "Has your mother taught you about the Birds and the Bees?"

I was never comfortable communicating with this father, but THIS topic was waaay beyond my comfort level. In fear, I barely nodded yes. "Well, I'm going to show you!" And he quickly thrust his raunchy, stale, disgusting tongue into my mouth! His hands were all over my body, aggressively pinching my breasts and poking into my crotch. I couldn't squirm away. I got some reprieve when he paused to dictate his plan for the evening: he would teach me all I needed to know, but we had to keep it all top secret. Since my sleeping space was the sofa, he would pretend to fall asleep as I went to put on my PJs. My stepmother would grow weary of trying to awaken him, and would resign to leave him on the sofa. Then we would have all night for lewd lessons...

I waited in a small, darkened dressing room, terrified, sickened from his aggressive violations to my body. Crying and shaking, I longed to fade away, totally disappear. I contemplated running away into the surrounding fields.

Thankfully, my loyal and loving stepmother did not give up. She continued to call him,

telling him that I was waiting for him to get off the sofa so I could go to sleep. He finally did stagger his way to bed, and my stepmother made sure I safely returned to the sofa. I lay trembling, reeling from the sting of his Bees and Birds. Needless to say, I didn't sleep much, fearing his return, fully dressed and shoed, plotting my escape route if I heard him approach.

He did return in the pre-dawn light, awakening me for our scheduled boating adventure to fish. I silently, begrudgingly followed him into the car. He noticed my fear and apprehension and actually sheepishly apologized for his behavior the prior night. So he was sorry. Is this what love is all about?

I never spoke to Danny again. I suppose I felt too tainted, or simply my bubble was burst, my psyche stung. I was definitely confused about love and wished his tongue had been the first to probe my virgin lips, not my father's (may he rest in peace).

CONTRIBUTORS



Wim Laven, Ph.D, instructor of peace studies, political science, and conflict resolution, focuses his research on forgiveness and reconciliation, which he relates to his wide range of work and research experiences. His experience in the field spans 4 continents and includes many processes from mediating disputes in small claims court, to interventions during complex humanitarian disasters. He is on the executive boards of the International Peace Research Association and the Peace and Justice Studies Association, and is the Editor in Chief of the Peace Chronicle.

Casey Niccoli is a celebrated American artist, music video director, and filmmaker, who resides in Joshua Tree, located in the California desert.



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Emma (Emsie) Lovejoy (they/them) is a graduate student, author, and the Production Manager for the Peace Chronicle. They received their B.A. in Social Justice Studies in 2020, from Miami University, and are currently working on their M.A. in Public History at UMASS Boston. As a writer and public historian, Emsie hopes to create opportunities for others to explore their connections to people and places past and present, and to consider their own role in shaping future-history.



Jo Ann Oravec (MA, MS, MBA, PhD) is a full professor in the College of Business and Economics at the University of Wisconsin-Whitewater (Department of Information Technology and Supply Chain Management), as well as the Holtz Center for Science & Technology Studies, UW-Madison. Her publications include *Good Robot, Bad Robot: Dark and Creepy Sides of Robotics, AI, and Autonomous Vehicles* (Springer) and *Virtual Individuals, Virtual Groups* (Cambridge). She was the first chair of the Privacy Council of the State of Wisconsin. She was a visiting fellow at Oxford and Cambridge.



Michael Minch, Ph.D., is professor of Peace and Justice Studies Program at Utah Valley University and Director of Summit: The Sustainable Development and Conflict Transformation Global Knowledge and Action Network. He is author of numerous books, book chapters, and scholarly articles and is a regular presenter at local, state, and national conferences. Additionally, Minch helps lead international study trips and is currently working with colleagues to build The Conflict and Peace Research Center in the Balkans. Minch is also the Publications Chair for the Board of Directors of the Peace and Justice Studies Association.



Michelle Harris is a Research Fellow at the University of Portland. She is currently a second-year doctoral student working toward her Education Doctorate. She is also the US Coordinator for the Schools of Mass Destruction through ICAN. Her areas of focus are Restorative Practices in Education and Best Practices in Education. She has also served as the Mini-Grant Program Co-Coordinator for PJSa since 2021. In her off time, Michelle enjoys spending time with her family, hiking, and many crafting projects.



Madeline Jubran is pursuing her PhD in Clinical Psychology at Nova Southeastern University. Her research interests include analyzing communication styles among distressed couples as well as exploring other determinants of relationship functioning, specifically within couples from diverse and underrepresented backgrounds. Madeline is the OurRelationship practicum coordinator, guiding and supervising trainees in the delivery of the OurRelationship intervention to couples nationwide.



Brittany Hylander is pursuing her Psy.D. in Clinical Psychology at Nova Southeastern University. Her clinical interests include helping older adults and their families with the transition and difficulties that can come with aging and guiding organizations on diversifying their workforce and creating a more inclusive environment for employees and those they serve. From 2022-2023, Brittany was the Lead Coach Supervisor for the OurRelationship program. In this position, she oversaw coach operations, facilitated weekly peer-to-peer group supervision, and acted as the diversity liaison by organizing monthly Diversity Process Groups, all to improve program delivery to couples nationwide.



Alexia Hirlemann is pursuing her PsyD in Clinical Psychology at Nova Southeastern University. As a therapist, she is interested in helping adults and families who are struggling with anxiety or depression, as well as supporting individuals and couples in developing strategies to manage stress and navigate life transitions. Alexia has been a Coach for the OurRelationship program since 2021, and has worked with couples in both English and Spanish within all the OurRelationship population specific programs. The brief case study presented above is one of Alexia's cases.



Dr. Emily Georgia Salivar is a licensed clinical psychologist and Assistant Professor in the [Department of Clinical and School Psychology](#) at Nova Southeastern University. Her research focuses on implementing flexibly delivered interventions for romantic couples in distress as well as understanding contributors and protective factors within intimate relationships. She has specific interest in working with underserved populations. She directs the OurRelationship clinical practicum providing trainees experience working with a diverse set of conflictual couples across the nation.



Zeev Zilber, born and raised in Israel, is a personal and business consultant, certified therapist, and a published author. In his previous career he is a retired executive from the Israeli high-tech industry, who served as CEO and Chairman of several private and public software companies. Has a BA degree in Social Sciences focusing on Psychology and Management from The Israeli Open University, and a master's degree in Conflict Management and Resolution from NOVA Southeastern University in Florida.



Vanessa Meng or Ms. Butterfly is an educator, healer and creator. She is an educator of writing and poetry, yoga and environmentalism. She is currently also a Master's student in Applied Psychology focusing on multicultural approaches to psychology and artistic therapy techniques. She is a spoken word poet of 10 years. She grew up in Hong Kong and Beijing, and graduated from Swarthmore College in 2020 with High Honors in Philosophy and Peace and Conflict Studies. You can see her website here www.msbutterfly.com.



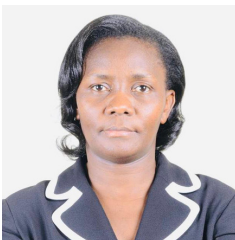
Lauren Michelle Levesque is an assistant professor in and Director of the Providence School of Transformative Leadership and Spirituality at Saint Paul University, Ottawa, Canada. Her recent works have been published in arts-focused, peer-reviewed journals such as Music and Arts in Action, Art/Research International, and Research in Drama Education. She is the co-founder of the Research Group on Imagination, Storytelling, and Spaces (<https://imaginestories.space>) and sits on the Editorial Board of the Song Studies book series, published with Amsterdam University Press (<https://www.aup.nl/nl/series/song-studies>).



Sowmya Ayyar is a Research Scholar with the Malaviya Center for Peace Research at Banaras Hindu University. She is also the Founder of Prafull Oorja Charitable Foundation, an NGO that trains yoga therapists to serve communities in vulnerable conditions. She has published work on yoga in relation to peace. Sowmya's current research is on Women, Diplomacy, and Peace, focusing on Indian cultural contexts. In her free time, Sowmya writes poetry and composes Indian classical music on social justice issues, nature, spirituality, music, and India.



E.J. Bahng is an associate professor in the School of Education, and equity advisor in the College of Human Sciences at Iowa State University, Ames, IA. She has recently been elected as Gender Advisor for the Muon Collider collaboration at CERN. She develops interdisciplinary and integrated STEM and the Arts-based (STEAM) curricula and mentoring programs that are rooted in the Communities of Practice approach. In 2020, she co-authored *Children Doing Physics: How to Foster the Natural Scientific Instincts in Children* (2nd Edition). Since 2019, she is a member of the ISU Sustainable Peace Faculty Learning Community and, since 2021, a co-convenor of the Critical Friends Faculty Learning Community for Multilingual Multicultural Women of STEM. She recites Shakespeare for meditation. She is a daughter, a sister, and also writes children's books, *Aari's Arirang Adventure*, *Bird's WAY*, *Grand Mothers*.



Everline Obondo is the Founding Director of Generation Concern Foundation, a grassroots community service Organisation that works to empower Women and Girls in rural areas of her country Kenya. She is also the Country's Team Leader for Sunshine Family Volunteers for Peace, a project of Global Peace Women International.



Barbara Leigh Cooney has been a life member of PJSa since the days of COPRED. She is a retired educator, having initiated a Peace Studies program at Kobe College, Japan, spent a sabbatical year at the University of Bradford, and taught peace seminars to Iteso and Karamojong tribes in rural Uganda. She is currently an Ambassador with the historic peace boat Golden Rule.

ABOUT THE COLORING PAGES

[Editor's note: Peace Chronicle is happy to share the teaching tools created and made available by Pace e Bene and Campaign Nonviolence. These tools and text have been taken from their website with permission. Nonviolent struggle is an act of love.]

In an effort to promote nonviolence education with people of all ages, Pace e Bene/Campaign Nonviolence has commissioned a series of coloring book pages that portray historic nonviolent struggles. Our first set features:

- [Birmingham Children's March, 1963](#)
- [The March of the Mill Children, 1903](#)
- [Delano Grape Strike & Boycott, 1965-70](#)
- [Capitol Crawl for the ADA, 1990](#)

Using art and history to open up conversation about current events, these creative resources can help you hold teach-ins, trainings, and multi-age education in a variety of settings. Each page is designed to encourage discussion of important topics like racial justice, civil rights, children's rights, labor history, migrant justice, discrimination and prejudice, youth-led organizing,

intergenerational movements, nonviolent action, social justice, and much more.

Each coloring page is accompanied by a discussion guide that includes a brief synopsis of the campaign, notes on the coloring page depiction, and discussion questions that connect the past to the present.

[Downloadable from our website](#), these coloring pages and study guides are made freely available to educators, faith leaders, parents, peace activists, Campaign Nonviolence groups, and Nonviolent Cities organizers, and more. Everyone can print out this free resource and use it in their community.

This artwork was created by Leah Parsons Cook. Study guide materials were written by Pace e Bene Staff.

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Delano Grape Strike & Boycott
California and beyond, 1965-70



Artwork by Leah Parsons Cook



Capitol Crawl for the ADA
Washington, D.C., 1990



Artwork by Leah Parsons Cook



The March of the Mill Children
Philadelphia to New York, 1903



Artwork by Leah Parsons Cook



Birmingham Children's March
Birmingham, Alabama, 1963



Artwork by Leah Parsons Cook

