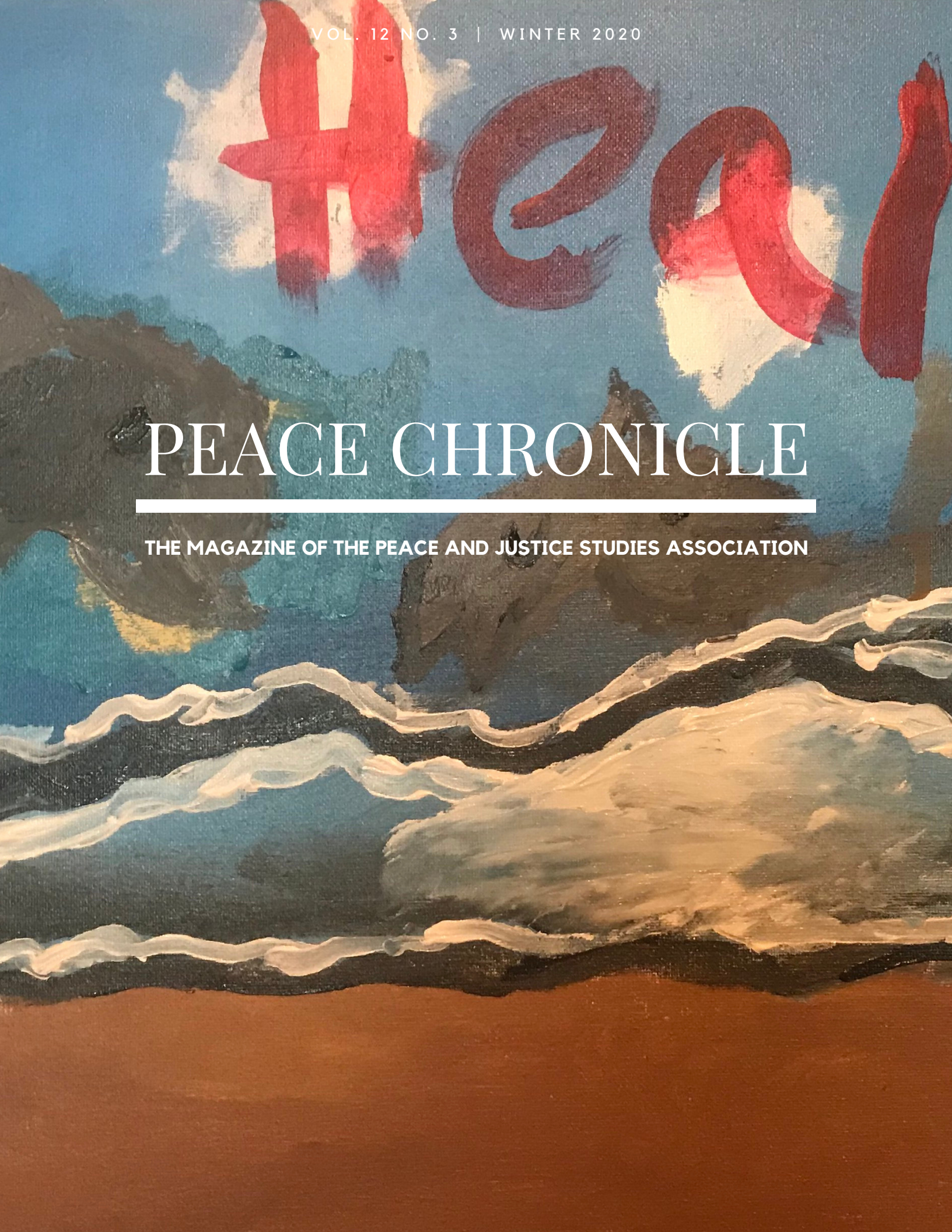


VOL. 12 NO. 3 | WINTER 2020

PEACE CHRONICLE

THE MAGAZINE OF THE PEACE AND JUSTICE STUDIES ASSOCIATION



FROM THE ARTIST

HOPE KENDALL

My name is Hope Kendall. I am 12 and in 6th grade. I am an artist and I love art. My inspiration for this painting was something I did in 5th grade. It was where we read something about the movie Dolphin Tales and then we watched the movie. My teacher gave us a paper and we had to compare and contrast the movie to the book. But the movie is about a dolphin named Winter and she gets stuck in a net and this man is trying to help her. Someone came and they took her to an aquarium. Her tail was coming off so they had to make her a prosthetic tail. That is why I made the painting about a dolphin.

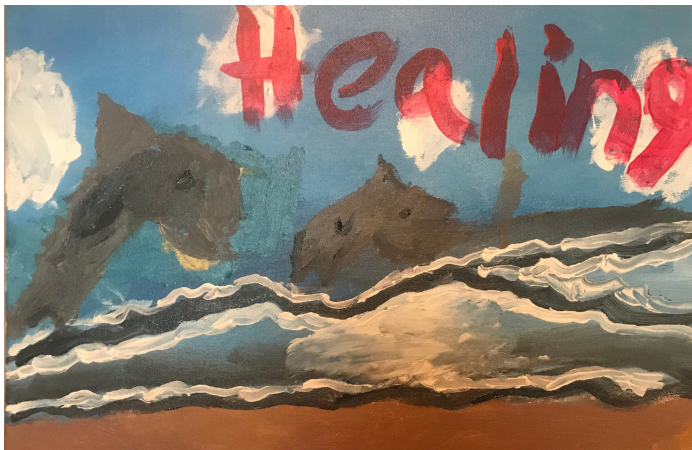


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PEACE CHRONICLE

The magazine of the Peace and Justice Studies Association

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LETTER FROM THE EDITOR

WIM LAVEN

This issue of the *Peace Chronicle* explores the theme of Healing. The Editorial team had intended to follow up on a divisive election with thoughts and strategies for healing; little did we know that a global pandemic would also emerge to make the topic all the more appropriate. The subjects raised by the pandemic opened up the issue to elements of individual and societal healing that both go beyond, and are undeniably linked to, the turbulent politics and polarization we expected to address.

We endeavor to continue in the practice of healing and recognizing the past through land acknowledgement. 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 of the past and the recognition of its influence on our present are some of many healing efforts that PJSA is committed to. 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 as matters of serious concern. Following our last issue, on decolonization, we continue to look for ways to condemn the exploitation, inhumane treatment, victimization, and violence in our local and global contexts and histories.

This issue serves as an opportunity to think about dynamic problem solving through myriad challenges. 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 the work we do as an organization. We connect to each other with our hopes and our stories, but many of us felt the disconnect during a conference guarded by social distance and policies preventing our travel. The magazine strives to connect to experiences, which place our lives firmly at the crossroads of personal and political.

One of the first of many cancelations I had to make during the COVID-19 pandemic was for the use of my PJSA auction prize of a week in a Martha's Vineyard. To replace the in-person time with my niece, who would have been on the vacation, we would paint together online. The cover art is her response to, "paint a picture of healing, and I'll use it for my first issue as Editor in chief." I don't think she knew the profound healing that took

place for me during our time together, and maybe the explanation is less important than the time we share together. Her painting of a dolphin with a prosthetic tail captures something I find incredible, what a wonderful image of healing.

This is a very personal issue in many ways. Alyssa Keene writes about her experiences with the novel coronavirus in "The Scars that Remain." Residing near one of the American epicenters of the outbreak, her family was hit early, and their experiences were painful. I have great appreciation for her efforts to educate others about the pandemic, and the resistance she encountered. She connects these details to her broader lived experience, including adolescence in our hometown (I have known her since 4th grade).

From my introduction for Sol Neely as a keynote speaker to our conference you may recall my fond appreciation for our time together as undergraduates. "The Trail Where They Cried," was originally slated to run in the issue on decolonization, after all it is the story of taking his father and daughter on the northern route of the Trail of Tears for his sabbatical. Ultimately, however, this piece is more about them, and their healing, than it is about the trail, so we feature their moving experience here.

My friend Jared Bell writes "Payback" on the relationship between reparations for slavery and healing. He does so from a position where he'll "never forget the stories [his] grandparents told [him] of growing up under Jim Crowism or the plight their great grandparents faced as slaves." He wrestles with the challenging questions and dilemmas embedded into such steps for justice and argues, "frequently the haves miscalculate the suffering of the have-nots." Ultimately, he says, racial strife will persist until reparative justice makes it possible to heal from the injustice.

Renee Gilbert writes "Post Traumatic Growth" and

provides a positive spin on trauma: sometimes people emerge stronger. I've never been good with figuring out if it is "too soon?" but I asked her to write about her expertise in this area partly out of curiosity and partly pragmatism. The scholarship presents "changed perceptions of strength, interpersonal relationships, appreciation of life, new possibilities, and spiritual change" as five areas where post traumatic growth might take place. Growth is the kind of healing I hope we visualize as an aspirational goal.

Anya Finley writes "Healing a City" as an assessment of the many communities, like hers, beginning to recognize needs for healing and steps to produce it. She connects the trend to remove confederate memorialization in many cities with her hometown—Plantation, Florida. She asks questions, "what does plantation mean in slavery?" and looks for historical relevance and deeper implications. Anya's writing also adds to our goal of adding diversity and perspective to the *Peace Chronicle* as a youth voice; look forward to more of her contributions in coming issues.

I asked Larry Bove to write about the healing dimensions of philosophy following an exchange through the Concerned Philosophers for Peace. While philosophy offers great wisdom on peace and justice, most people do not think of the role that philosophical thinking plays in healing. "Beyond the Cave—Four Pathways to the Healing Dimensions of Philosophy" presents ways that stories, methods, reflection, and action helped him to heal in his own personal journey. For each of these lessons he also offers suggested readings.

Agnieszka Paczynska's piece "Teaching About Conflict and Resilience During COVID-19 Pandemic" navigates challenges and strategies for adaptation she (and co-teachers) employed for courses in peace and conflict studies. She incorporated self-care plans as a mechanism for students' needs and identifies successes

and limitations. This created new avenues for connection with students. She also shares about ways the pandemic created new windows for teaching about topics where some students have limited first hand experience with things like structural violence. She presents the pandemic as both a challenge and an opportunity.

In my piece, "Healing from Trump's Presidency?" I try to connect lessons from the conference to a post-Trump world. We will not forget the horrors of this administration; many are ongoing, but we are confronted by the challenge of staying divided and polarized presents. While Trump's administration put some children in cages other children are trying to figure out how to forgive parents who voted for Trump—again. The last four years have been painful, but I hope we can find positive ways to move forward. I believe it is possible.

This issue features two interviews. Arleana Waller, founder and ShEO of ShePower Leadership Academy, and the founder of Circle of Life Development Foundation/MLK CommUNITY Initiative, talked about ShePower's mission to prepare girls, renewing their hope, and being prepared to bounce back from tragedy. She also addresses issues of healing distrust between cities and communities to create collaborative partnerships. Kirk Johnson, author, doctor, and minister, talks about healing a wide range of health disparities and inequalities. He provides rich insights into the social determinants of health and also for taking care of the caregivers.

We hope you enjoy the continued evolution of our magazine and our efforts to make more personal connections through these pieces. Future issues will feature guest editors adding new perspectives while

helping to shape the product as we endeavor to move to a seasonal (4 issue per year) schedule. Our upcoming spring issue will be on the theme "Climate" with Matt Thierry as a guest editor. As always, please consider submitting a piece for one of our future issues. Lastly, thank you to the membership for the opportunity to serve all of you in this role. I have a profound gratitude for the rich meaning that has come from the *Peace Chronicle* team's work on every issue, but I will not forget my first in this new capacity.

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 four continents and include 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.



Alyssa Keene is a Seattle-based actor, dialect coach, and teaching artist. She and her husband live in Shoreline, WA, with their cat, Martha.



Dr. Laura Finley, Ph.D., is Associate Professor of Sociology and Criminology at Barry University in Miami, Florida. She is also author, co-author or editor of seventeen books and numerous book chapters and journal articles. In addition, Dr. Finley is actively involved in a number of peace, justice, and human rights groups. She serves as Board Chair for No More Tears, a non-profit organization that serves victims of domestic violence and human trafficking, and is a board member of The Humanity Project and Floridians for Alternatives to the Death Penalty. Prior to being elected co-chair, Dr. Finley was Publications Chair for PJSJ. She also coordinates PJSJ's Speakers Bureau.



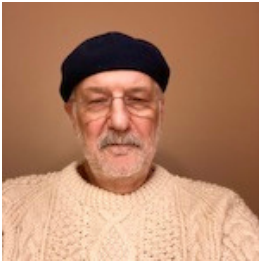
Dr. Sol Neely is a citizen of the Cherokee Nation and Associate Professor of English and Philosophy at Heritage University, located on the Yakama Nation, where he also serves as Director of Composition. In Fall 2012, he founded the "Flying University," a prison-education program that brings university students inside the prison for mutual and collaborative study. Dr. Neely earned his Ph.D. from the "Philosophy and Literature Ph.D. Program" at Purdue University, during which time he also completed Cornell University's School of Criticism and Theory "With Distinction." He also holds degrees from the University of Alaska Anchorage in English and Philosophy. His specializations include Theory and Cultural Studies, Critical Indigenous Studies, and Phenomenology and Literature. During Fall 2019 sabbatical, he traveled the Trail of Tears with his father and daughter as three generations of Cherokee Nation citizens.



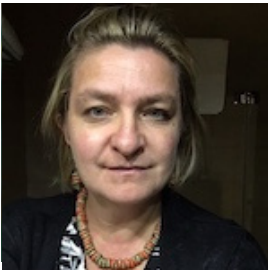
Jared O. Bell holds a PhD in Conflict Analysis and Resolution. He is a post-conflict development expert with a technical focus on justice, human rights, and reconciliation. Dr. Bell is currently based in Sarajevo, Bosnia and Herzegovina where he works designing activities, and programs to promote human rights, rule of law, reconciliation, and economic development. He has also worked on various human rights, peace building, and development projects with a variety of organizations such as Peace Direct, the United Nations Development Programme, the United Nations Human Rights Council, as well as, the American Red Cross and the Maryland Office of Refugees and Asylees. Dr. Bell has also taught, presented, and lectured across the globe in such places as Bosnia and Herzegovina, Latvia, Poland, and the Gambia, as well as the United States. A prolific writer, he has published numerous articles on human rights, transitional, reconciliation and peace building, and is the author of the book "Frozen Justice: Lessons from Bosnia and Herzegovina's Failed Transitional Justice" published with Vernon Press in 2018.



Renee Gilbert is a doctoral student at the University of Kansas' Clinical Child Psychology Program. She received her Bachelor of Arts and Master of Arts degrees in psychology from Stony Brook University. Her research experience includes working on implementation of single-session interventions to foster more accessible mental health services for children and adolescents in need. She also worked on a longitudinal study with World Trade Center responders to get a better understanding of their physical and mental health concerns years following their collective trauma. Currently, she is interested in investigating posttraumatic functioning in disadvantaged children who have experienced natural disasters, with specific focus on phenomena of positive functioning, such as resilience and posttraumatic growth. Her aim is to identify key factors that play a role in positive adaptation following trauma, to further develop effective and accessible interventions and inform policy.



Laurence F. Bove, Ph.D. is emeritus professor of Philosophy and past-Provost at Walsh University in North Canton, Ohio. He received his B.A. and Ph. D. in Philosophy from St. John's University, New York. His presentations and publications examine issues concerning ethics, the philosophy of nonviolence, bio-ethics, social and political philosophy, and peace studies. He has written extensively on the nature and ethics of revenge. He co-edited *From the Eye of the Storm: Regional Conflicts and the Philosophy of Peace*, *Philosophical Perspectives on Power and Domination*, and *Introduction to Face to Face with the Real World: Contemporary Applications of Levinas*, a dedicated volume in *Philosophy in the Contemporary World*, Vol. 7. Dr. Bove is a past president of the Concerned Philosophers for Peace.



Agnieszka Paczynska is Associate Professor at the Carter School for Peace and Conflict Resolution, George Mason University. She received her PhD in political science from the University of Virginia. Her research focuses on the relationship between economic and political change and conflict, globalization and local conflicts, post-conflict reconstruction policies and peace and conflict pedagogy. She has authored *State, Labor, and the Transition to a Market Economy: Egypt, Poland, Mexico and the Czech Republic* (Penn State University Press, 2009/2013) and edited *Changing Landscape of Assistance to Conflict-Affected States: Emerging and Traditional Donors and Opportunities for Collaboration* (Stimson Center, 2016), *Conflict Zone, Comfort Zone: Pedagogy, Methodology and Best Practices in Field-Based Courses* (with Susan Hirsch, Ohio University Press, 2019) and *The New Politics of Aid: Emerging Donors and Conflict-Affected States* (Lynne Rienner Publishers, 2019). Her book *Teaching Peace and Conflict Studies* (with Susan Hirsch) is forthcoming in 2021. She has observed elections in Afghanistan, Egypt and Liberia, conducted program evaluations in Liberia for the UN Peacebuilding Fund and International Alert, and a number of conflict assessments for USAID and the US State Department, including conflict assessments of Afghanistan, the DRC, Liberia, Pakistan, Sudan, Tajikistan, and Tanzania.



Arleana Waller is the founder and ShEO of both the ShePower Leadership Academy and the Circle of Life Development Foundation/MLK CommUNITY Initiative. Waller is also an author, professional speaker, and leadership expert who has presented for numerous universities, community organizations, and Fortune 500 companies.

HEALING



Jennie Barron lives in Nelson, BC (Canada) and teaches peace studies and restorative justice at Selkirk College in Castlegar, BC. She is also the Chair of the Mir Centre for Peace at Selkirk College, where she organizes a speaker series, films, community conversations, trainings and myriad special events. Her academic background is varied and includes the study of social movement politics, allyship between environmentalists and Indigenous peoples, food justice and urban space. She is currently initiating a research project aimed at improving dialogue and listening across social and political divides.



Kirk Johnson is the author of *Medical Stigmata: Race, Medicine, and the Pursuit of Theological Liberation*, published by Palgrave Macmillan. He earned both his Master of Divinity and Doctor of Medical Humanities degrees from Drew University. Johnson is an ordained minister in the United Church of Christ, and currently teaches humanities courses at Seton Hall University and Montclair State University.



Gabriel Ertsgaard is the Interviews Editor for *The Peace Chronicle*. He earned his Doctor of Letters from Drew University with a dissertation on environmental themes in a medieval legend. He previously taught university English courses in both the United States and China. His criticism, poetry, and fairy tales have appeared in various print and digital publications.

THE SCARS THAT REMAIN

ALYSSA KEENE

When our governor had released his "Stay Home – Stay Healthy" proclamation in late March, I was relieved that for the first time in my adult life, I was afforded days on end of nothing to do but live and rest. I am a freelancer with multiple day-jobs *and* a career in the performing arts; there is no such thing as a day-off in my world. Time with my husband was scheduled, precious, and fleeting... and now that neither of us could go anywhere, it was abundant. Now we had time to reconnect and I could heal from my previously frenetic life.

That healing was interrupted by my husband's positive diagnosis of Covid-19 and relocation into the guest bedroom of our home. He slept for nearly 20 hours a day, emerging on occasion to eat a bit of food, and drink some water. I had never in my life seen him so sick. Though he never developed the notorious Covid cough, he did suffer the fever, the loss of taste and smell, the extreme fatigue. In addition, my husband developed a relentless headache, tightness in the chest, and perplexing neurological symptoms. Not surprisingly, I soon fell ill and cycled through these same symptoms and more: intestinal distress, cough, body aches, itchy eyes. Our telehealth appointments provided us with little information; we were to rest and call the ER if our symptoms worsened.

As sick as we were, our cases of Covid-19 were considered "mild" because we never required hospitalization, though we each experienced moments of wondering "Is NOW the time to call Urgent Care?" While ill, we took turns

cooking for one another, embarking on the now-exhausting walk to the mailbox, and counting our blessings. "I can't imagine anyone else I'd rather go through this with than you," I would say to my husband and he would reply "Me, too" my husband would reply with a big smile. I would pretend not to notice that his eyes were glassy as he said this. Our declarations of love were spontaneous and honest; we were thoroughly enjoying each other's company, but we were papering over the ache of being unable to embrace or hold hands or even sit on the same couch.

We were whistling past the graveyard; each night as I listened through the walls to ensure that my husband was still breathing, I wondered if we were at the threshold of losing one another. I couldn't handle the thought of posting about our illness on social media; I was unprepared to see our fears reflected back at us by our friend's and families' concerns. I didn't want that kind of concerned attention; there was nothing anyone could do for us. When my father would call me from out-of-state to check on us, all I could say was "We're fine". We were fine, weren't we? We made it another day without ending up in the back of an ambulance. So instead of divulging our sick status, I wrote posts about how wonderful it felt to have a chance to rest from my previously over-scheduled life.

As the days wore on, I slowly began to regain my strength, even feeling well enough to resume some physical activity. Though I was not yet strong enough to

return to my running habit, after two weeks or so, I was able to venture out of the house for neighborhood walks. It was difficult to determine if I was truly “72-hours symptom-free” as my doctors recommended; after all, my sense of smell had not returned entirely and my husband was still experiencing tightness in his chest. “It’s perfectly safe for you to go on a walk,” my doctors reassured me. Tentatively, I bundled myself up and headed out the door, my face covered with a thick, triple-layered mask sewn by my mother, my hands in my pockets. I was afraid to accidentally touch or breathe on anything, afraid of somehow still being contagious, afraid of adding to the infection rate and death toll that ticked up each day.

As the days grew longer and the tulips reared their cheery heads in the neighborhood gardens, I could feel my health slowly returning. My fatigue lessened, my sense of smell began to return, and my eyes no longer felt like they were coated in sand. But even as my health returned, signs of my illness lingered. My ability to concentrate much less from a coherent sentence evaded me. The skin on my hands, feet, and nose cracked and then peeled. My husband’s relentless headache did not abate. I felt thick headed, but my husband was worse off; he struggled to order his thoughts, to remember conversations, to plan even the most basic of tasks in a logical order. Though we were both slowly improving, we also were clearly not done with this illness. Impatiently, I looked forward to the day when I would awaken and find no trace of this illness in my body, its impact only evident in my memory.

As our health slowly returned in fits and starts, I watched pandemic fatigue set in with friends and acquaintances and The Great Mask Debate unfurl online. I read frustrated missives to governors regarding the regulations for physical distancing, park closures,

boundaries on the re-opening of the economy. I read posts on the disbelief of the severity of this disease as other friends buried their parents, as beloved musicians died, and as hometown acquaintances were laid to rest. And as the Great Mask Debate grew, so, too, did the debate over the Civil Rights Reckoning. Many of the same people who balked at the necessity of wearing masks also balked at the necessity of saying “Black Lives Matter”. I tried to help those childhood friends and family members understand what re-apportioning funds in a police department could look like, tried to help them understand that the valuing of Black lives was not a devaluation of their lives. And I worried about the health and safety of the protesters who were taking to the streets; in any other time, I would have been right alongside them, but the fear of reinfection kept me home and glued to the livestreams. I knew what it was like to be at this kind of demonstration; one of my first protests was against the 1999 WTO meeting in Seattle. I remembered how we hacked and coughed, how strangers poured water over each other’s eyes, how we borrowed one another’s handkerchiefs to cover our faces, ducked our heads and linked arms and hung on as uniformed officers swung their nightsticks at our peaceful bodies while enraged delegates in trenchcoats brandished their guns. I wanted to tell folks “Don’t go; you have no idea how awful this disease can be.” Friends asked me to go to neighborhood marches with them and I declined. “If we get sick again, it will kill us,” I croaked, barely able to speak past the lump in my throat. So as our collective traumas compounded, I dug in to find ways to support this new civil rights movement. I also began to publicly share my experience of Covid-19. I wanted to put a face to this illness to make it more relatable, hoping that people might rethink their scoffing and (re)commit themselves to defeating the virus.

As I publicly unpacked our experiences with Covid-19, the protective strategies I had employed during our acute

illness fell away and I was confronted with the full impact of what we had and were still going through. And as others unpacked their experiences of systematic oppression, they revealed the wounds that lay beyond their protective strategies. I reached out to frustrated hometown friends who compared the virus to the flu, venturing out on road trips to neighboring states where restaurants and nail salons were opening up. I reached out to relatives who couldn't understand how Confederate flags were not symbols of a proud heritage. In all of these interactions, I tried to appeal to a person's sense of empathy. Other times, I took folks by the proverbial collar and warned "This could be you, too". Some of my appeals worked; friends thanked me for my candor and mentioned that my experiences helped them persevere under the strict guidelines. Others would offer platitudes of "I'm glad you're better now" in one breath and then, in the next, continue their vitriol against "the mainstream media" and hurl insults at Dr. Fauci. Sharing my story and helping to bridge the stories of others worked, but only in part; it was utterly exhausting.

Not surprisingly, many of these friends and family members who seemed unmoved by my personal experience or by the marchers in the street were the same people who, decades before, parroted cruel diatribes about the AIDS epidemic. I remember the high school taunts against a choir teacher who was assumed to be gay, the smiles towards him that were thinly-veiled sneers, the mimicking of his mannerisms, the affected lisps used when quoting him. In grade school, I remember accompanying friends to their church where the sanctuary walls were plastered with posters that conflated homosexuality with pedophilia. I remember the vitriolic t-shirts of classmates in junior high during the first Iraq war, decorated with Islamophobic cartoons. These kinds of "friends" were folks who had always held different values from me. In my childhood, I didn't shy

away from speaking out about these moments; I was mostly written off or mocked and occasionally, silently thanked. I stayed connected with these people online in hopes that in our process of growing up, we had all grown kinder and more loving. In staying connected with these people, I had hoped to resist living in an echo chamber, an easy thing to slip into in my blue Seattle bubble and my career as a performing artist. The repudiation of these Civil Rights demonstrations was the same kind of thinking that had flourished for decades in my hometown, a place where anti-immigrant sentiments thrived even though its two major industries - agriculture and oil - depended on the labor of migrant workers. The denials of the seriousness of the pandemic reminded me of those long ago conversations amongst my childhood schoolmates, declaring that "only gay people could get AIDS;" after all, it was God's way of punishing them. Just like my surgical scars from decades ago still twinge when the barometric pressure shifts, so too, do my emotional scars when I see that same xenophobia and ignorance re-emerge from childhood "friends" who were, in truth, childhood bullies.

As my husband and I struggled to heal and I grew increasingly frustrated that we were unable to return to our pre-Covid forms, I was forced to reckon with my notion of healing. Did healing mean recovering so completely that no trace of previous struggle or illness could remain? Certainly not; that sounded less like healing and more like denial or erasure. The scars we bear of cruelties enacted many years ago twinge with recognition when we hear the sound of those same weapons unsheathed and brandished once again. When we deny the severity of Covid-19 or the racism experienced Black Americans or the racism wielded by White Americans, we impede both our ability to stop harming others and to heal ourselves. We cannot turn away from the pain that we have either brought or

borne; doing so only sets us up for relapse or reinfection. Healing is instead embracing the scars and signs of a body forever changed. Healing is being present with the reality of where we are now, a mindfulness of how far we have come, an awareness of what made us so sick, and a plan of action for a future that we may yet achieve, buoyed by hope and persistence. Healing is not an endpoint; it is a continuum. It is the audacity to rest a little every day. It is the steady persistence to work to find and enact solutions. Our collective healing can only be

achieved by moving forward with our aching hearts serving as reminders of what we have endured, present to the truth that we may not change all the hearts of those around us, but still building a future where we practice greater compassion and radical justice. May our actions and uprisings shine a light in the darkness of now and the darkness that is still yet to come; may our persistence be like tiny beacons blinking out a steady heartbeat, infinite in number, pulsing stronger than a galaxy of full of stars.



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THE TRAIL WHERE THEY CRIED: DISPLACEMENT AND HEALING ACROSS GENERATIONS

SOL NEELY

Someone has to make it out alive, sang a grandfather
to his grandson, his granddaughter,
as he blew his most powerful song into the hearts of the children.
There it would be hidden from the soldiers,
Who would take them miles, rivers, mountains
from the navel cord of the origin story.
He knew one day, far day, the grandchildren would return,
generations later over slick highways, constructed over old trails
Through walls of laws meant to hamper and destroy, over stones
bearing libraries of the winds.
He sang us back
to our home place from which we were stolen
in these smoky green hills.
-Joy Harjo, *An American Sunrise: Poems* (2019)

Prologue: Transgenerational Displacement

In August 2019, the same month Joy Harjo published *An American Sunrise: Poems*, I traveled the northern route of the Trail of Tears with my dad and daughter as three generations of Cherokee Nation citizens. We began with the land adjacent to the Chestatee and Etowah rivers, near Dahlenega, Georgia, where our ancestors had their land stolen from them in 1832 during the first gold rush of the United States. From there, over the course of two weeks, we visited historically significant sites sacred to the Cherokee before removal—including sites at New Echota, Red Clay State Park, the Qualla Boundary, Clingman's

Dome and more. We also passed through sites of trauma and genocide—including Fort Cass, Blythe's Ferry, Mantle Rock, and other segments of the Trail of Tears that have left indelible scars on the land. By the time we arrived to Tahlequah, Oklahoma, we were equal parts exhausted and inspired. Over the course of our journey, we came to realize that our transgenerational journey of repair and homecoming helped save not only the living generations of our family—touching the lives of my father's cousins, my cousins, and my daughter's cousins—but it also reaches back and repairs generations who came before us just as it anticipates repair across

generations to come as we make room for our children and grandchildren to live.

From my daughter to my great-great-great-great-great grandmother, I can trace nine generations of uninterrupted Cherokee genealogy. While it is true that my Cherokee ancestors survived forced removal and genocide—and contributed to the early rebuilding of a nation in what is today Oklahoma—our connection to that genealogy almost did not survive. The forced displacement of our ancestors from their beloved homeland on the Trail of Tears rippled across generations in ways impossible to anticipate, tearing at our ancestral relations and our very identity. In a swift couple of generations after the Trail of Tears—from allotment, to Oklahoma statehood, to the pressures of Federal Indian Law in the 1950s that incentivized Indigenous assimilation—my family internalized anti-Indigenous racism and increasingly moved away from the richness of our Cherokee ancestry. Like many Cherokee families before and after allotment, we were seduced by white supremacy.

Cherokee history is fraught with opposing responses to the genocidal violence and assimilationist pressures of settler colonialism. There has never been one, comprehensive, response to the question of what it means to be Cherokee or what it means to survive genocide and remain Cherokee. For several generations, displacement—both external and internal—is all my ancestors have known. With each successive generation carrying the burden of that displacement, it was easy for my father to eventually feel that we were “no longer Cherokee”—as he clearly felt during those few times when he told me, in my twenties, “to give it up.” For my father, displacement severed us from our Cherokee ancestry, but what he discovered during our journey on the Trail of Tears is

that it is precisely such displacement that makes us Cherokee. Almost every Indigenous family, as evinced by the broad appeal of Harjo’s poem, carries this story.



Cherokee Baptism

My ancestors had their land stolen from them in 1832, which makes them late-arriving “Old Settlers” to Indian Territory. In 1832, the state of Georgia forbid Cherokees to congregate except for one singular purpose: to cede land. Just across the state border into Tennessee is Red Clay State Park, a sacred site of the Cherokees that served as de facto capital of the Cherokee Nation from 1832 until the last council meeting of 1837 prior to the Trail of Tears. Like every Cherokee village, the focal point of this area is the Council Springs, known also as the “Blue Hole”—which, according to Barbara Duncan, “issues more than a half-million gallons of water a day.” When we arrived to this sacred site, we apprised the Park Ranger—a very generous and caring woman named Erin—of our journey: “We are three generations of Cherokee Nation citizens traveling the Trail of Tears.” Her response was to walk us to the Blue Hole and let us in. We were immeasurably grateful for this sacred moment—and, as we took off our shoes and waded into the spring, we remembered the ablutions of our ancestors, the ritualistic washing of the self at sunrise

as prescribed by tradition and protocol. It was, I noted to my dad and daughter, our “Cherokee Baptism.”

On August 7, 1837, Red Clay served as the site of the last council meeting of the Cherokee Nation before removal. On April 6, 1984, all three federally recognized Cherokee nations—the EBCL, the Cherokee Nation, and the United Keetoowah Band (UKB)—convened in national council for the first time since removal. During that occasion, an eternal flame was erected and ignited near the Blue Hole. As we stood around the eternal flame, we meditated on the coincidence of water and fire—and we talked about the role of our Cherokee ancestors as keepers of fire. We talked about the Cherokee “mother town”—Kituwah, where ceremonial fires burned so long and so intense that it magnetized the earth, forever changing its heat signature. Annually, Cherokee villages surrounding the Kituwah Mound would extinguish their council fires and reignite them with fire from Kituwah. “Our ancestors were fire keepers,” I tell my daughter.

“Cool.” She says, staring into the eternal flame, still wet from our Cherokee baptism.

“You are a keeper of the fire, now, too.”



Discerning Ancestral Vocation

The richness of Harjo’s poem, and the reason it resonates with our journey, lies in its ambiguous invocation of generations: Who, here, is the grandfather—and how will each of us take up our role in the long procession of the grandchildren we are? At the beginning of our three-generation journey—my father assumed the obvious role of the grandfather in Harjo’s poem as he sang his own powerful song of survival to his granddaughter. At some point, however, even early in our journey, he was transformed again into a grandchild. It was as if we were three generations of grandchildren, who prophetically returned “generations later over slick highways, constructed over old trails,” to our ancestral homelands.

There is a Cherokee story I love, published as “People Singing in the Earth” and told by Freeman Owle, in which we are admonished to “never let the child disappear from us.” The story tells of a mysterious Cherokee figure who prophetically delivers a “revelation of what was about to happen—people losing their homeland on the Trails of Tears and so on.” The mysterious figure offers the Cherokees a chance to escape with him into the sacred mountain of the Cherokees, Kuwahi or Mulberry Place—what is today called Clingman’s Dome. After fasting for seven days in order to decide what to do, half the Cherokees followed the mysterious figure into the mountain “up to a beautiful land of springtime and summer” with “butterflies flying, and the fruit trees bearing fruit”—where “You could hear people singing and laughing inside the mountain.” One man, who witnessed the joy of this beautiful land, fell back at the last moment and promptly returned to his village so that he could return with the rest of his family—but, when they returned, the mountain had closed up, “and they said he was crazy and just left him there.” As Freeman Owle tells the story, “He stayed

there for seven days, and on the seventh day he began to hear the singing deep within the earth.” And we are told this: “If you’re quiet enough, long enough, and if you sit and listen to the streams and really are aware and very quiet and still, that you too can hear the people singing within the earth, those happy ones that went on before.”

What does it mean to hear the people singing in the earth? To me, it is to phenomenologically discern in one’s own body the vocation (or calling) of our ancestors. On our journey, we hiked to the top of Clingman’s Dome where I recited this story out loud to my dad and daughter. For me, it was a like a second Cherokee baptism. Our visit to Kuwahi was purposefully planned as part of a detour we took, away from the Trail of Tears, to visit Western Carolina and the Qualla Boundary (Cherokee, NC), home of the Eastern Band of Cherokee Indians (EBCI). For most of my life, the Cherokee genealogy I knew started with my great-great grandfather, first born after the Trail of Tears. Our detour to the Qualla Boundary and to Kuwahi rendered legible to us this ancestral vocation—and the story, “People Singing in the Earth,” became the song that delivered us “to our home place from which we were stolen.”



Epilogue: “Transgenerational Homecoming”

As we set out on our journey, a Tlingit friend of mine—Louise Brady, of the Kiks.adi clan in Sitka, AK—wrote to me, “Your ancestors are guiding you.” We had too many uncanny moments of inspiration and coincidence for that not to be true, but one moment—at the end of our journey—revealed the extent to which our ancestors were guiding us. We had, at last, arrived to Tahlequah, the end of the trail, where we set up camp on the shores of Tenkiller Lake, a place I remember fondly as a child. After we toured the important cultural centers and sites of Tahlequah, we took a drive to Terrell Cemetary near Stilwell, Oklahoma, to search for the grave of my great-great-great-great grandmother, Elizabeth Graves Terrell (Qua-Wa-Tlv). On our way to the cemetary, we encountered another familiar sign posted by the National Park Service that marks the “The Original Trail of Tears” route—the kind of sign we had been following for almost 1,200 miles. This one, however, said “End of the Trail”—which caught our attention with surprise since we had not planned to, quite literally, stumble upon “the end.” For our itinerary, the end of the trail was to have been the old Cherokee Nation courthouse, the bricks of which my great-great-grandfather had helped make. Here, however, in search of my grandmother’s grave, we were led to another cemetary: the Stilwell Cemetary—which, in 1839, had been used as one of eight “disbandment camps” that served as formal ends of the forced removal. It was as if our grandmother had guided us to “the end of the trail.” We did not know, until that moment, that stumbling upon the literal end of the Trail of Tears was exactly the closure we needed. At last, and truly, we experienced our transgenerational homecoming.

When I return to Harjo’s poem, I cannot help but think that, in the healing of our own homecoming, it is not simply the grandfather who sings to his granddaughter, “Someone has to make it out alive.” It is the granddaughter who sings it back so that her grandfather

encounters the imperative for the first time in her own words: Someone has to make it out alive. When I meditate on this transgenerational homecoming, I am reminded of Walter Benjamin's aphorism from "Theses on the History of Philosophy": "...even the dead will not be safe from the enemy if he wins. And this enemy has not ceased to be victorious." The displacement of our ancestors through forced removal and ethnic cleansing reverberates, like a song that goes on after the instrument is gone, across internal and external registers that we all bear. There is a literal end of the trail, a political end determined by treaty and the exigencies of removal, but for too many of our Cherokee people, the cruel legacies of displacement continue to haunt our communities. Today, Stilwell has one of the highest poverty rates in rural Oklahoma, and its life expectancy rate is below national averages. As I type this, I cannot help but recall Supreme Court Justice Neil Gorsuch's now famous words penned for the *McGirt v Oklahoma* decision, "At the end of the Trail of Tears, there was a promise."

If we are always already suffering displacement, what is the quality of homecoming and healing across generations? Despite the fact that my family has long lost its Dawes allotment, we will continue to return to these places, this land. But it is also a homecoming, I imagine, of language and silence. In silence, I sit still long enough and often enough to hear my ancestral vocation. And language? My grandfather spoke only "handshake" Cherokee, meaning he could only speak enough Cherokee to greet you and ask how you are doing. Today, my daughter and I are studying the language together, determined that we will not be the last in our family to speak Cherokee. We will not be "the last of the damn Mohicans," as my grandfather once said to me before my daughter was born. We will make our homecoming through the language and through the silence of vocation—as our ancestors reveal to us their faces across sacred lands. We will keep a fire.



PAYBACK: WHY REPARATIONS MATTER ON THE ROAD HEALING AND RECONCILIATION IN AMERICA

JARED BELL

In the wake of many racially charged incidences in 2020; from the killing of Ahmaud Arbery while he was out for a jog, to black and other minority communities being ravaged by COVID-19, or to baring witness to the murder of George Floyd in broad daylight, America has been called to reckon with its insidious racial issues, both past and present, again. Conversations about defunding police departments and removing symbols to confederate era leaders are taking place across the country, the topics of reparations for past wrongs such as slavery and de-jure segregation have also come to the fore. After all, the realities of past injustices that remain unaddressed and still have impacts today, are at the heart of many social and economic justice issues for the Black community.

This wake is the mass protests and rioting following George Floyd's murder. It has born international outcry and has led to global a discussion about confronting other forms of systematic racism and redressing past wrongs too. In June of 2020, the United Nations High Commissioner for Human Rights Michelle Bachelet, at a special debate on racism and police brutality in the United Nations Human Rights Council, noted that countries must confront the legacy of slavery and colonialism and make amends for "centuries of violence and discrimination" through reparations. This has been discussed on the international before, as both World Conferences Against Racism in 2001 and 2009

considered reparations for slavery and Colonialism. However, both conferences were shunned by the U.S.; the U.S. delegation walked out of the 2001 conference citing problems (as they saw it) with language used at the conference, which likened Zionism as comparable to racism. An inappropriate comparison that problematized discussions and arguments from African nations who were focusing on financial redress for slavery and colonialism by radically changing the scope. The U.S. and several European countries, in short, felt they weren't responsible. The U.S. boycotted the 2009 conference, again citing, support of Israel, whom they said was unfairly targeted.

In the United States the concept of reparations for slavery and other racialized atrocities is wrought with controversy. It evokes a myriad of emotions in all of us—it seems everyone has an opinion—regardless of race or political leanings. The topic, as I've come to find it, is divisive even among the greatest of friends. Many Black Americans believe we're still owed, not only for the suffering of our forefathers and our unpaid contributions to this country, but the continued racial justice that exists both socially and economically.

While many White Americans believe that institutions like slavery and segregation are part of bygone eras that they had nothing to do with, bare no responsibility for, and therefore don't see the need for reparations.

The concept of reparations and why they still matter for many Americans is murky. Due, in large part, to competing narratives about history and its impact today, America has yet to commit itself to a process establishing the truth about the events of past none-the-less the discussion about reparations isn't going away.

America is beginning to unpack the myriad issues of race that fill the daily news. Recently, the State of California has begun considering the full weight of reparations by setting up a task force to study and make recommendations for reparations to African Americans. Meanwhile, the city of Asheville, North Carolina has approved reparations for slavery and other historical injustices that will provide funding to programs geared toward increasing homeownership, business and career opportunities for Black residents. These initiatives and measures are important at state and local levels, but the discussion on reparations and their meaning must be held at a national level. Currently H.R. 40, also known as the Commission to Study and Develop Reparation Proposals for African-Americans Act, is working its way through the House of Representatives. The bill is sponsored by Sheila Jackson Lee (D-TX) was introduced in the on January 3, 2019. The Act aims to create a commission to examine the merits of introducing reparations for slavery in the US. This bill follows the work of the late John Conyers, who first introduced this legislation in 1989.

The term reparations is derived from the paradigm of reparative justice, justice aimed at repairing harms from gross human rights violations or structural violence. Indeed, repairs for genocide would seem paradoxical: absolutely necessary and also impossible. Reparation is one of the four key pillars of transitional justice, in addition to truth, justice, and guarantees of non-recurrence. The key aim of the reparations mechanism is to help those who have suffered loss, heal, and begin

to move forward with their lives. Reparations is atonement for what happened to my great-great-great-grandparents and their descendants. The horrors of slavery didn't end when the Emancipation Proclamation was signed. The ripple effects of trauma, pain, poverty, marginalization, exclusion etc. have been passed from generation to generation. I'll never forget the stories my grandparents told me of growing up under Jim Crowism or the plight their great grandparents faced as slaves. It was my grandmother who used to remind me that Jim Crow is still "alive and kicking". Redressing the wrongs done to my ancestors means that their story counts, their suffering is relevant, and more importantly the impact of the past on their descendants matters too!

In the U.S. context, some think of a large financial awards or compensations. Reparations are only part material they should also go beyond the financial aspects; reparations programs have been used in many post-conflict societies from Morocco to Timor Leste and have included symbolic measures and gestures like dedicating statues and holidays to memorialize past atrocities. Reparations programs have also included community investment programs for education, rebuilding infrastructure, homes, as well as helping individuals cope with both the social and physical scars of war and conflict.

The difficult dilemmas about reparations in any context are: how do we decide how much suffering is worth? How can we put a dollar amount on mass atrocities? Who should receive compensation and who shouldn't? When we consider repairing historical wrongs, with long-lasting effects, the reverberation of these questions is even more powerful; it posits objective reality on subjective experience, frequently the haves miscalculate the suffering of the have-nots.

None-the-less these are important dilemmas America must address and answer for. The persistent racial strife

keeps rearing its ugly head, and change will not come without intentional effort. Reparative justice is part of that hard work. We can't reconcile the present injustices without having dealt with the past. We can't talk about political and economic disenfranchisement of Black Communities today while ignoring generational slavery, de jure segregation, and mass incarceration, among other things, it is all linked.

Reparations isn't just about righting the wrongs of the past. It's an acknowledgement that horrific things happened, which disadvantaged whole communities. Acknowledgement is part of the healing process, not only for the Black community but for the whole country. Drawing on the difficult questions I raised earlier, what might reparations look like for Black Americans? This is a question I've found subject to be in fierce debate even amongst those of us in the Black Community.

I know many in the Black Community think that reparations should be material in the form of large financial pay out to them individually or to their families. However, personally I believe the best course of reparations for the Black Community is a mix of material and symbolic reparations. In terms of symbolic reparations, slavery and other atrocities should be officially hallmarked by federal holidays. Those who fought against slavery and de jure should be celebrated through symbols of national importance. Inclusion and memorialization of slavery and racial atrocities that followed it isn't just a Black story, it's an American story and it should be included and remembered.

One other key aspect that's not often discussed is ancestry DNA testing. During the transatlantic slave trade Blacks were cut off from their historical roots, language, culture, and any kind of connection to the past. Many families were torn apart and sold like chattel, further removing people from their familial ties and history. Helping individuals recover those lost roots is

another essential aspect of healing whole communities had their identities and connections to the past wiped away.

I believe community investment, education, career growth opportunities, home ownership programs, and greater access to healthcare are integral transforming and repairing many Black communities. Handing out money to everyone whose ancestor may have been a slave or suffered other atrocities is not only complicated but isn't pragmatic. Financial compensation would be a finite individual solution, where building communities and individuals offers infinite possibilities impacting generations to come. Financial reparations alone do not force Americans to deal with the social aspects of past like symbolic reparations do.

While the discussion about reparations will continue, it's only one part of the larger conversation in regard to healing, not only for the Black community, but for the whole nation. Even if by some small chance the U.S. federal government enacted the aforementioned reparations programs tomorrow, that would only be one part of the work that has to be done. Truth must come first. In an age with fake news and social media generated conspiracy theories, the reality of being able to get to the truth seems to be fading daily. Part of this truth is that for every racialized police incident, microaggression, lapse of equality, or miscarriage of justice the pain in the Black community becomes even more deep seeded, leaving generational scars. Until America pays back its past, by paying back its victims; the ideas of liberty, and justice for all, which are noble values we believe set us apart from the rest of the world, are a shame.

POST-TRAUMATIC GROWTH: A CRITICAL INVESTIGATION INTO POSITIVE TRANSFORMATION FOLLOWING TRAUMA

RENEE GILBERT

Mizuta Masahide, a 17th century Japanese poet and samurai, once said “my barn having burned down, I can now see the moon.” It’s inspiring to imagine such an admirable response to such tragedy. A disaster took his home, but he found something new, something glowing. I had the wonderful opportunity to work with the brave men and women who were first responders to the World Trade Center on 9/11. These men and women witnessed the deaths of thousands of innocent people, trying to protect themselves and others around them. Many of them are still haunted by the memories, by the fear, by the sense of helplessness. However, many have recovered from this traumatic experience, and found mental stability following this disaster. They went on to lead courageous lives. This devastation tore down the world many of us once knew, instilling fear, anger and grief for years to come. Yet, in an encouraging way, some of these first responders actually grew from this. It changed their beliefs about the world for the better. It inspired them to help others. It made them stronger, and more fearless. They had a new appreciation for life. These people, who grew from this trauma, saw the moon.

There are many possible outcomes to consider following the experience of a traumatic event. Some may

experience negative mental health impacts, which may impair their daily functioning for years to come. Others may experience these negative impacts, but eventually recover, returning to normal levels of functioning after a certain period of time. Some people flourish, interestingly, reporting changes that exceed their functioning before the traumatic event. Post-traumatic growth, a concept first described in 1996 by licensed psychologists Richard Tedeschi, PhD and Lawrence Calhoun, PhD, describes this exact change (1996). With post-traumatic growth, individuals not only recover from trauma, but use it as an opportunity for personal development (Zoellner & Maercker, 2006). Indeed, post-traumatic growth is a transformation following a traumatic event; it depicts positive change that goes above and beyond functioning before trauma (Meyerson, Grant, Carter and Kilmer, 2009). This growth is potentially seen in five different areas: changed perceptions of strength, interpersonal relationships, appreciation of life, new possibilities and spiritual change (1996). A core part of the growth process involves a struggle with one’s new reality in the aftermath of trauma, followed by constructive cognitive processing of the event that may change one’s perspective of the self, others, life and ways of living for the better (Cryder, Kilmer, Tedeschi & Calhoun, 2006). There is a great need to examine this

phenomenon, and to learn ways to foster positive adaptation following trauma and stressful life events for everyone.

Post-traumatic growth can be conceptualized as either an outcome of trauma or an ongoing coping process. In Tedeschi and Calhoun's "functional-descriptive model of PTG", growth is solely an outcome. They describe the growth process, in which trauma shakes a person's goals or world views and his or her ability to handle emotional distress, and the person then engages in behavior designed to reduce this distress. In their model, the individual engages in a process of rumination, which progresses from intrusive rumination (dwelling on the event) to deliberate rumination (finding meaning, re-appraisal), which may then lead to the development of post-traumatic growth (2004). "PTG is conceptualized as a multidimensional construct including changes in beliefs, goals, behaviors, and identity as well as the development of a life narrative and wisdom" (2006, p. 630).

Post-traumatic growth has also been seen as a coping strategy or process. For example, it can be seen as a component of a meaning-making coping process (2006). Park and Folkman (1997) describe a meaning making process which comprises of global meaning (one's goals or beliefs) and situational meaning (an interaction between one's global meaning and their current circumstances). The coping task would then be to reconcile the trauma appraisal (situational meaning) with global meaning (1997). Growth, then, can be seen when one finds benefits from the event (re-appraising the trauma to accommodate global meaning) or changing one's global meaning, creating a new philosophy of life (2006). Post-traumatic growth has also been conceptualized as an interpretative process in which rumination, and understanding what happened and why, lead to a new interpretive reality, and this

reality may be constructed from the perspective of growth (Filipp, 1999).

Post-traumatic growth has been studied most often in adults (Zoellner and Maercker, 2006). Although less is known about post-traumatic growth in children, evidence of post-traumatic growth among children as young as 6-years-old has been reported (Cryder et. al, 2006). Several factors related to cognitive style and coping efforts are associated with experiencing post-traumatic growth following traumatic events.

In adults, one cognitive factor that may lead to post-traumatic growth is optimism, in which individuals engage in problem-focused coping for controllable, stressful events and acceptance-based or emotion-focused coping for uncontrollable, stressful events. Further, openness to new experiences, as well as hardiness (curiosity about the world, embracing change as normal, feeling control over events) may also be linked to post-traumatic growth. In addition, searching for meaning as well as engaging in positive reappraisal may be crucial for this development. Positive re-appraisal describes positive interpretation coping, in which an individual may regularly make use of benefit-related information following traumatic events (2006). Religious coping as well as social support seeking coping are also associated with post-traumatic growth in adults (Prati & Pietrantonio, 2009).

Several factors are associated with the development of post-traumatic growth in children as well, though less is known about this phenomenon in youth. In terms of coping, active and avoidance coping may be linked to the development of post-traumatic growth, specifically the domains of new possibilities and personal strength. Avoidance coping involves denial, yet researchers suggest that this might be a part of processing the event which is "needed for growth to occur" (Wolchik et. al, 2009, p. 8).

In addition, participation in an organized religion may be positively associated to post-traumatic growth (Milam et al., 2004). Gratitude may be related to the development of growth in children, as well as deliberate rumination (Zhou & Wu, 2015). Finally, a systematic review of post-traumatic growth conducted by Meyerson, Grant, Carter and Kilmer (2011) identified several positive mental resources in children that may lead to post-traumatic growth: positive affect, hope, optimism, self-esteem, competency beliefs and higher quality of life.

In children, there are inconclusive findings regarding the relationship between demographic factors and post-traumatic growth. Some studies suggest older children are more susceptible to post-traumatic growth, while others suggest the opposite. There is also evidence to suggest posttraumatic growth occurs more in females, and contrasting evidence to suggest it occurs more in males. Studies have also demonstrated post-traumatic growth in European American samples, as well as Latino, African American and Persian samples. There is no evidence to support a relationship between socioeconomic status and post-traumatic growth in youth. Perhaps, demographic factors influencing the development of post-traumatic growth is situational, i.e., various groups of people may be more likely to grow depending on the type of trauma encountered. In adults, there is evidence that females, ethnic minorities and younger adults are more likely to experience post-traumatic growth (Meyerson et. al, 2009).

While post-traumatic growth might typically be seen in a positive light, it is important to note that in both adults and children, post-traumatic stress symptoms might also be positively related to post-traumatic growth (Zoellner and Maercker, 2006). One study in children suggests post-traumatic growth in children might be greatest when post-traumatic stress symptoms are moderate (Levine, Lauffer, Hamama-Raz, Stein & Solomon, 2008).

Posttraumatic growth and posttraumatic stress disorder are thought to be independent constructs, not two different ends of the same continuum. Growth is distinct from emotional adjustment; thus, posttraumatic growth may co-occur with emotional distress (2006).

Overall, there is a fair amount of research to suggest cognitive and coping styles of individuals who are more likely to experience post-traumatic growth, and less research regarding specific groups of people who are more likely to experience of growth. In terms of explaining why or how post-traumatic growth happens, less is known. As Tedeschi and Calhoun (2004) discuss, the idea that suffering can be the source of positive change is not new, and prevalent in different teachings of many religions. Several ideas and beliefs about the world appear to allow some people to make meaning following traumatic events. A psychological crisis, like trauma, shakes many peoples' assumptive world and may cause cognitive rebuilding. There is an affective component in understanding this crisis: people may value what happens in the aftermath while also experiencing the distress of trauma. Thus, post-traumatic growth might be a result of attempts of psychological survival (2004).

Given what we know about the experience of post-traumatic growth, there may be utility in understanding this phenomenon. Post-traumatic growth can be a core component in the healing process; acknowledgement of this phenomenon allows one to imagine the idea of growth following trauma. Indeed, psychologist Carol Dweck formulated the concept of growth versus fixed mindset (Dweck, 1999). Individuals who have adapted the "fixed mindset" believe that their character and abilities can not be changed. They believe their personality qualities and intelligence are inherent, carved in stone. On the other hand, individuals who have adopted the "growth mindset" believe that these

qualities can be developed over time. These individuals tend to be more resilient, and learn from failure rather than dwell on it (Popova, 2014). Adopting the growth mindset can have positive consequences. For one, learning about the growth mindset can potentially reduce depressive symptoms in adolescents (Schleider & Weisz, 2017). Further, beliefs that one can change their emotions may lead to better use of emotion regulation strategies, and those who've adopted a growth mindset might be less likely to develop psychopathology following a history of stressful life events (De Castella et al., 2013; Shroder et. al, 2017). Overall, understanding that is possible to grow at all, but specifically from a traumatic event, may elicit positive adaptations within an individual.

Meaning-making may also play a role in healing with posttraumatic growth. Many individuals attempt to "[restore] meaning in the context of highly stressful events" (Park, 2010, p. 257). Individuals may appraise stressful events in various ways; these appraisals may either lead to distress or psychological well-being. For example, victims of sexual assault who appraised the assault with a negative impact on themselves, the world and others were more likely to develop PTSD symptoms. Further, those who appraise events as threatening or uncontrollable might be more likely to experience distress. Meaning-making involving non-judgement, in contrast with meanings of blame and negative evaluation, may lead to positive adjustment following stressful events (Park, 2010). When meaning-making is constructive and adaptive, it may lead to posttraumatic growth following trauma (Wang et. al, 2015).

Post-traumatic growth is not necessary to recover from trauma, rather, it is a potential trajectory of functioning. It is important not to downplay the experience of trauma, nor expect that individuals will grow in the aftermath. Many people suffer with varying levels of distress

following trauma. However, people can be flexible in their process of recovery, and can be grateful when they experience growth, whether it be in specific domains (e.g., experiencing new possibilities, more appreciation for life) or in general.

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2021 IPRA ON-LINE CONFERENCE 11-15 JANUARY

1

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LIVE STREAMING FOR MAJOR CONFERENCES AND ACTIVITIES



2

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11-15 JANUARY. NAIROBI

To all IPRA members:

International Peace Research Association's 28th Biennial General Conference, to be held from 11-15 January 2021, brings together students, professors, researchers, community members, activists, and scholars of all types, interested in building for peace with justice.

This year for the first time, we are holding a major part of the conference via ON-LINE due to Covid-19! Though an in-person conference will be taking place in Kenya (see ipra2021.org for more information), this flyer is for ON-LINE participants: to learn more, register, and get involved!

Our plan is to hold panels, workshops, and meetings throughout each of the five conference days, and to enable participants in Kenya and virtually to interact with one another. At the same time, there will be pre-recorded programming which will be available to stream throughout the week.

Our hopes are that IPRA 2021 will be our most inclusive, democratic, scientifically oriented, technologically innovative, international ever!! But we need your involvement NOW!



There are TWO MAIN WAYS TO **REGISTER ON-LINE**:

1. Existing IPRA members and institutions can fill out the form below and pay the correct fees based on your location and membership level.

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2. ALL Students (undergraduate and graduate level) and Youth **MUST ALSO FILL OUT** the Registration form, but should indicate your student status, thus waiving all registration fees. STUDENTS are also encouraged to JOIN IPRA at the special Student Membership rate.

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28th International Peace Research Association – 2021 General Conference, Nairobi, Kenya

PARTICIPANTS ARE ENCOURAGED TO SUBMIT THEIR PAPERS / PROPOSALS AND THIS COMPLETED FORM VIA THE CONFERENCE EMAIL: Submissions@ipra2021.org

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28th International Peace Research Association – 2021 General Conference, Nairobi, Kenya

IPRA 2021 Conference Registration Fees and IPRA Membership Fees (2020-2021)

Conference Fees and IPRA Membership Fees are as follows: (Prices are in US Dollar)

Conference Fees

CONFERENCE FEES (2021)	Early Registration 1 January 2020 – 31 st July 2020	Late Registration 1 st August 2020 – 31 st December 2020	At IPRA 2021 Conference 1 st January 2021 onwards
Emerging Countries	70	90	120
Emeritus (70 years & above)	80	100	130
OECD / Industrialised Countries	120	150	200

IPRA Membership Fee 2020-2021

INDIVIDUAL MEMBERSHIP – REGULAR	Early Bird 1 January 2020 – 31 st July 2020	Mid - Year 1 st August 2020 – 31 st January 2021
Emerging Countries	60	100
Emeritus (70 years & above)	80	120
OECD / Industrialised Countries	100	140

INSTITUTIONAL MEMBERSHIP – ANNUAL 1 st January 2020 – 31 st December 2020	Emerging Countries	OECD / Industrialised Countries
University Peace Research Centres	100	200
National Peace Institutes/Assoc./Orgs.	300	400
International Peace Organisations	300	500
Small Peace Research Orgs./NGOs/CBOs	80	120

NB* Resident country of participants will be considered as country of origin.

HEALING A CITY

ANYA FINLEY

In the wake of protests nationwide, demanding racial justice and equality, many places are beginning to recognize the work that needs to be done and take the necessary steps to heal their municipality, city, county or state. For some places those steps mean removing confederate statues and street-names, and for others, like my hometown Plantation, Florida, it means pushing for a name change. From an outside perspective this name likely strikes a certain cord, and not a positive one. The connotation of a Plantation has long been an estate where crops are cultivated, often by African-American slaves. From a simple google search of this term you find pictures of famous southern estates or the answer to the question “what does plantation mean in slavery?”

The question I, and many people who reside here, had, was if this name had any historical meaning for the location. Though it is known that Florida was home to slave plantations, it is unclear if the city of Plantation actually had any. But for a city with a population of 22% black or African American people, the existence of this name is quite upsetting. Living in a diverse city I feel like the current name is not representative of its population. This civil-war era name fails to represent that 22% of our population, and furthermore, continues to invoke thoughts of a far from positive time period. Other diverse cities, even those with strong Confederate roots, have worked to eradicate the constant reminder of slavery. Atlanta, Georgia, which boasts a population

composed of over 50% black or African American people, recently changed a street name from “Confederate Avenue,” to “United Avenue.” Though a changing the name of a street is different from the name of a city, it is still representative of the inclusion of that diverse population. On a more personal level, the persistence of this name is upsetting as it alienates that diversity that resides in this community.

In June of this year petitions, both to change and to keep the name, took over Facebook pages for residents of this city. Over 6,500 people in support of a name change, including myself, believe that for a city so beautiful and green, the name incites negative feelings. Though the progression towards picking a new name has slowed down, the premise is still important. Other institutions in the area with similar names have also taken steps to rebrand. One being Plantation High School, which has a mascot of a Colonel dressed in civil war era clothing. Though they have yet to shake the mascot officially, uniforms instead sport the letter “C.”

Seeing the efforts people have gone through to push for the name change has opened my eyes to the severity of this issue. Though I have been aware of the presence of these negative names and symbols, seeing what people have done to change them has been inspiring, particularly being a younger person. While thinking about the necessary steps to make

things right some ideas that came to my mind are public forums, where African-American voices in the community are given an opportunity to share how this name affects them and what they would suggest be done about it. Not only would this allow others, whose life-experience may have been far different, to see how vital this issue is, but it would also be an opportunity to ask questions to those historically marginalized groups. Additionally, I believe this issue needs to be addressed in the next local election. Through putting it on the ballot, the will of the people, which seems to be in favor of changing the name, would be expressed. As an individual, I will make my thoughts heard through signing petitions, while also reaching out to local officials, encouraging them to consider this issue. Our city cannot be a completely happy and equal place if the name has a historical connotation that is inherently negative to 22% (at least) of its population. Though it is yet to be resolved, and the name still stands for now at least, it is clear that many people of Plantation, Florida are ready to heal this city. This issue, which has made the news nation-wide, including being reported in the New York Times, shows not only the importance of addressing past issues, but solving them to help better the community.

After-thought: When thinking about what to write for the theme of "healing," this immediately came to mind. Healing can exist in many ways, but the way I saw it play out, is not only healing a city for the future, but also helping to acknowledge the negativity of the past, instead of embracing it. Though I cannot fully understand, it seems like hearing this name, or other words that bring back thoughts regarding slavery, would be like putting salt on an open wound. That wound cannot be healed until it has been fully addressed and fleshed out, and allowing the necessary changes to be made. Even I, as a non-minority, can see how vital this change is, and am hopeful that my community will rise to the challenge to allow itself to heal fully.

BEYOND THE CAVE: FOUR PATHWAYS TO THE HEALING DIMENSIONS OF PHILOSOPHY

LARRY BOVE

The healing dimension of philosophy fosters personal development, expands one's interpretive framework, and sheds light on ameliorating social and political conflicts. Philosophic activities weave into everyday living, shape who you are, and how you live. Reflective activity forges and reforms the self, its interior structure, interaction with others and the world.

No claim to universality or completeness attaches to the articulation of these pathways. Over the years, as I went from violence to nonviolence, they emerged inductively. The following narrative highlights key moments. The suggested readings foster assimilating the pathways.

I. Reflecting on Stories Opens Pathways to the Moral Universe and the Healing Dimensions of Philosophy

Stories reveal and conceal. Stories create meaning, transmit values and judgments, shape our responses, make us laugh, cry, and, perhaps, change the world. Some stories tell who we are, others change lives, give cause to reflect, provoke. The following story led me to the moral question of violence.

During my first college semester in Fall 1963, I often rode home on the bus with Uncle Charlie, my Grandmother's youngest brother. Barely seventeen, I looked up to him.

He told me stories of when, at fourteen, short and skinny, the mafiosi would slip him through a port hole of a docked ship, and he would get in and open the doors for them to steal the contents.

Uncle Charlie, it turned out, had a well-paying job on the docks and did nothing. The Organization gave it to him to ostracize and punish him in a way that showed respect. Aunt Emily, I was told, was closely related to a senior mafioso, and Charlie was abusive. Out of respect for my Aunt Emily, they moved him to the docks, instead of something more nefarious. In the movie "On the Waterfront", Karl Maldin, the priest, excoriates the workers, as a dead longshoreman rises from the ship's hole in a Christ-like pose. My uncle Charlie, a movie dock worker-extra, stands at the top, peering down.

Ironically, the movie depicts the work of a Jesuit priest who fought the mob's corruption on the waterfront. Marlon Brando made 'I could have been a contender.' an iconic statement of American film. In reality, Brooklyn's corruption and violence were real and pervasive.

Throughout our bus ride discussions, I realized that our stories involved hitting, hurting, harm, and habits, with little help or healing. Nonviolence was anathema to Charlie, and meant little to me. After all, I played football; went to a Catholic, Jesuit (they practiced corporal

punishment), military, high school (to escape the gangs); was in junior and now senior ROTC; and studied ju-jitsu. Defending yourself, your family, neighborhood and country were noble actions. Getting even was common, a way to gain respect. Surprisingly, from ju-jitsu, I learned restraint. One could hit and harm, but one could choose not to, out of strength and control, not weakness. Charlie would make no sense of this. He chose a life of hitting, harm, and hurting.

Thankfully, my peacemaker mother, jazz, and a class that semester with Dr. Pollack were lifelines to something better.

II. Philosophic Methods Open Pathways to the Personal and Communal Healing Dimensions of Philosophy

I discovered philosophy and a method to living life well in a required first-year humanities course that turned out to be a jewel. Dr. Elizabeth Pollack, a master of the Socratic method, taught a comparison of Plato's Republic, Lucretius' De Rerum Natura and the book of Genesis. She introduced the Allegory of the Cave, the Divided Line, and the question "What is Justice?", all while demonstrating the efficacy and depth of the Socratic method's questioning, analysis, logic and dialogue. We never knew what she thought, but she provided emotional, intellectual, and volitional support to all her students.

Dialogue about the Allegory forced one to seek the truth about individual and collective lives and provided a way to evaluate and escape the negative forces that held us in chains. In the cave, encapsulated by culture, we accepted what we were told and taught. Getting up, breaking chains, walking around, and exiting the cave were journeys of growth, health, truth, and humanity. Socrates' students see, think, question, move beyond the cave, and come back to help others.

Most people, whether experiencing freedom or bondage, feeling good or being in despair, want a way forward, a reason to feel that life has meaning. Most want to flourish, have a sense of meaning about themselves and the world. Few ask to suffer or be oppressed, but some are. Abilities clash with limited opportunities, some profit and some lose. Some are disadvantaged and some are privileged. Some hurt and are hurt. Some help or are helped. Some choose to stay in the Cave and accept their lot, unaware of the shadows and the shadow makers. Some venture out.

Peter Berger affirms: "Society not only controls our movements, but shapes our identity, our thought and our emotions. The structures of society become the structures of our own consciousness. Society does not stop at the surface of our skins. Society penetrates us as much as it envelops us." (Invitation to Sociology, p121) Societies stratify people and create ecosystems of status, thought and action about who gets opportunity and privilege, and why.

Armed with an interpretive framework and method to reflect, question, analyze, dialogue, and act responsibly, one's life may change for the better. Martha Nussbaum calls this the medical model of philosophy (Therapy of Desire, Chapter 13). After a long apprenticeship, the final result is a person who experiences healing and works to serve others and the world. I was not there, yet; my apprenticeship had only started.

Challenged to exit the Cave, I broadened my interpretive framework and went towards those who did not fit my cultural point of view. As I did, the harm/hurt dynamic of Thrasymachus moved closer to Socrates' position against harming others, a position that defied assumptions of my culture. Healing occurred, as I stopped the willingness to harm. I could hurt or choose not to do so.

Less harm, less hurt, less hitting means more help, more healing and leads to habits of caring and to actions that cross cultures. The credibility of nonviolence rises and one's life is altered, as one tries to live nonviolently. T. S. Elliot spoke to the Charlies in my life, "We had the experience, but missed the meaning. (The Dry Salvages, II)"

III. Reflecting on Relationships, Intersubjectivity and the Other Opens Pathways to the Healing Dimensions of Philosophy

Reflecting, understanding, evaluating and moderating relationships to those familiar and unfamiliar provides ways diagnose and heal relationships. Kierkegaard studied relationships as an existential object. Relationships built on sensation imprison one and form a way of life. The existential failure of sensual relationships leads to an ethical phase of existence, a search for rules to lead a good life. His hero is Abraham, the knight of faith, who goes beyond reason and takes a leap to faith. In contrast, Camus sees life as absurd and asks, after the Second World War, can we, "Be Neither Victims, Nor Executioners" and accept living life on a razor's edge. Camus' 'Neither, nor' was for me an intermediary step toward nonviolence. And, I was content to settle on it, living and discovering, one foot in, one foot out.

In 1970, as young USAF lieutenant, armed with a B.A. in philosophy from a Catholic Liberal Arts program, I knew realist ethics, the history of philosophy, phenomenology, and existentialism. I took full responsibility for whatever I did and knew the challenges faced in war. Air Force Chaplains, both in officers' training and in duty stations were knowledgeable and supportive. Chaplains challenged and counselled those with questions about moral responsibility. But they were not my mentors.

George Irby, perhaps the wisest person I have met, became my mentor. Though I was from South Brooklyn,

and he was from Mississippi; I graduated university, and he graduated the school of hard knocks, we found ways to understand that justice was undermined by meanspirited and well-intentioned people. Under his tutelage, I learned who I was and what I stood for. He saw something in me, and I saw something in him. He laughed when I naively asked, "Who builds three bathrooms?" I had not recognized the physical structures of racism. In the North, I and others lived within the results of the processes and structures of stratification, without knowing it. George opened my eyes and heart.

I found myself recognizing these contradictions. Phenomenology helped, but righting wrongs is a moral issue. Inside the cave, when you break chains and move around, people get upset. I was ready to push back at them, and I was angry at the injustices. That's when the last phase of my apprenticeship began.

IV. Reflection and Action on the Interrelated Phenomena of Self, Community and Social Structures Opens Pathways to the Healing Dimensions of Philosophy

George knew the consequences of anger first-hand. And, he called me on it. Repeatedly. 'Turning my Cheek' made no sense to me. Righteous anger seemed enough. He lived through the everyday indignities of Mississippi racism and was for peace, not out of weakness or passivity, but out of strength. He was an enigma. I was a moral warrior and would get angry at what I saw. He would chide me to turn my cheek. George knew anger prevented me from seeing clearly and would fail to overcome the social dimensions of racism.

George taught me that nonviolent resistance to evil and turning one's cheek were tools for personal and social change more potent than anger and violence. Like a modern-day Seneca, he knew overcoming fear and quelling anger were essential to clear understanding

and humane action. It taught me our lives and relationships and their social and historical realities were interrelated and inseparable. By the time I left Mississippi, an apprenticeship started in Ms. Pollack's class was over. Changed for the better, my journey continued.

Suggested Readings

Section I: Laura Duhan Kaplan's, *Family Pictures and The Infinity Inside*. Laura is a narrative ethics master and almost anything you read of hers illustrates this pathway. Stanley Hauerwas' *The Peaceable Kingdom*.

Section II: Plato's *Republic*, Husserl's *The Idea of Phenomenology*, Thich Nhat Hanh's, *Breathe! You are Alive*.

Section III: Kierkegaard's *Fear and Trembling*, Camus' *Neither Victims, nor Executioners*, Buber's *I-Thou*, Elizabeth Minnick's *Transforming Knowledge*, Martin Luther King, Jr's, *Letter from a Birmingham Jail*.

Section IV: Ibram X. Kendi's *How to be an Anti-Racist*, Seneca's *On Anger*, Paulo Freire's *Pedagogy of the Oppressed*, Martin Luther King's *Where Do We Go from Here?*

TEACHING ABOUT CONFLICT AND RESILIENCE DURING COVID-19 PANDEMIC

AGNIESZKA PACZYNSKA

The challenges presented by the COVID-19 pandemic – shifting instruction to an online format, its impact on public health as well as secondary impacts on society and economy – have translated into new challenges for university instructors and raised new questions about how to teach most effectively in this new context. Here are some of the ways COVID-19 shaped the way I teach courses in peace and conflict studies.

Over the summer I co-taught the online course COVID-19, Conflict, and Resilience. This was a new elective that Leslie Dwyer and I designed as the pandemic was gathering steam in April and May before its full impacts were apparent. This fall I am teaching an introductory course for all our incoming MS students, Foundations of Conflict Analysis and Resolution, an intensive, 6-credit course. I significantly revised the Foundations course to adapt it to both an online format and to ensure that it reflected the different social, political, economic and public health context in which we found ourselves.

Based on these two experiences, one of which is still ongoing at the time of writing of this article, a number of issues have become apparent. We, as instructors, had to quickly adjust our course formats and teaching strategies while juggling increasingly challenging home lives. With home schooled kids, growing concerns

about older and sick friends and relatives, and economic and political anxieties we were distracted. Our students were experiencing these stresses as well.

Acknowledging adversity and responding to these new stresses, anxiety, and depression among students is absolutely essential. Acknowledging that as Cynthia Enloe points out, although all of us are sailing on the same rough seas we are sailing in very different boats was also necessary. The structural inequalities in our society that the pandemic exposed and amplified could also be seen among our students. While some had secure employment, stable homelife and access to healthcare, others felt much more vulnerable and exposed to pandemic's negative impacts. We have asked students to develop self-care plans, which we also did for ourselves and shared with students. In these plans students had the opportunity to think about how they were going to ensure that their bodies, minds, and spirits were nurtured during the pandemic. We also asked students to think about identifying who were the people they could turn to and rely on for support and love? What could they do for their community and to care for that community during these trying times? Then we asked students to set some realistic goals for what they wanted to accomplish during this period of lockdowns, social distancing, and isolation.

During the class we periodically checked in with the students to see how they were doing with their self-care plans. Thinking intentionally about how to implement them was helpful for us and for the students. We found ourselves being more mindful about taking the time to focus on our own well-being but also on making sure that we nurtured our support network and that we engaged with the communities where we lived. From conversations with students, my sense was that the self-care plans gave many a sense of agency which was important in a context that often felt so out of our control. We also shared various resiliency resources with students that were available either through our university or through other organizations and institutions. We encouraged students to share any additional resources they were familiar with to supplement needs we have missed. Our lessons included collected and shared examples of community resilience, mutual aid, and healing during pandemics and epidemics to further augment the importance of care. In our class sessions we also collected novels about pandemics such as Camus *The Plague* and Shelley's *The Last Man*, dance and music performances, graphic arts that dealt with pandemics throughout history, comedy routines. We shared these resources with each other to lift our collective spirits and to provide ideas about how to remain connected and supportive of the communities we were embedded in. We found that looking at the experiences of past pandemics and epidemics and how individuals and societies deal with them rather than making us more worried about what we were experiencing in our lives, gave us also glimmers of how such extreme events sometimes created windows of opportunity for ushering in positive social change.

The summer months were difficult; many students were isolated in their homes, some with little to no physical human contact; other students were frontline workers and dealing with the stress that this brought about; yet others grappled with job losses, family health crises and

homeschooling children that left many of them exhausted, anxious and overwhelmed. In those times of unprecedented stress, we found that there was something comforting about seeing Bolshoi ballet or the Alvin Ailey company members, dancing together but separately in their homes. We shared real laughter as we collected dark comedy sketches about COVID-19, creative adaptations of pop music classics people did at home to fill time while in lockdowns, and listened to a Liberian rock group's campy rendition of the 2014 Ebola epidemic public health advice. Toward the end of the summer students shared with us that both the self-care plans and the collecting of resilience resources was really helpful in getting them through this difficult time.

This fall, students in the Foundations course have also developed self-care plans and we share resiliency resources on our discussion boards. While these were helpful to students, I found that it is important to be much more flexible in terms of assignment deadlines and absences from discussion boards than in pre-pandemic times. There are times when students feel too overwhelmed or too depressed to fully engage with the course. Universities of course have many resources to assist students experiencing mental health problems and we as instructors need to make sure they know about these resources. At the same time, giving a student more time to complete an assignment or having them take a break from discussion boards can also help alleviate some of the pressure. It is unreasonable to ask a student who is forced to move in midst of the pandemic because of employment loss or who is not able to be with a dying loved or is separated for months from their partner because of international travel restrictions to meet all the deadlines on the syllabus. But often it is simply the emotional and mental exhausting of living for months in a heightened state of anxiety and stress that demands a bit of a time out from the fast pace of an intense course.

As the pandemic spread around the globe and across the United States, it had a profound impact on public health, social, economic, and political dynamics. We focused on these in the summer course and I continue to incorporate them into the Foundations course. The COVID-19 pandemic has both exposed and amplified structural inequalities in the United States and globally. In countries of the Global South, the pandemic hit poor, marginalized communities especially hard. In many of these countries the informal sector that dominates the economy and the reliance on remittances make people uniquely vulnerable to economic dislocations. Malnutrition, lack of access to clean water and sanitation, and displacement amplify vulnerabilities and decrease resilience to the pandemic. For many who rely on informal employment, therefore, the choice has been between obeying lockdown orders and starving to death or going to work and exposing themselves to the virus.

In the United States, the pandemic was disproportionately experienced by people of color, with disproportionate presentation, in both elevated rates of infections and mortality, experienced by African Americans, Latinx, and Native Americans. The pandemic was also accompanied by a new wave of mass protests in support of the Black Lives Matter (BLM) movement following the killing of Mr. George Floyd. A police officer in Minneapolis placed his knee on Mr. Floyd's neck, suffocating him for close to nine minutes, while horrified bystanders recorded the event. Protests spread across the country, expanding the BLM support coalition, and shifting white Americans perceptions of racial injustice. We incorporated these structural inequalities and the mass mobilizations into the summer elective and I have also incorporated them into this fall's required course. The online platform allowed more opportunities for students to engage with the theoretical material in a variety of ways. They watched news footage, webinars and documentaries, and listened to podcasts.

Students are seeing these conflicts unfold around them and often experienced them first hand. When we were designing the summer elective, we were not sure how students would react to spending 8 weeks discussing the very crisis that was affecting them on a daily basis. It turned out that providing a space where we could explore the history of past pandemics and how societies reacted to them, examine peace and conflict theories to shed light on the structural violence and social inequities that the pandemic exposed, and the resiliencies of communities and individuals as in the face of these challenges was something the students were craving. By tackling these issues head on the course created a place where students were able to reflect on these dynamics and, through exposure to theories, make deeper sense of them. Students reported this gave them a sense of agency about what they could do to support and work toward resilience in their own communities.

In this fall's Foundations course I am doing something similar and have incorporated the pandemic and the BLM movement throughout the syllabus. In many ways, the very format of an online course provides a particularly effective way for students to engage in conversations about these difficult issues. Each week on the discussion boards they are able to think about and reflect on the connections between the theories they are learning and their own lived experiences. This format has allowed for a much more nuanced conversation to unfold than would have been possible in an in-person class. For one, rather than a few students dominating the conversation as can often happen in an in-person course, everyone is able to contribute.

Students who may have felt uncomfortable or uncertain about how to engage in discussions of structural racism and inequalities appear more comfortable when they are contributing to discussion boards. They have time to formulate their ideas and think about how to respond to

ideas those put forward by others. Carefully developed discussion prompts have generated intense conversations, with some students sharing their personal experiences with structural inequalities and racism and others considering how the pandemic has made them aware of structural violence in ways they had not been in the past. Sharing these ideas and experiences in a virtual format has allowed much more frank and meaningful conversations to unfold. Thus, the pandemic, the structural violence it has exposed and amplified and the challenges that we face as instructors in this new environment, has also provided an opportunity for deeper conversations about difficult subjects and new ways for students to think about their own agency in midst of a crisis.

HEALING FROM TRUMP'S PRESIDENCY

WIM LAVEN

On the Saturday Joe Biden and Kamala Harris were declared winners of the Presidential election, I was relieved to call friends and loved ones to exclaim: "Donald Trump, you're fired!" It was a great feeling, which led to introspection on my own feelings of derision, polarization, and my ongoing challenges with compassion and empathy.

During our month on Storytelling and Social Justice my friends Sol Neely and Jamil Al Wekhian described experiences that have shaken me to the core. By helping me to connect the dots between both the MAGA hat wearing and State sponsored terrorism, I was reminded of the cruelty I've felt and observed during this administration; and also of my own guilt and shame. In a clinical sense I want to guard against destructive anger while making the most of the insights gained from instructive anger. I have been reminded that we struggle in our efforts for outer peace when we do not have inner peace.

In its most mundane version I experienced disconnection and severed relationships when I visited social media. I cannot count the number of people who have blocked or unfriended me on Facebook. Generally it's not something I pay much attention to, but when I wanted to reach out to someone but the link was gone it was hard to miss. The friend who, at age 10, first showed me around campus when my family moved to

Bakersfield California, just disappeared; I hope it is nothing personal... Another friend I rode bikes with in Jr. High, when I reached out to reconnect his wife assured me, "I am not trying to be rude, I just don't think you would like the adult [friend]...He is very conservative and likes his guns and his freedom. Although he is well liked by most everyone." She deletes the information I share on her wall and cautions, "We have 6 kids and I don't take the possibility of Socialism lightly. My kids' futures are at stake. We don't agree on anything."

I have watched in horror for 4 years. Less than a week into the Trump presidency I found myself at Hartfield Jackson International Airport to protest Trump's Muslim Travel Ban. Days later a student shared in class, "I have family stranded right now....," just to be interrupted from the back of the room, "you're in Trump's world now baby!" Month after month, he attacked human rights and basic dignity. By Jan. 20th 2021, I'll have written nearly a hundred op-eds to challenge Trump's affronts to decency.

When I expressed opinions on beating the drums of war with Iran or torturing children at the border with Mexico I paid a price. I received derogatory fan mail, phone calls to the department where I taught, and evaluations on websites like Rate My Professor from people who never actually took my classes. Someone reported me to the FBI as an ISIS sympathizer in the early weeks of Trump's

presidency, I never did find out what earned me the honor of the investigation. I suspect it was my claims regarding threats from armed white extremists; the Bundy's had just initiated an occupation in Oregon, I observed this being measurably and demonstrably worse than any risk of Sharia law or an ISIS attack on US soil. The truth is that under Trump's leadership, hate crimes in the US are at the highest levels that have been measured in my lifetime.

Police departments have been weaponized against persons of color for grave offenses like BBQing at the park or swimming in the community pool. When I had a guest speaker who told the story of his offense, "babysitting while Black," he took a group picture afterward; sadly, the speaker reported one of the students made a hand symbol for white supremacy when posing in the picture. Trump did not invent racism, but he called white nationalists "very fine people," and emboldened violence with statements like "please don't be too nice."

As a community we have lost count of how many lies we've been told. As a teacher I watched conspiracy theories continue to devolve. An old friend told me that I was not joining QAnon because I was too biased to see the truth. After two people I knew were shot while attending a country music event in Las Vegas another friend called to beg me to carry a concealed firearm (made legal in Georgia) while teaching—as a responsibility—to keep my students safe. Meanwhile The Onion—a satire site—runs the headline "'No Way To Prevent This,' Says Only Nation Where This Regularly Happens" year after year and shooting after shooting. Trump's cue card for meeting with shooting survivors: "5. I hear you."

The point I'm trying to make here is that reality has been very painful—overwhelmingly tragic—and while some of it is the responsibility of the Trump administration much of

it preceded his term and will also persist into future administrations. I do not know how we heal or how we forgive the derision, not even my own.

For me, being committed to peace holds a requirement in acknowledging the dignity and worth of everyone. I think this is a precondition to human rights and equality. I confess, however, that when it comes to Trump's apologists I come up short. I see the name-calling, on occasion I have joined in. This pejorative animus is not an accurate reflection of my values but instead of my anger and outrage.

I have acted like all Trump supporters were bumbling rednecks, but the truth is white men and women of all economic classes and education levels have supported him and his policies in large numbers. I have wished they could be shamed into changing their minds, and I have frequently gone about it in the wrong way: by calling names. I do believe some, perhaps many, of the supporters have been conned into buying into promises that have again come up short, but there is also clarity in the profound abundance of hate, there is considerable work that needs to be done.

When I reflect on my own toxic socialization I admit to homophobia, racism, and sexism that I'm ashamed of. In my efforts to fit in—be cool—I embraced the qualities I attack Trump and condemn his supporters for. I was silent when people I knew committed hate crimes and a participant in stories of prejudice when it was "just joking." I only changed through patient education and exposure to diversity, but I have not afforded such compassionate generosity when I lament that "build the wall" has functioned as bigoted xenophobia.

I understand that it is hard to trust the media and the government. There are many monumental deceptions. The lies told about weapons of mass destruction were used as a fraudulent excuse to justify aggressions and

ultimately start a war that has been fought in the Middle East for most of my adult life. I know stories are sometimes spun and other times they are outright propaganda so I teach students to generally have a healthy skepticism; I want to be vigilant against fake news, and I worry that it's getting tougher to tell the truth from lies.

It bothers me that the lies and hyperbole are causing so much death and destruction. The coronavirus is causing so much death and suffering, and I believe the conspiracy theories and claims of "hoax" made it all dramatically worse. Millions of Americans are food insecure, waiting in line for hours to feed their families through the generosity of food banks. Huge numbers of Americans are facing eviction, many who have become un- or under-employed because of the pandemic. Meanwhile the rich are getting richer and the stock market is doing fine; the Dow Jones Industrial average is setting records on days that are also record peaks in COVID-19 hospitalizations and fatalities.

I think, "is it that hard to wear a mask?" and it is clear that we are divided.

When Trump was impeached I bragged: "I am the person Republicans have been complaining about." It was not about hatred, but about affirming my love for peace and justice. I have called out Trump's lies and failures since the beginning, but I have never given him credit. Trump did more to oppose the dishonest campaign against Iraq, for example, than Hillary Clinton did. Trump's targeted assassination of Soleimani is not so different from the countless extra-judicial executions ordered by Barrack Obama. Though it is worth pointing out that both the context and consequences were radically different, it has been hypocritical when two different standards have been applied.

I think we can all learn from stories of healing and

forgiveness. If my friend Jamil could tell the court, "my family forgives, we hold no grudges," after a violent act of terrorism, then I must certainly be able to relinquish my moral resentment for those who defended and supported Trump's devastating policies. But, I fear this leaves the burden of healing on the victims. If my friend Sol can take his father and daughter onto the trail where his ancestors cried, and (re)awaken his connection to his identity and place in history, then I should also be able to make repairs for my connections to the genocidal policies and other atrocities. But, somehow it seems impossible to heal from the acts of terrorism that have been manufactured in our recent history.

When I was at a protest earlier this year I did not see any openings for conservative voices who also opposed escalations in threats of violence against Iran. There have always been differences of opinion, and I have tried to remind people that we have more in common than what divides us, but I could not see past the division. The Trump signs and MAGA hats told me "this person supports racial hatred," but I still could not cancel them, they cancelled me. I lost friends because I refused to accept the lies about invasions of immigrants, the lunacy of building border walls, or the corruption laid out in the Mueller Report, but I know I'm responsible for finding forgiveness and facilitating the healing.

Trump's corruption provided a lesson in quid pro quo, but in order to heal we cannot demand anything in return for our love. I think this is a good starting point. We need to use an open hand and replace the fist with questions. As a nation we have to find a way to love one another, and I think for many of us this starts with our own families. Find people you can reach and reconnect with, and share love while also confronting bigotries. Stop making rules like "no politics" for family meals. When people are prevented from asking, "how can you support a racist?" It suggests that hate is acceptable. Stop debating with people you cannot reach, and stay

away from toxic challenges, but understand that when you listen you will find deeper understanding and connection.

Before my father passed away he gave a sermon describing different ways people may come to find their faith. I think he was right, we will have disagreement about how we see and experience the world—even differences in right and wrong. He went on to say that in being polite we tend to avoid the parts of our lives that are most important to us. This does not show much trust in others, and it keeps our relationships superficial. Real love is vulnerable, wishfully hoping for trust, but when we forgive others for their failings and return to love and connection we create transformative openings. Talking about what is most important to us, even when it is political, gives the possibility of establishing real connection, meaning, and understanding.

It is not fair, but it is necessary. There will be more elections, and if we do not heal it will only get worse. Remember, our democratic values have been under attack; that cousin, sibling, or parent will not confront bigotry in an echo chamber—it is up to you. Take time, breathe, heal, and then act to inspire the progress you want to see in the world. Plant seeds, water them, and hope they grow into something beautiful.

IF WE CAN GET YOU TO HOPE AGAIN: AN INTERVIEW WITH ARLEANA WALLER

INTERVIEWED BY
GABRIEL ERTSGAARD

Arleana Waller is the founder and ShEO of ShePower Leadership Academy, and the founder of Circle of Life Development Foundation/MLK CommUNITY Initiative. Waller is also the author of numerous books, and as a professional speaker and leadership expert has presented for numerous universities, community organizations, and Fortune 500 companies. Waller serves on multiple executive boards including the Forbes Coaches Council, Black CEO Women Council, and Kern County Sheriff Advisory Council. Waller is the recipient of multiple awards such as the Congressman TJ Cox Valiant Award, CSUB Inspirational Award and Diversity Award, Senator Shannon Grove She Honors award, Woman of the Year Award, and has been nominated for the Beautiful Bakersfield Humanitarian Award and California SBDC Small Business of the Year Award.

GE: You're the founder and ShEO of ShePower Leadership Academy. What is the mission of ShePower, and what inspired you to launch this organization?

AW: ShePower is a girls only leadership academy. We work with girls through mentorship, personal development, and diverse leadership opportunities. The mentorship part is about creating a safe space where girls can be exactly who they are in that moment. Through the mentorship and the power circles, they're

able to see other girls in exactly the same space that they are, and it's perfectly okay. It's okay to not be okay. Through the personal development, we bring in speakers who cover various topics—leadership really being a key component. Through the diverse leadership opportunities, we try to partner the girls with situations that will allow them to be comfortable in power, and to walk into leadership owning their ShePower.

I've been working with women's empowerment for about thirty years. But when I lost my niece Brooke, outside of my mom, that was the first time I had lost someone young in my life. I grieved immensely. For days I would sit on the couch and not move. So I did what I call "whatever space"—where you can be in whatever space you need without having to understand or explain it. During that time, I was soul-searching. Could I have done more? What could I have done differently? I loved her; she knew I loved her. From that moment, something birthed inside me—to start reaching girls younger, before they become women. I was afraid because I wasn't that hip. I didn't think young girls would connect with me. But that backstory really pushed me to launch ShePower Leadership Academy and start building girls early, so that when the woes of life come, they can bounce back faster.

This was also healing for me. Every Monday that I would go in and work with our young leaders, I was being healed. That wound—I didn't know how to process it; I didn't know how to bounce back from it. I just went into myself. I didn't know how to process that kind of pain. So every day that I have the opportunity to build these young leaders, I feel alive in a way that I hadn't felt prior to my loss.

GE: You're also the founder of Circle of Life Development Foundation/MLK CommUNITY Initiative, which helps lower socio-economic individuals navigate through various disparities. What is the mission of COLDF, and how did it come about?

AW: ShePower is all about making the wrongs right, being disruptive leaders, being transformational leaders. So we were brought to the table by the Frink Firm to do listening parties in the southeast area of Bakersfield, California, which is a double digit unemployment community. We organized these to be able to hear what the residents wanted as it relates to affordable housing. That was all we were supposed to do. When we got out there, though, 75-100 people would show up for the meetings at Jerusalem Mission Church, and that's in a community where you were usually lucky to get seven people. People were hungry for hope, and we couldn't turn away from it.

So we started the MLK Community Initiative, and it grew organically as we started addressing different disparities that the community had. It's a food desert, so we partnered with Isaiah Crompton and the Community Action Partnership of Kern to do food giveaways. In our first year we have given out over 300,000 pounds of food to over 5,000 families. We realized that we needed to form a separate nonprofit just to deal with this economic development. That's how Circle of Life Development was formed. Since then we've partnered with the City of Bakersfield on a transportation project. It just has taken

off in one year with the help of over forty community partners.

COLDf is really healing the trust, because the trust is so divided between the city and the community. It's healing trust between organizations that don't typically work with each other, because we're bringing collaborative partners together. It's healing the needs that are out there as it relates to health. We're in the process of bringing a COVID truck out there, bringing a shower truck out there into this community. These things just have not been done effectively for this community.

So honestly, you know what I feel like in this moment? Because I was raised in that community, and I left for years, but I have had so many experiences that allowed me to come back to this community and help. I feel like Esther from the Old Testament story; like I was prepared to go away and come back to help my people. It's humbling to be trusted with people's hope. Hope fuels a revolution. If we can get you to hope again, we can create change together.

GE: What effect has the COVID-19 epidemic had on both organizations and the people they serve?

AW: For ShePower, it's really been hard. The magic sauce in what we do is being in the same room, building that trust, and feeling each others energy to know when I can say something and when I cannot. It's about being present in that very moment with her, so that she knows I'm fully committed. With COVID, you can't do that. If you're on Zoom, parents are being nosy, so girls are not going to open up as much. Or you're not really connected because it's not personal. But with the COLDf MLK Community Initiative, it really has launched in a way that I could not have imagined, because COVID-19 has ripped the band-aid off of so many issues in our

society. So we're there addressing as many needs as we can.

GE: In addition to dealing with COVID-19, the United States is also wrestling with racial justice issues in a time of great political polarization. What insights can you offer as a transformative leader regarding healing and racial justice?

AW: Those issues are very heavy, and very disheartening, as an African-American woman with two African-American boys and an African-American husband. It's very hard to stand on the side of love, which is where we have to be in order to navigate this, and to see your race politicized, legislated, demonized in a way that you know is not what you and many of your friends are about. My son goes to a private Christian school, and recently we just had a display of some racial stuff on Zoom. I broke down and cried, because you want to put your children in a space that's safe, and they're still having these conversations.

I think we need to have these really direct, honest conversations on how to lead through this. How do you as a leader step up and create a change, just a little bit of hope? If we can keep that hope going, eventually we can change. Take our work at COLDF, where we're having to respond to these disparities and heal these communities. Every race has come to the table to help. Every race! That's really what America is about. If we all can step back and look through someone else's eyes, we can start the healing.

THE METAPHOR OF A CUT: AN INTERVIEW WITH KIRK JOHNSON

INTERVIEWED BY
GABRIEL ERTSGAARD

Kirk Johnson is the author of *Medical Stigmata: Race, Medicine, and the Pursuit of Theological Liberation*, published by Palgrave Macmillan. He earned both his Master of Divinity and Doctor of Medical Humanities degrees from Drew University. Johnson is an ordained minister in the United Church of Christ, and currently teaches ethics, religion, and medical humanities courses at Seton Hall University and Montclair State University. He serves as a member of the Atlantic Health Systems Bioethics Committee, and is a former Assistant Director of the Medical Humanities program at Drew University. He is also a member of the American Society of Bioethics and Humanities and The New York Academy of Medicine.

GE: You're an ordained minister in the United Church of Christ, and a bioethicist with a Doctor of Medical Humanities degree from Drew University. What set you on the path toward the work you do now?

KJ: I started at Seton Hall University as an undergraduate with the mindset that I wanted to become a lawyer. That quickly changed, though, through numerous personal experiences to wanting to go into ministry. At Seton Hall, I became chaplain of the University Gospel Choir for a couple years, and that rooted my perception that ministry was an area I needed to be in.

From undergrad I went to seminary at Drew Theological School where I received my Master of Divinity degree. During my second year, I took a course called Health and Medical Ethics which opened up my horizon to another way of serving and doing ministry. That's when I came across the doctoral program in medical humanities there at Drew.

While in the medical humanities program, I was a fellow in the American Heart Association and American Stroke Association for about a year and a half. I did a lot of public health work in underserved communities, particularly communities of color. That experience made me more aware of health disparities, health inequities, and the various social determinants of health.

Right now, I'm teaching ethics, religion, and medical humanities courses at Seton Hall and Montclair State University. I was also Assistant Director of Medical Humanities at Drew for about a year.

GE: We're currently experiencing the worst global pandemic in more than a century. What insight does the field of bioethics offer us as we respond to this crisis?

KJ: For the past three years, I've been involved with Atlantic Health System's bioethics committee at

Overlook Medical Center in Summit, NJ. This year, we've really been looking at how healthcare professionals respond to the COVID-19 crisis. It's not just about how they're serving their communities, but also what are we doing for healthcare professionals and their mental health? What are we doing for doctors, nurses, social workers, and many other individuals that are involved in the healthcare system? What are we doing to assist them through the trauma of a pandemic?

What we talked about most recently was medical narrative: doctors and other healthcare workers writing out their thoughts, journaling, poetry, as well as different forms of art like painting or drawing. That's in addition to the regular therapeutic method of talking—talking things out and supporting each other.

Another major bioethical issue is racial disparities related to COVID-19. Among many communities of color there's a certain level of mistrust in the medical establishment. For example, all the world's major pharmaceutical companies are working on COVID-19 vaccines. But many people in communities of color are already saying: "No, we're not taking that! We don't know how it will react with our bodies." Well, where has that come from? In part, from the history of unethical experimentation, like the infamous Tuskegee experiments. So this mistrust is a huge element in communities of color.

In addition, COVID-19 is a disease where you need to stay away from other people to avoid getting infected. That's why we invented the term "social distancing"—although I prefer "physical distancing." We can still be social, talk on Zoom, call. But you need to have a certain level of privilege to be socially distant. The majority of African Americans are blue collar workers. They have to physically be at their job in order for them to get a paycheck. That's another element of why African American and Hispanic communities are at higher risk. T

hey have to have that human interaction. If they don't, they can't eat. They can't support their families.

GE: What role do you think the concept of "healing" has to play in the racial justice efforts that we're seeing right now?

KJ: Let's use the metaphor of a cut. If you have a cut—a deep cut—and you don't treat it, the cut is going to continue to get worse. It will ultimately become an infection in your body because you haven't acknowledged that you have a wound that needs to be treated.

This parallels a real problem, by the way. A lot of individuals, especially in communities of color still don't have health insurance, so many will live with an issue for a long time before finally going to the emergency room to treat it. By then, the disease or illness has progressed so far that they have a bad prognosis.

To return to the metaphor, though: it's the same for racism in our American context. In order for us to heal, first we have to acknowledge the issue and be transparent, which is not an easy thing to do. But we need to say "yes, racism exists" in order to treat it. Not just for Black individuals, but for Hispanics, Asians, communities of color, our first Americans. This is our history. It's a negative, bad part of our history. Nonetheless, we need to acknowledge that history and its consequences.

Hopefully, the protests and racial justice efforts going on right now will lead to some sort of acknowledgment. Then we can start healing: not just through reconciliation, but also through restitution. There are systems that we built to specifically harm certain populations in our country. We need to acknowledge this first. Once we acknowledge it, the healing can start.

I recently created a set of courses called “Race Talk Workshops” that address this. These courses are designed for any setting—medical, religious, non-religious—to explore the sources of racism. Race Talk 1 focuses on the origins of racism, and Race Talk 2 focuses on systems. I’m offering these workshops on behalf of my denomination, the United Church of Christ.

GE: Speaking of origins and systems, you brought up the mistrust that many communities of color have regarding the medical establishment. What do you think is the key to healing that particular divide?

KJ: On the individual level, empathic communication. Statistically, the majority of physicians, including those serving communities of color, are white. So it’s important to put yourself in the shoes of your patients.

This is true in general, but especially for patients of color. They experience certain things in this country that a white individual never will. That doesn’t mean white people don’t have struggles or difficult times; that’s part of the human condition. They just don’t have to experience specific difficulties due to the color of their skin.

Even so, white physicians should still try to put themselves in their patients’ shoes. Doing so brings a certain level of empathy that will really improve the communication skills of not just doctors, but also nurses and other healthcare professionals.

On the systemic level, universal healthcare. Affordable healthcare for all is a macro thing that would alleviate health disparities in our communities. As a bioethicist and medical humanist, I believe that all human beings deserve healthcare. That’s a human right.

NOTE FROM THE BOARD CO-CHAIRS

JENNIE BARRON AND LAURA FINLEY

Greetings, PJSA and friends in the movement!

We hope that everyone is safe and well, physically, mentally and emotionally. The global pandemic has certainly altered our lives in many ways, but we are pleased to see the resilience, inspiration, and creativity from our peace and justice colleagues. This issue's emphasis on healing couldn't be more important at such a time. Here, we wanted to share some perspectives on healing as it relates to us personally and to PJSA.

Laura: As some of you know, I was in a bad traffic accident on July 20 that resulted in a broken clavicle, my pelvis broken in two places, and my right femur broken. I had surgery for the latter and am still recovering. To say that it has been trying is an understatement. Ten weeks later, I can still only walk awkwardly and slowly with a cane, and it will be many more months until I can drive or run. I am grateful to so many people during my healing, however. My husband and daughter have been amazing, both in regard to the physical things I need help with and keeping my spirits up. So many friends have called, messaged, Zoomed, or even safely stopped over. My doctors and nurses were fantastic, with the nurses doing double and even triple duty since no visitors were allowed when I was in the hospital. Now that we've started back at my university I am teaching remotely and am enjoying my students, who seem to be

doing well with this educational format. Although I am limited in terms of what I can do, I am healing in physical therapy and with pool-based exercise, where many neighbors have become good friends. In sum, while I wish I did not have to be healing from a major injury, I am grateful that I am doing so with so much love and patience.

Like most organizations, PJSA was forced to cancel its in-person conference due to COVID-19. While this was a difficult decision, the Board is so happy with how the alternate plans have gone. The virtual conference that spans three months has been enriching and stimulating, and it is wonderful to see how many students are participating. Having to adapt our plans for the conference has resulted in invigorated engagement on the Board and new and exciting ideas that will make our organization even better.

Jennie: How apt, this theme of healing, in today's world. The idea of healing reminds us that as bad as things may be, we are always in flux; that we are astonishingly resilient, that we adapt in the most remarkable ways, and that we can even be positively transformed by those things that break us but do not ultimately do us in. It reminds me of the exquisite Japanese practice of kinsugi, the art of repairing broken earthenware (bowls, goblets, vases) with tiny veins of gold, thus enhancing them and expressing a belief that a thing so repaired, or

so healed, is in fact more beautiful for having endured that hardship and been lovingly repaired. (Looking at you, Laura!) The message of kinsugi is that we need not hide our brokenness; we can bring it out into the open, and in doing so, magnify our capacity to handle what life throws our way. As many have remarked about the COVID-19 pandemic, we can use it as an opportunity for building back better. Some people already are, and we honour their spirit of pro-social innovation.

There is hope in healing – whether it be from broken bones, a devastating forest fire, a pandemic, or a broken body politic – but we sometimes need help to feel it. Healing is rarely linear or consistently moving in a forward direction; we suffer setbacks, lapses, losses, stagnation, and frustration as part of the process. Sometimes even more hurt is necessary before healing can begin. It's the overall trajectory of healing we need to focus on, like that moral arc of the universe eventually bending toward justice, as MLK so famously observed.

At the time of this writing, none of us knows where we will be – socially, emotionally, environmentally, politically – when you readers see these words. Our physical healing from the pandemic may have begun, or we may have sunk even deeper into an illness we don't yet know how to cure. Likewise, our political healing from years of increasing fear, divisiveness, and existential danger (especially to Black, Indigenous, and other people of colour) may be starting to take hold, or it may still be eluding us, not yet within our reach. Our planet will be engaged, as it always is, in continual healing and regeneration - one day, we hope, at a pace more rapid than its degradation.

Regardless, we will need to have faith that we can heal, and we will need to match that belief with continued and determined action to ensure that healing is realized. We have been in places of illness, brokenness, and despair before, and it is good to remember that we can recover. Let us be not only warriors for justice, but also healers aiming for wholeness – going beyond restoration to transformation. Like kinsugi gold, let us highlight the spirit, love, courage, and togetherness that healing is made of.

PJSA BOOK SERIES SEEKING PROPOSALS

LAURA FINLEY AND MICHAEL MINCH ON
BEHALF OF THE PEACE AND JUSTICE
STUDIES ASSOCIATION (PJSA)

Peace Studies: Edges and Innovations is a book series edited by former PJSA Board Member Michael Minch and Board Co-Chair Laura Finley. The intent of the series is to fill in gaps in the conflict, peace, justice and reconciliation literature while presenting texts that are on the cutting edge of the discipline. The series includes both anthologies and monographs that combine academic rigor and accessible prose, making them appealing to scholars, classrooms, activists, practitioners and policymakers.

Books in the series focus on re-conceptualizing and expanding peace education, looking to and drawing from communities that have been marginalized, overlooked, or forgotten; identifying new understandings of the role that gender, multiculturalism and diversity play in the creation of sustained peace; promoting innovative peacebuilding strategies and movements related to positive peace and justice; exploring the relationship between peace studies and other contemporary problematics, such as climate change and the rights of indigenous peoples; addressing the overlap, interpenetration and symbiosis between peace and conflict studies and other disciplinary areas; and analyzing current issues in criminal justice, with an emphasis on restorative alternatives. Due to the breadth of the topic matter, the series is appropriate for readers of all disciplinary traditions.

In sum, the series aims to promote the most interesting and exciting trends of movements in the field of peace and conflict studies. It is also intended to render more visible the unique contributions of peacebuilders and to promote the mission and goals of the PJSA. Persons interested in contributing can contact Laura Finley (lfinley@barry.edu) or Michael Minch (MMinch@uvu.edu).

Books in the Series

Connecting Contemporary African-Asian Peacemaking and Nonviolence: From Satyagraha to Ujamaa, edited by Vidya Jain and Matt Meyer

Cultural Violence in the Classroom: Peace, Conflict and Education in Israel, by Katerina Standish

Marketing Peace: Deconstructing Christian-Muslim Narratives of God, Salvation and Terrorism, by Paromita Gaswami

Peace and Social Justice Education on Campus: Faculty and Student Perspectives, edited by Kelly Concannon and Laura Finley

Peace Studies Between Traditions and Innovations, Edited by Randall Amster, Laura Finley, Richard McCutcheon and Edmund Pries

Political Correctness in the Era of Trump: Threat to Freedom or Ideological Scapegoat? Edited by Luigi Esposito and Laura Finley

Reflections on Gender from a Communications Point of View: Genderspectives, edited by Nickesia Gordon and Laura Finley

The Compassionate Rebel Revolution: Ordinary People Changing the World, edited by Burt Berlowe and Rebecca Janke

Trumpism: The Politics of Gender in a Post-Propitious America, edited by Matthew Johnson and Laura Finley

Conflict Analysis and Transformation: An Introduction for Students, Activists and Communities, by Randy Janzen

PJSA PUBLICATIONS CHAIR UPDATE

MATTHEW JOHNSON

I should start with an acknowledgement that this will not be an easy winter for many of us. While a record number of Americans voted for a return to reason and stability during unprecedented ignorance and chaos, COVID, despair, and Trumpism remain virulent. The hard work continues—as you all know.

Part of that work should be to continue reading and supporting this publication and PJSA's two partner journals: the *Journal of Transdisciplinary Peace Praxis* (JTPP) and the *Journal of Resistance Studies* (JRS).

Important update for members attempting to access free JRS issues: If you are unable to access them once you are logged into JRS's website (with the same email you use for PJSA purposes), make sure that you are at <https://resistance-journal.org>. This is the encrypted version of the site. Do not visit the http version. From there, click on **“Downloads” at the top -> “My Account” -> “PJSA, IPRA, and EuPRA Members” on the bottom left -> PJSA members**. You should see links to issues of JRS on your screen at this point. If this doesn't work, and you are an active PJSA member, contact orders@resistance-journal.org for help.

The latest (4th) issue of JTPP was published last August. Its publisher, Abhijit, sent an email soon after its publication with an attached e-Pub and PDF version, along with a link to access the content online. PJSA members can also purchase a print version for \$15 plus postage.

A similar email will be sent out once the winter 2021 issue of JTPP rolls out the last week of February, so keep an eye out for it. Several PJSA members have contributed to this issue.

PJSA and JTPP are currently in talks to strengthen the partnership. You can help by telling your university library to subscribe.

I would like to close with a call for contributions. In the early days of the Trump administration, Dr. Laura Finley and I produced an anthology of various voices decrying the sexism (and the many other -isms) of Trump and his followers and enablers. We are planning a part-two on the future of Trumpism/how to stop it now that the Trump presidency is coming to a merciful end (even though a peaceful transition of power is far from certain at the time of this writing). This book will be part of PJSA's Peace Studies: Edges and Innovations.

A more detailed call for submission is in the works and will be sent out widely, but feel free to contact me and/or Laura in the meantime:
mwjohnson19@gmail.com; lfinley@barry.edu

As always, be safe, wear a mask—not just for yourself but for others—and continue to rely on the things (nature, music, people, publications, etc.) that bring you joy in these perilous times.



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