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Journal of
Transdisciplinary Peace Praxis

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The *Journal of Transdisciplinary Peace Praxis* (JTPP) is a peer-reviewed, biannual, subscription-based, scholarly journal of contemplative cutting edge research and practice on subjects related to human social flourishing and peace.

JTPP (https://jtpp.uk), bringing together peace practitioners and academics, fills an important transdisciplinary gap that exists in current academic literature. *JTPP* endeavours to support scholarship that highlights

- the human potential for transformation,

- a holistic and collaborative approach to complex systems,

- the transdisciplinary nature of solutions to wicked social problems, and

- a shared sense of purpose in human transnational activism for positive change.

JTPP thus provides a dynamic forum for sharing information and experiences primarily catering to academics, and activists particularly in the disciplines of Peace and Conflict Studies, Political Science, International Relations, Human Rights, History, as well as professionals, policymakers, organisations, institutions and individuals who nurture a firm belief in peace and human rights.

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Editor-in-Chief's Welcome and Introduction

Welcome to our Tenth Issue of the *Journal of Transdisciplinary Peace Praxis (JTPP)*!
It is hard to believe that this issue marks the close of our fifth year of publication.
As such, I want to start this issue's introduction by doing two things:

1) thanking and congratulating Mr Abhijit Mazumder, the CEO of Frontpage
   Publications Limited, London for his realising and shepherding the work
   and growth of the *JTPP* over these last five years, and,

2) to update you on the Journal's successes and hopes for the future. I guess
   the saying is true: time flies when you are having fun!

At the completion of our 10th issue, though fatigued as *JTPP*'s Editor-in-Chief, I
am ready for the exciting challenges that lie ahead. I head into the sixth year with
my eyes wide open. Even if, unlike Elon Musk, I have no desire to change *JTPP*'s
name to 'X', I am happy to see us reach this 10th issue milestone come to pass.

When Abhijit asked me to edit his first foray into journal publishing my
immediate response was 'No thank you, I do not have the bandwidth for such a
project'. Abhijit, who does not easily take 'no' for an answer, asked me to think
on it over the next week and reconnect after some thought. I left that meeting
pretty sure this was a project I did not care to take on as I worked towards my own
tenure and promotion. By the time we met again about a week later my position
had softened. I had thought of possible titles for the journal and become excited
as I honed the project's aims and focus. Long frustrated with the lack of journals
that cogently combined theory and practice (praxis) in peace and conflict studies
and persuaded by Abhijit's limitless energy and commitment to the business side of
running the journal, I changed my mind. After five years I can say I am glad I did.

Although we have only begun to fill a need to publish in the nexus of peace
theory and conflict resolution practice and explore the under-addressed issues of
the dynamics of human flourishing, we have embarked on a noble quest. Many
have reached out to us to express their gratitude for our filling this needed lacuna in
peace and conflict studies scholarship and I, myself, have learned new things about
what it means to be interdisciplinary and transdisciplinary in one's scholarship.
Thank you all for your continued support of the *JTPP*. While official peacebuilding
and humanitarian development work finds outlet in a plethora of professional
international development publications, *JTPP* aims to open dialogue and the spaces
for joint papers between theorists and practitioners engaged in the diverse array
of peace practice being practised in the world today. While praxis sharing space
is limited in most professions, it is virtually non-existent in peace and conflict
studies publications. Academic theorists and peace practitioners have few, if any,

spaces in person, or in writing, to debate, critique, and grapple with complex and multifaceted moral, political, and social realities of engaging in peace practices.

In the next five years we have big plans. We are poised in the next year (and hopefully by the 11th issue) to have both a DOI number associated with our publications and be a SCOPUS approved journal. We hope these external markers of success will draw more readers and contributors to these pages. This, we are hopeful, will increase the quality and impact of the *JTPP*. We are proud of what we have accomplished, but also eager to take the *JTPP* to the next level. Building a journal takes time, patience, and perseverance. Abhijit has given his time, displayed a dogged patience, and persevered to publish hard-hitting articles and commentary on time for each issue. Thank you Abhijit for having the confidence in me, and sustaining the commitment, to make *JTPP*'s vision of a well-polished and professional product for peace activists, practitioners, and theorists alike, a reality. I look forward to looking back in another five years and seeing how much both our submissions and readership have grown. The *JTPP* is now poised to be a leading journal in the field of peace and conflict studies and an important resource for those working for necessary, and often overlooked aspects, of implementing effective social change. Movements need mouthpieces to achieve their organising aims. It is this promise of increased impact and voice that drives me as the Editor-in-Chief of the *JTPP* and gives me the energy to continue this work.

As I have said in past issue introductions, we are glad that you have chosen to read us and appreciate your support. We are proud of this tenth issue, which we are sure, will not disappoint both practitioners and theorists. While not every article may fit one's needs, we are confident that there are a few new ideas that every reader can pick up on reading our pages. Offering a broad and deep dive into multiple world areas, the six manuscripts in this issue explore complex and wicked problems of reconciliation and forgiveness, human trafficking, and conflictual vulnerable and non-binary identities as critical means to navigating peace work.

The first article by Dr Luna Shamieh and Professor Zoltan Szenes takes us to Armenia to explore the collective historical traumas of Syrian-Armenians returning to Armenia as they take refuge from the ongoing Syrian civil war. Underscoring the traumatic histories of the Armenian genocide and connecting it to the modern day Syrian civil war, this piece frames the transdisciplinary aims of the *JTPP* well. The complex interconnections between history, migration, and outsider identity are explored in this fascinating first article.

The second piece in this tenth issue explores the 'agonistic peacemaking' of the post-2015 Canadian Truth and Reconciliation Commission. Arguing '…relational approaches to reconciliation that are grounded in political ontologies and characterised by engaging conflict in terms of agonistic peacemaking performed through forms of ontological diplomacy' (p.31), Dr Jobb Dixon Arnold provides a

critical assessment of Canadian response to its indigenous communities.

The third article in this issue takes a more personal approach to forgiveness and reconciliation. Dr Wim Laven in extending 'a transdisciplinary understanding of forgiveness' (p.64), explores forgiveness as more than emotional response to an event, especially where 'ambiguous moral culpability featured in presentations of structural violence' (p.63). Laven's personal accounts of his own traumas add an auto-ethnographic element to complex questions of forgiveness. These first three articles tackle difficult themes of trauma, reconciliation, and forgiveness and provide important theoretical explorations that help inform the identity and security context addressed in the final three articles.

The fourth article by Drs Mojeed Olujinmi A Alabi and Dele Kogbe addresses questions of collective security in combating the wicked problem of human trafficking. This paper provides a critical 'evaluation of the United Nations Protocol to suppress, prevent and punish trafficking in persons, especially women and children, otherwise known as Palermo Protocol, (2000)' (p.90). Calling for a 'a human-centred comprehensive security approach in addressing the major root causes of human trafficking' (p.102), Alabi and Kogbe argue for a transdisciplinary, international, and collective approach to fighting human trafficking.

The final two chapters focus on the complex and diverse Indian state. The fifth article, entitled 'Fragile Existences: A Study of how Non-Binary Identities Navigate Conflict Areas', explore the connection between violence and masculinity in the trans community in Kerela, India. Ms Samprikta Chatterjee & Dr Manoj Kumar Mishra outline the complex ways that trans people navigate conflict and policy makers and practitioners can make 'safer and more inclusive environments for non-binary individuals in conflict-affected regions' (p.125).

The last article by Ms Deep Shikha introduces readers to the tiger-widows in Sundarbans delta region of Eastern India. The Sundarbans delta region is a 'distinctive bio-climatic zone' that is home to a complex interplay between human and other animals, including Royal Bengal Tigers. Not what we may often think of as human social conflict, this violent interplay leaves widows that exacerbate complex social problems in the region. Though 'the man-nature conflict in the Sundarbans is an age-old story' (p.145), 'the community's refusal to treat the tiger-widows as ill-fated…aggravates their trauma and stigma that worsen their already unsteady and hazardous position as widows' (p.146). Like the other pieces in this issue, this last one is a transdisciplinary and creative articulation of the complex realities complicating the realisation of peaceful human society.

Also included are two book reviews by Ms Swati Nagrale (review of Stroud, 2023) and me (review of Choi-Fitzpatrick, et al, 2022). These reviews explore themes of wicked problems and pragmatism that are so central to the ethos of the *JTPP*. Together these book reviews challenge scholars and practitioners to both

self-reflect and monitor their own thought process in working for social change. Stroud's *The Evolution of Pragmatism in India* (2023), the Indian reprint of his University of Chicago Press publication, though 'philosophically laden' is further described by Swati Nagrale as 'resourceful' and possessing 'particular relevance for social activists engaged in fighting caste'. The edited volume, *Wicked Problems: The Ethics of Action for Peace, Rights, and Justice* by Choi-Fitzpatrick, et al (2022) underscores many of the ethical dilemmas that peace practitioners face in their practice. As I say in my review of this collection: 'This book is for those involved in [sic] "good trouble" and should be read eagerly by them to help to reflect on their practice.' As the Editor-in-Chief of the *JTPP*, I believe these two book reviews provide readers with informed analysis of two recent publications and reflective material for thinking of their own peace and movement practices.

Our regular *Kaleidoscope* section also connects current events to the themes raised in this issue.

As always, we are indebted to the Peace and Justice Studies Association (PJSA), a bi-national social justice organisation that supports the work of the *JTPP*. As an affiliated journal of the PJSA, we encourage engagement and collaboration with PJSA membership. Please see our open call for papers at jtpp.uk—there you can also find what is in our most current issues as well as archives to all past issues. Please subscribe, share your ideas, and send us feedback.

Again, I thank you for reading this issue of the *JTPP* and encourage you to share what you learn from and think about this issue—both on social media, with us, and with your peacebuilding colleagues. Encourage your friends and colleagues to subscribe to the *JTPP* (https://jtpp.uk/subscription-plan)—we will need your support over the next five years! More than simply planting a transdisciplinary flag for peace we must cultivate its conditions and remind others of the deep need for change in the world.

With metta (loving kindness and compassion),

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3 August 2023

Collective Historical Trauma of Syrian-Armenians Back to Armenia

Luna Shamieh & Zoltán Szenes

ABSTRACT

This paper studies the integration of Syrian-Armenians after heading back to Armenia. It focuses on the national identity and the effect of historical trauma on their identity and integration. The article is based on field research, where Syrian-Armenians were interviewed to identify their awareness of Armenian History, and how the collective trauma has affected their point of Asylum and their integration within Armenian society again.

The inflow of Syrian-Armenians started during the influx of Syrian refugees that erupted since 2011. Thousands of Syrian-Armenians arrived in Armenia hoping to accomplish a level of 'homecoming' in Armenia. The clash of social identity has been faced during this influx. They have been Armenians in Syria, and now they are Syrians in Armenia.

KEYWORDS

INTRODUCTION

Armenia was one of the many Nations that was conquered by the Ottoman Empire. Armenians were considered 'second class Nation' (Hovannisian, 1985). They were subject to oppression, and they were obliged to pay special taxes for keeping their religion as was the case with other Christians. In some cases, they were prevented from using their language (Kalayjian & Weisberg, 2002). Moreover, Armenians were prevented from giving legal testimonies or bearing arms, leaving them defenceless and vulnerable. In 1876, during the era of Abdul Hamid II, Armenians endured repeated massacres; the Sasun massacre (1894) was the first in a series of attacks against Armenians (Martirosyan, 2022). These massacres were repeated in 1909 in Sasun, Adana, and Cilica. In 1915, 'Armenians all over Anatolia were expelled from their homes, slaughtered and massacred' (Kalayjian & Weisberg, 2002). Many sought refuges in Syria, to end up as 'Syrian-

Armenians', where they found themselves home in Syria.

The cultural distinction of the Armenians prevented them from full integration in the Levant region. They created their own community institutions including charities, and schools. This enabled them to preserve their language (Western Armenian dialect) and to interact with the host community from a 'position of relative strength' (Uzelac & Meester, 2018). Although preserving their heritage and determination to use their language they are fluent in Arabic language. They remained in Syria since then, where they had a favourable impact on the Syrian economy.

As civil unrest erupted in Syria in 2011, as part of the wider so called 'Arab Spring', the influx of refugees erupted; people from different ethnic, religious, and political associations left the country. Armenians, Kurds, Palestinian refugees, and Syrian nationals sought refuge in countries they believed could be their new homelands. For Armenians the echo of trauma stroke again, and many decided to head back to Armenia, especially that the Armenian authorities granted them automatic citizenship, set up passport offices in the Armenian Embassy in Damascus (Eliott, 2016).

Being the formerly displaced Armenians, Syrian-Armenians decided they can return to their 'homeland'. This is considered Armenians' second exodus, as these are the descendants from those families that were expelled during the Armenian genocide. Around 22,000 Syrians fled to Armenia since 2011 (UNHCR, 2020). Currently, Syrian-Armenians have various legal statuses in Armenia, Armenian citizens (with dual citizenship), refugees, asylum seekers, and temporary or permanent residency. 10,707 people received citizenship during 2012-2014, while 700-800 received asylum (OSF, 2017). According to the latest statistics, an estimated 14,000 Syrian Armenians remain in Armenia (UNHCR, 2020).

Getting back to Armenia was not the end of the Syrian-Armenians traumatic history; some got caught in another whirling vortex of conflict. Some Armenians suffered from the conflict between Armenia and Azerbaijan

> **As civil unrest erupted in Syria in 2011, as part of the wider so called 'Arab Spring', the influx of refugees erupted; for Armenians the echo of trauma stroke again, and many decided to head back to Armenia. Being the formerly displaced Armenians, Syrian-Armenians decided they can return to their 'homeland'. This is considered Armenians' second exodus, as these are the descendants from those families that were expelled during the Armenian genocide.**

over the disputed region of Nagorno-Karabakh/Artsakh (Nagorno Karabakh is the name used by Azerbaijan, while Artsakh is the name used by Armenians) in 2020, especially those living in this region. Syrian-Armenians described the conflict this time as a 'more intense day to day' war as compared to the Syrian conflict (Mutch, 2021).

This paper investigates the collective historical trauma of Syrian-Armenians. The research is based on literature review (Hirschberger, 2018; Fülöp, 2020; Li et al, 2022) along with in-depth interviews with a convenient sample that took place during the period of March–April 2023. Twenty in-depth interviews were held with Syrian-Armenians (ages 30-75 years old), interviews were held in Arabic and English language through Zoom calls.

The research was guided by the following research questions:

- ◆   How do Armenian Syrians experience transgenerational trauma?
- ◆   How has the collective trauma affected their point of Asylum and their integration within Armenian society again?
- ◆   How Syrian-Armenians perceive their social identity?
- ◆   And, how the transgenerational trauma accompanied with the Lived Trauma affected their healing process.

SYRIAN-ARMENIAN INTEGRATION

Syrians who are of Armenian origins have been warmly welcomed into Armenia, where they have been given citizenswhip and assistance in starting over. Many Syrian-Armenians have benefited from the chances to establish new enterprises, enrol in educational institutions, and contribute to the economy and culture of Armenia.

Armenia's Policy towards Syrian-Armenian

Armenia has been known to be welcoming to the Syrian refugees. Armenia provided resettlement assistance to the new arrivals (Goodyear, 2023). Moreover, the 'procedure of acquiring Armenian citizenship is simplified for ethnic Armenians' (MFA, 1995). The vast majority of Syrian-Armenians were compelled by this to apply for citizenship rather than seeking refugee status. Currently, the majority of Syrian-Armenians have dual citizenship (Goodyear, 2019). The ones opted to apply for refugee status were driven by the desire to reap the benefits of status.

On the other hand, the Armenian Government was determined in supporting the Armenians in Syria to help them maintain the Armenian culture in the areas

Conflict and Reconciliation in Canada
Antagonism and Agonistic Peacemaking

Jobb Dixon Arnold

ABSTRACT

The period following Canada's 2015 *National Commission on Truth and Reconciliation* is examined through the lenses of *conflict* and *peacemaking* involving Indigenous Peoples, Immigrants, and Settler Canadians. A multi-level analysis is conducted to unpack the nature of this political conflict in relation to two different modalities of peace praxis: *rights-based reconciliation* and *relational reconciliation*. Incorporating *affective and ontological* approaches from the social sciences these modalities of praxis are assessed in light of the intergenerational legacies and present-day implications of colonial genocide. Since 2015, hegemonic relations in Canada have come to be articulated through discourses of antagonistic reconciliation and practices of genocide diplomacy. These political gains have come at the expense of sustainable relational peacemaking. An agonistic approach to peacemaking is presented as an alternative approach to peace praxis that foregrounds ontological diplomacy between culturally diverse cross-community politics.

INTRODUCTION

Antagonistic Reconciliation and Agonistic Peacemaking

This paper undertakes a multi-level conflict analysis focused on the post-2015 Truth and Reconciliation Commission (TRC) dynamics of reconciliation between Indigenous, Immigrant, and Settler communities in relation to Canadian state power and international law. Transdisciplinary perspectives grounded in social science provide a basis for empirical description and analysis rather than a normative evaluation of the issues discussed. *Peace and Conflict Studies* (PACS) as well as affect studies, psychology and political theory provide will be used to demonstrate different contours of the current political conflict in Canada. Based on this analysis, a distinction is drawn between rights-based approaches to reconciliation that are framed in antagonistic terms primarily through reference to the 1948 *UN Genocide Convention* (UNGC), and relational approaches to reconciliation that are grounded in political ontologies and characterised by engaging conflict in terms of agonistic peacemaking performed through forms of ontological diplomacy.

Conflict dynamics involved in Canadian Reconciliation are viewed in light of the strategic political practices that emerged as part of the post-World War II hegemonic order. Following the Nuremburg War Crimes Tribunal (1945-48) international legal systems have increasingly incorporated criminal frameworks to address political conflicts.[1] One consequence of having only prosecuted the Nazi leadership criminally is to have elided the broader and deeper political nature of the violence which characterised the war.[2] The precedents set by Nuremberg continue to influence how we think about conflicts between different social-identity groups and how they approach in post-war disciplines like PACS. According to some analyses, international human rights laws have become a new array of tools that can be weaponised when necessary as a means for securing the ends of Western neoliberal hegemony. As a result, inter-group conflicts of interests and competitions for power have increasingly become politicised and articulated through legal frameworks that frame parties into either victim or perpetrator categories. From a conflict analysis perspective, this antagonistic framing is worrisome because it predictably feeds into a victim-perpetrator dialectic and re-inscribes a friend-enemy structure that increases rather than reduces the risk of extreme polarisation and violence.

In Canada this tendency has become manifest as a form of *antagonistic-reconciliation*. Post-TRC discourse has increasingly relied on invoking the concept of genocide as articulated through the UNGC alongside other international rights-based narratives to describe the nature of the Canadian conflict. Following the 2015 elections, this discourse has been cultivated, promoted, funded and co-

opted in the sphere of state-level politics to secure national political hegemony aligned with the supranational Western neoliberal hegemony.[3] I distinguish the antagonistic tendencies of *rights-based* reconciliation from the *relational approach* to reconciliation. The relational dynamics were also prominent in the TRC report and frequently invoked, however the complexities of inter-group relationships do not fit the binary friend-enemy categorisation, rather it requires more and more associational politics of agonism. I describe this latter path in terms of *agonistic peacemaking*. Approaches to such peacemaking praxis must include approaches that balance the affective forces mobilised through vastly different moral worldviews while implementing pragmatic strategies to address ongoing inter-group competition and conflict. Topological sites of interface that exist both in and between online networks and land base communities are discussed as a productive area for future peacemaking research and practice including Canadian Indigenous, Immigrant and Settler political communities.

MULTI-LEVEL CONFLICT ANALYSIS

Conflict processes are constantly in motion and vary in terms of the scale and intensity of the individual, group, and state behaviours involved. Multi-level analysis reflects the stratified realities and complexities of conflict processes and ongoing interactions between micro, meso, and macro levels. Such approaches have been central to the development of conflict studies and are exemplified in the work of Adam Curle, a founding figure in *Peace and Conflict Studies* (PACS) and himself a participant in the Second World War. For Curle, at the core of conflict there is,

> Essentially, incompatibility…On a large scale, conflict develops when one individual, community, or nation state, or even supranational block, desires something that can be obtained only at the expense of what another individual or group also desires. This is a conflict of interest, which can all too easily lead to a conflict in the sense of war or strife.[4]

Psychological, social, economic, and political factors are all at play simultaneously across levels of conflict and so too must these features be taken into consideration in peace making. Although many of these causal factors are invisible to most outside observers, when conflict emerges along social identity lines, it can be highly visible in the public sphere which can in turn have a significant impact on escalating and polarising conflict.[5]

Critical analyses of race and nation-building in Canada have emphasised the role of social identity dynamics as present in ways both latent and manifest and

Forgiveness, Structural Violence, Trauma, and Healing

Wim Laven

ABSTRACT

Many cases of moral transgression present clear victims without clear perpetrators as the source of wrongdoing. In such cases, the moral injury is sometimes inflicted as a result of structural (or sometimes cultural) violence—violence that occurs when a structure or institution prevents people from meeting basic human needs. In other cases, the harm is inherited as trauma or part of a collective memory—harm is inflicted by people victims have never met. This argument examines traditional notions of forgiveness in victim-offender narratives and identifies cases where the individual inflicting the harm is not morally responsible for the damage (think of a doctor whose best efforts do not save a patient suffering from malnutrition) and where the individual inflicting the harm is only partially responsible for the moral damage (think of a police officer violently enforcing discriminatory laws). In these cases, anger and resentment are morally justified and unlikely to be relinquished by excusing (it is not the doctor's fault) or mitigating (the police officer does not make the laws, but only enforces them) the offenses. I argue that overcoming anger and resentment in such cases is possible and that it is achieved by forgiving indirect (cultural, structural, or systemic) violence. The transdisciplinary scope of forgiveness should be broadened to accommodate forgiving the past—inherited traumas—indirect violence and understood in these cases for its healing properties.

THE CRUX OF THE ARGUMENT

Scholarship on forgiveness frequently centres on forgiveness as an emotional response within a person or as a transaction between individuals (Bono & McCullough, 2006; Enright & North, 1998); common metaphors for forgiveness

are of relinquishing moral debts (to repay) or overcoming negative feelings (to move past) (Exline & Worthington, 2003; McCullough et al, 2005). While these descriptions are certainly accurate in many (if not most) cases, these understandings do not address events without clear perpetrators and/or where ambiguous moral culpability is featured; forgiveness is sometimes expressed more about overcoming an event than it is about healing from an individual (Laven, 2019). I argue to extend a transdisciplinary understanding of forgiveness that services victims of institutional or structural violence both past and present. I previously (2020) argued that 'forgiveness is good when it stabilizes or improves good relationships. Forgiveness and unforgiveness are bad when they increase dysfunction and vulnerability for parties and/ or relationships' (p.37). I now add that healing may not need a relationship, functioning purely for the self or in a more existential role. In a literal sense, I am thinking of the relationship

> Ultimately this argues for new ways of thinking about responses to ambiguous moral culpability featured in presentations of structural violence. The study of forgiveness has benefited from a victim-offender binary, but this binary has created an unnecessary boundary for thinking about responses to harms without clear perpetrators.

individuals and communities have with history, and how inherited traumas and memory link the past to the present.

Forgiving structural violence may address or restore an individual's presence or role in society or the world (Minow, 1998). There are many examples of this kind of forgiveness as a reconciliation with the world that are routinely experienced by people who face exploitation, oppression, and prejudice (Tutu, 1999). Understanding the relationship(s) between forgiveness, healing, and structural violence can provide significant guidance into opportunities for interventions focused on peacebuilding and social justice in divided societies (Worthington, 2005; Worthington & Scherer, 2004). Those who cannot make peace with the injustice of the world will struggle immensely; as an example, Jean Amery (1980) survived torture and Nazi concentration camps but could not bear to live in the world that let it happen, he committed suicide decades later. Forgiveness in such cases may 'function as *resistance* or *resilience*' (Laven, 2019: 18; Norris et al, 2008). One difference, I allege, between forgiving and forgetting can be observed when watching what happens to people who have been reminded of atrocities.

Forgiveness—as healing—means the affliction is no longer an obstacle, forgetting on-the-other-hand is like trying to walk on an injured foot, slow and painful.

Several survivors of abuse or violence that I have worked with have identified specific triggers, one explained that she experienced near complete paralysis once when she smelled the odour of the same cologne worn by the man who assaulted her. Had she forgiven, she believed, the scent would not have immobilised her, but since she had only worked to forget the painful past the pain was acute the moment it was recalled. Ultimately this argues for new ways of thinking about responses to ambiguous moral culpability featured in presentations of structural violence. The study of forgiveness has benefited from a victim-offender binary, but this binary has created an unnecessary boundary for thinking about responses to harms without clear perpetrators.

INTRODUCTION

In this article I endeavour to distil a salient conceptualisation of structural violence from practices in law enforcement and healthcare. I believe stories provide a crucial transdisciplinary starting point, but I also confess that these two case examples will not generalise to all varieties of cultural and structural violence. I begin with a deep dive into the experiences of Rickia Young, who was attacked by Philadelphia police officers. Later I supplement the discussion of structural violence in law enforcement by looking at Kern County, California, the deadliest county in the United States (Swaine & Laughland, 2015). I buttress the discussion of *cultural* and *structural violence* (Galtung, 1969) in law enforcement with a critical look at comparable elements in healthcare. Where law enforcement features *both* direct violence and structural violence, I allege violence in healthcare is primarily structural. I revisit individuals and communities, as victims, with clear needs for forgiveness and healing despite the absence of clear perpetrators to be blamed for the harm and suffering. I conclude with strengths and weaknesses of the assessment that is offered and some next steps. Crucial to the discussion is the connection to a broad range of disciplines, in connecting with the Humanities, Sciences, and Technical education the nuances of the topic are defined and described from multiple perspectives.

CASE OF RICKIA YOUNG

Rickia Young, a Black mother, was attacked by Philadelphia police officers. The events unfolded on 27 October 2020 when she was driving her sport utility vehicle with her teenage nephew and 2-year-old son. Earlier that day, police officers killed Walter Wallace Jr (a 27-year-old father of eight with a known history of mental illness) sparking protests against police violence across Philadelphia. Young made a wrong turn, she was driving home at about 1:45 am, and unknowingly turned

Fighting Human Trafficking
Is Collective Security Approach an Option?

Mojeed Olujinmi A Alabi & Dele Kogbe

ABSTRACT

Barack Obama *once said* '…the victims of modern slavery have many faces. They are men and women, adults and children. Yet, all are denied basic human dignity and freedom…often suffering from horrible physical and sexual abuse. It is hard for them to imagine that there might be a place of refuge'.[1] This paper contributes to the existing literature in deepening the understanding of the intricacies of human trafficking by examining the two legal instruments aimed at addressing the transnational phenomenon, namely: the United Nation's Palermo Protocol and the Council of Europe's Convention on Action Against Trafficking in Human Beings. The paper re-assesses the effectiveness of the two legal instruments in tackling the menace of human trafficking. While suggesting that these measures are insufficient, it calls for a collective security approach as an alternative option for confronting such a hidden path to a flourishing modern slavery industry.

INTRODUCTION AND CONTEXT

Trafficking in persons or trafficking in human beings is an international criminal business that involves deceptive or forceful recruitments of people for the purpose of different kind of exploitation. Human trafficking is a major source of recruitment or trade in the industry of a modern-day slavery (Bryant & Landman, 2020). Human trafficking is not a new phenomenon. As history taught us, human trafficking is a phenomenon that has been a part and parcel of the history of human exploitations

> [H]uman trafficking is a phenomenon that has been a part and parcel of the history of human exploitations with various abuses.

> Between 15th and 16th centuries, about 300,000 slaves were transported to America for forced labour under plantation owners.

with various abuses (Wyler et al, 2009). Miguel explains that human trafficking has been a form of trade in humans which is as old as the earliest civilisation (2011: 46). What is used to justify this claim is the historical reference to the ancient Greece that depended heavily on slave labour for different categories of works including 'domestic tasks' (Miguel, 2011: 40; Davis, 2004: 44). The transnational dimension of trading in human beings is linked to the active highly profitable engagement of the 'Portuguese in shipping slaves from Africa to Europe' (Adi, 2012). A renowned scholar in the study of slavery and Pan-Africanism, Professor Hakim Adi explains that,

> the transatlantic slave trade began during the 15th century when Portugal, and subsequently other European kingdoms, were finally able to expand overseas and reach Africa. The Portuguese first began to kidnap people from the west coast of Africa and to take those they enslaved back to Europe.[2]

According to Politico Correspondent Paul Ames, one can trace the Atlantic slave trade to 1444, when 235 people snatched or rather kidnapped from the coast of West Africa were put up for sale in Lagos.[3] Between 15th and 16th centuries, about 300,000 slaves were transported to America for forced labour under plantation owners (Braund, 2011: 112, Miguel; 2011: 40-44; Picarelli, 2007: 35). The act of human exploitation reigned towards 18th century where humans were being exchanged for mere 'weapons and molasses' (Miguel, 2011: 42). It was not until 19th century that the need to eradicate slavery became evident in the world. However, in spite of this conviction to eradicate slavery, the 'bitter sweet marrow' offered by slavery enterprise remained a driving force in human exploitation (Bales, 2012: 126). Prior to 1900, the age-long practices of trafficking in human being persisted through different frames and coloration. For instance, Miguel noted that within this period, 'women and children' were being 'sold across international borders for sexual exploitation' (Miguel, 2011: 40-46), and this remained in practice till early 20th century (Merja, 2008: 147; Picarelli, 2007: 2-4).

Instrumentally, one of the early responses was the International Convention on White Slavery to Eradicate Trafficking of white women and children for sexual exploitation. This eventually led to an inclusive convention which also covered black slaves and evidenced in Slavery Convention of 1910. The limited scope of the Convention, however, led to another International Convention for Suppression of

Traffic in Women and Children of 1921 (Obokata, 2006: 15). This Convention adduced to the efforts of the League of Nations, and later passed on to the United Nations. Despite all the activities to stem the tide of human trafficking menace, over 40 million people were estimated to have become victims of modern-day slavery worldwide by the end of 2016 (Bryant & Landman, 2020). In the recent report of the International Labor Organization (ILO), in 2022, 50 million people are already in modern-day slavery.[4] Because they are kept in hidden places, they wonder whether they could ever have a taste of freedom again. In view of the increasingly persistent expansion of human trafficking as transnational criminality, why has it

> Despite all the activities to stem the tide of human trafficking menace, over 40 million people were estimated to have become victims of modern-day slavery worldwide by the end of 2016.

become so complex and difficult for responsible actors across all levels within state and non-state to find a lasting solution to this global menace? If criminality of trafficking and the attempt to prosecute it has a historical perspective, the above overview provides the context for understanding human trafficking. While the Palermo Protocol appears to be a major widely accepted instrument to prosecute human trafficking in recent time, its instrumentality seems to have failed in its objective to address the problem of human trafficking in more than twenty years of its adoption.

Human trafficking has continued to increasingly pose a greater threat with the aid of highly expanding technology in information and communication, global terrorism, transnational organised crimes and terrorism financing. This paper, therefore, attempts a critical assessment/evaluation of the United Nations Protocol to suppress, prevent and punish trafficking in persons, especially women and children, otherwise known as Palermo Protocol (2000), and the Council of Europe's Convention on Action against Trafficking in Human Beings. It critically evaluates the likelihood of the legal instruments to prosecute the trafficking as a global phenomenon and discerns the probable capability of the two instruments to lessen or address the root causes of human trafficking.

Following the introduction, the paper is, therefore, structured as follows: it explains human trafficking as a global phenomenon, provides explanation of what Palermo Protocol is and its provisions, as well as the Council of Europe's Convention on Action Against Trafficking in Human Beings; recalibrates on the root causes of human trafficking and factors to consider in addressing the problems of human trafficking before the conclusion.

Fragile Existences

A Study of how Non-Binary Identities Navigate Conflict Areas

Samprikta Chatterjee & Manoj Kumar Mishra

ABSTRACT

Modern notions of war and conflict are distinct from the traditional image of war as one no longer sees armies of men and horses facing each other on battlefields. What remains, however, common is the presence of violence in both the scenarios. A study of existing literature on the intersection of gender and conflict shows that, violence is an act of proving one's masculinity. Violence remains central to the power dynamics that establish men and masculine traits as the wielder of power; the reason why displays of machismo are enacted through violence against women who are associated in a conflict situation with target males. With shifts in war fronts in modern times owing to the powerful cultural, political and economic forces of globalisation, violence and its execution is often covert.

Studying the intersection of conflict, violence with its many enactments and gender leads one to arrive at a hierarchy of vulnerabilities. When one takes into consideration the navigation of the mundane, one finds that non-binary identities often find themselves in a situation that is disadvantaged and compromised on multiple levels. An earlier interaction with the trans community in Kerala, India during a part of an ethnographic investigation, laid bare the complexities that exist in terms of the interaction of the community with the alleged mainstream society. An observation that was recurrent was the persistent use of violence as a tool to gender police, with the community internalising it. Against this backdrop, this paper examines how non-binary, especially trans people navigate spaces of conflict when violence and trauma are so commonplace for them in setups where there is no ongoing active conflict.

INTRODUCTION

Modern notions of war and conflict have undergone significant transformations,

> By examining the intersection of conflict, violence, and gender,
> one arrives at a complex hierarchy of vulnerabilities.
> In considering the navigation of the mundane aspects of life within conflict areas, it becomes evident that non-binary identities often find themselves in disadvantaged and compromised positions on multiple levels.

diverging from the traditional image of armies facing each other on battlefields. While the landscape of warfare has evolved, one constant remains: the presence of violence. Whether in historical or contemporary contexts, violence persists as a means of asserting power and dominance. Extensive literature exploring the intersection of gender and conflict reveals that violence often serves as a tool to prove masculinity, thus reinforcing power dynamics. These power dynamics position men and their associated masculine traits as wielders of power, leading to displays of machismo enacted through violence, particularly against women who become targets in conflict situations. As Cynthia Enloe argues, 'Nationalism has typically sprung from masculinized memory, masculinized humiliation and masculinized hope' (Enloe, 2014: 93). Violence becomes an act of proving one's masculinity, the reason why displays of machismo are enacted through violence against women who are associated, in a conflict situation, with target males. In interpreting, sexual violence meted out to women, one can see how, 'women are used as political pawns, as symbols of the potency of the men to whom they belong.' (Reid Cunningham, 2008: 282)

As war fronts have shifted in modern times due to the powerful cultural, political, and economic forces of globalisation, violence and its execution have taken on more covert forms. The use of violence becomes multifaceted, interwoven into the intricate fabric of societies grappling with conflict and post-conflict situations. Such violence manifests in numerous ways, extending beyond physical acts to encompass psychological, structural, and systemic forms of harm.

By examining the intersection of conflict, violence, and gender, one arrives at a complex hierarchy of vulnerabilities. In considering the navigation of the mundane aspects of life within conflict areas, it becomes evident that non-binary identities often find themselves in disadvantaged and compromised positions on multiple levels. Non-binary identities challenge the traditional binary understanding of gender and encompass individuals whose gender identity does not align strictly with the categories of male or female. These individuals encounter unique obstacles and prejudices within conflict areas, exacerbated by the already tense and violent environment.

An earlier ethnographic investigation that involved an interaction with the trans community in Kerala, India, revealed the intricate complexities faced by non-binary individuals in social settings.[11] This investigation unveiled the persistent use of violence as a tool to enforce gender norms, resulting in the community internalising this violence. In such contexts, non-binary individuals navigate spaces where violence and trauma are distressingly commonplace, even when active conflict is absent. Juxtaposing this to the prevalent circumstances in Kashmir warrants a distinct attention.

> **…this paper seeks to examine the experiences of non-binary individuals, particularly those who identify as trans, as they navigate spaces of conflict where violence and trauma are pervasive. By shedding light on the specific challenges faced by non-binary individuals, this study aims to contribute to a deeper understanding of their vulnerabilities and resilience in conflict-affected settings.**

Against this backdrop, this paper seeks to examine the experiences of non-binary individuals, particularly those who identify as trans, as they navigate spaces of conflict where violence and trauma are pervasive. By shedding light on the specific challenges faced by non-binary individuals, this study aims to contribute to a deeper understanding of their vulnerabilities and resilience in conflict-affected settings.

> Through this analysis, the attempt is to broaden the discourse surrounding conflict-affected populations by bringing attention to the experiences of non-binary individuals who often remain invisible or marginalised in discussions about peacebuilding and conflict resolution. Ultimately, this paper, a part of the ongoing research, contributes to the continuing efforts of developing inclusive and gender-sensitive approaches to peace praxis that are responsive to the needs and realities of diverse individuals living within conflict-affected contexts.

The key objectives of this research include delving into the complexities faced by non-binary individuals, exploring the multiple dimensions of violence and gender policing they encounter, and analysing the strategies employed by non-binary individuals to navigate conflict areas. By examining the impact of violence and trauma on the lives of non-binary individuals, this study aims to elucidate the intersections of gender, conflict, and vulnerability, while highlighting the agency and resilience demonstrated by these individuals.

Through this analysis, the attempt is to broaden the discourse surrounding

Darkened Pages of the Tiger-Widows in Sundarbans Delta Region in India
A Third Eye View

Deep Shikha

ABSTRACT

Within the wandering scent and world's natural order of beauty of the Sundarbans Delta Region there lies a reeking truth of conflict between the humans and the wild animals. It has been surrounded with collective historical individual traumas whose prolonged effects are seen on the psychological, social and economic aspects of human life. The 'human-tiger conflict' has been a recurrent problem in the Sundarbans Delta Region including its adjacent areas of that Reserve Forest Areas lying at the southern feet of West Bengal, India. The first report of widows numbers to 3,000 due to animal attack, in the majority of cases by the tigers, who are called 'Bagh Bidhoba'. This increases accumulated number of widows every year in the region. Traditionally, the average life of the 'Bagh Bidhobas' or of the tiger-widows has not been less than a curse, especially in the poorer, illiterate or uneducated communities with very poor or limited access towards the livelihood sources and social securities in the Indian Sub-Continent. The societies living in the Sundarbans Delta Region present a pathetic combination of poverty, deprivations, insecurities and hopelessness caused by lack of options, resources and development. This research paper tries to explore the uncanny fate of the 'tiger-widows' and their perceptions of their rights as widows, human beings and citizens of a democratic country like India. This paper further tries to know about their standpoint by documenting the challenges they confront on a daily basis. The study is conducted using qualitative methods focusing on the Patharpara village (Satjelia Island, Annpur) in the Indian Sundarbans Delta Region and covers the lives of around 50 extremely marginalised 'tiger-widows' who have been living with many taboos, deprivations and stigmas imposed by their respective communities and societies in the name of their native culture and traditions.

THE SUNDARBANS

A Situation-Analysis from the Ancient Time to the Present Time
The southern half of the delta of the Ganges that covers around 80,000 square kilometres area is indeed not merely an archipelago of forested islands but many of these have been the human settlements since past few generations. The northern fringes of these marshy islands were reclaimed, their perimeters enclosed by mud walls to keep the tidal waters out, and cultivated. These islands were populated barely 230 years ago by populations from the tribal areas of Chotanagpur covering Jharkhand state as well as adjacent parts of Chhattisgarh, Odisha, West Bengal and Bihar, from Myanmar in the southwest, and from a few villages of West Bengal in the north of the region. People to clean forests for farming and agricultural labourers were brought here by the then British administration to reclaim the Sundarbans' swampy vegetation for agricultural purposes. Before this period, in the seventeenth and eighteenth centuries, it seems that the Sundarbans rivers were inhabited in semi-permanent or situationally casual ways by fishers, wood cutters, pirates and salt-makers who used to live on boats. Through the folklore, stories and some documented narratives of the Sundarbans region it is believed that different human settlements in this region have been going through a process in which they are, time and again, settled, destroyed, abandoned, and resettled for thousands of years. In the initial maps of the region inform us that the early inhabitants deserted the place due to the depredations of pirates, the most recent accounts are of the Bangladeshi immigrants[1] seeking refuge there in the 1970s for a number of reasons.

According to Greenough (1998: 240), this division originated in the portrayal of the Sundarbans by a British gazetteer writer W W Hunter (1875). Other than contributing in the British gazetteer for the region, Hunter wrote a book 'A Statistical Account of Bengal', Vol. I, on the Sundarbans area. In his book after writing at great length about the forest and wild animals, Hunter only mentions the people in passing, referring to them as a 'few wandering gangs' and classifying them after long lists of wild animals and plants (1875: 317). The void left by the absence of humans in the official documents contrasts sharply with the literature available on the forest and its biosphere. The present-day studies of the Sundarbans forests follow a similar lopsided dichotomy: fascination, on the one hand, with the natural aspects of the Sundarbans, and on the other, an unsettling silence on the social and human facets of the region.

The '*Shundorbon*'[2] etymologically, 'beautiful forest' in Bengali, also popularly known as 'Sundarbans' in Hindi as well as in English is a vast scattered archipelago situated between Indian Ocean in the south and the fertile plains of Bengal in the north and Bangladesh in west with the confluence of Ganges, Meghna, Brahmaputra with its unfold distributaries stretching miles from shores of Odisha

in west, Chittagong (Bangladesh) and Myanmar in the east separating India from Bangladesh. The origin of the term Sundarbans extracts from the word *Sundori* or *Sundari*, which is the local name of the mangrove *species*, *Heritiera fomes*, quite predominant in this area. The total area of Sundarbans Delta covers around 40,000 square kilometre out of which 9,000 is the total land area and nearly half of the area is forested. Approximately 35 per cent of the Sundarbans area lies in India, and the remainder is located in Bangladesh with a total area of 10,000 square km.2 On the Indian side, 102 islands are located within Sundarbans, and just over half of them are inhabited. The encompassing mangrove forest of Sundarbans is one of the largest such forests in the world with a coverage of nearly 140,000-hectare area, mentioned amongst the World Heritage Sites in 1987, is intersected by a complex network of tidal waterways, mudflats and small islands of salt-tolerant mangrove forests. This presents an

> The '*Shundorbon*' etymologically, 'beautiful forest' in Bengali, is a vast scattered archipelago situated between Indian Ocean in the south and the fertile plains of Bengal in the north and Bangladesh stretching miles from shores of Odisha in west, Chittagong (Bangladesh) and Myanmar in the east separating India from Bangladesh. These alkaline muddy water are the habitats of a wide range of flora and fauna including bird species, Royal Bengal Tiger, few threatened species such as Estuarine crocodile, Irawadi dolphins, sharks, Indian python and only marshy habitat for Panthera Tigris.

ongoing example of a few unique ecological processes. The delta, counted among the largest, adjoins two opposing flows of water, fresh water coursing all the way down from the Himalayas towards the Bay of Bengal and salt water streaming up with the tide from the Indian Ocean into the Bengal hinterland.

These alkaline muddy water are the habitats of a wide range of flora and fauna including bird species, Royal Bengal Tiger, few threatened species such as Estuarine crocodile, Irawadi dolphins, sharks, Indian python and only marshy habitat for Panthera Tigris. For a fact, it is mainly because of the existence of the tigers that the Sundarbans have gained renown and popularity; first in 1973 when the 'Project Tiger'[3] was launched and then again in 1985 when it entered the International Union for Conservation of Nature and Natural Resource's list of the World Heritage Sites.

Response and Reflection

WHY A NEW SECTION IN THE *JTPP*?

Some readers may be wondering why the need for a new section in this Tenth Issue of the *JTPP*? In proposing this new space for *Response and Reflection*, I even wondered about the need for a new section; as the saying goes, if it 'isn't broke, don't fix it!' Still, as *JTPP's* Editor-in-Chief, it seemed necessary to create space to dialogue directly with readers and develop space for advancing what I call 'fraternalistic community' in my own inaugural contribution to this *Response and Reflection* (R & R) section. Much of what I do it my own research is to work to foster spaces and structures for dialogue, so I thought *JTPP* should endeavour to do the same, e.g., to create a forum for exchange of contemporary ideas and questions. This new section is devised in this vein; it is envisioned as the epitome of what I would call transdisciplinary peace praxis—collaborative dialogue across disciplines that engages both the theory and practice of peace systems. For this reason, I am here providing some brief explanation and call to readers as means to help explain and to inspire this new section's addition and growth as a new platform for transdisciplinary collaboration on peace. Below you will find two short pieces that inaugurate this new *Response and Reflection* section. As opposed to this explanation and call being potentially lost in a long journal introduction, appending this to the start of this new section seemed most effective to me. We hope this new *Response and Reflection* section will foster dialogue and, like the *JTPP* as a whole, empower transdisciplinary platforms for peace.

Each *JTPP* issue deals with complex subjects and impactful transdisciplinary analysis. This format leaves swirling many transdisciplinary thoughts and ideas in readers' minds. This new section endeavours to provide a space for thinking, application, and discussion of both ideas encountered in these pages and broader perspectives on wider social problem, or wicked problems, we as a human society face. Providing another space and alternative structure to share germinating ideas, theories, and practices this section of *Response and Reflection* is part opinion editorials (op-eds) and part thought pieces. The format of these pieces is intended to be more informal and shorter than regular *JTPP* manuscript pieces (which range in size from 8,000 to 9,000 words). Here, in this *Response and Reflection* section, we reserve some journal space for thought pieces and op-eds on transdisciplinary peace issues that range between 1,000 and 2,500 words. As an editorial team we will endeavour to publish two-to-three well-reasoned opinion (op-ed) or response/thought pieces on ongoing conflict and global current events. The idea of this section is to develop

and test transdisciplinary arguments that present clear statements of a particular opinion/position and that engages with counterarguments to this opinion while making a case for a particular policy, conflict practice, definition, or process in a particular world context. This section endeavours to be both a venue for thought and conversation between *JTPP* readers and a catalyst for further academic engagement with particular global and transdisciplinary contexts.

Again, pieces for submission to this *Response and Reflection* section should be a minimum of 1,000 words and a maximum of 2,500 words and address contemporary issues from a peace-oriented perspective. These short thought pieces aim to raise rational arguments and engage other researchers to explore under-addressed, or under-acknowledged, realities of peace praxis and contemporary conditions which impact the realisation of positive peace. This *Response and Reflection* section will be edited and curated by Drs Bandana Purkayastha and Jeremy A Rinker as a new section in each subsequent *JTPP* issue. In this first instance of this *Response and Reflection* section, we have modelled some ideas that we, as section editors/curators, have been thinking and writing about. We hope that our ideas will spur response, reflection, and new ideas for possible future submission to this section. We hope you enjoy this inaugural new section in which Bandana Purkayashta writes about how we, as peace practitioners, think of crises from the perspective of peace, and I write about finding fraternal community in a dystopian technological and increasingly polarised world.

Please submit any response letters and/or R & R submissions to submission@jtpp.uk and mention that this is a submission for the *Response and Reflection* (R & R) section. As with manuscripts short bios of no more than 75 words should accompany nay of your submission. So, how about some R & R!

How Do We Think of Crises from the Perspective of Peace?

BANDANA PURKAYASTHA

To the extent I am aware of cases around the world, when we think about peace or peace-making, we often think about practices that restore peaceful conditions after conflict, or we think of ways to build resilience against crises arising out of violence. Our definition of crisis often rests on human-created conflicts; our thinking about peace intricately linked to our wish to address violence. However, both the current climate crisis in which we are enmeshed, as well as the health crisis from which we are emerging, encourage us to think about multiple forms of crises and to what extent we should rethink peace.

Book Reviews

Wicked Problems: The Ethics of Action for Peace, Rights, and Justice
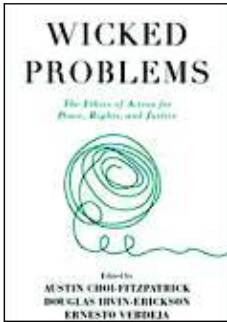
By AUSTIN CHOI-FITZPATRICK, DOUGLAS
IRVIN ERICSON & ERNESTO VERDEJA

pp.280, New York: Oxford University Press, 2022, PB
$ 19.99

Reviewed by
JEREMY A RINKER

Where to begin? This is the dilemma of both writing a book review of an edited volume and for peace practitioners addressing the complex realities of wicked problems. In the introduction to *Wicked Problems: The Ethics of Action for Peace, Rights, and Justice*, the editors define wicked problems as those 'whose causes and consequences are so intricately intertwined that one can't understand them, let alone cope with them, separately' (p.11). This is an appropriate way to describe the at times eclectic contributions to this wide-ranging, yet conceptually clarifying, volume. Each piece may be more comprehendible separately than taken as a whole. Broken into three broad and overlapping sections (violence, leadership and organisations, and systems and institutions) the pieces in this volume work to illustrate the ethical dilemmas in the field of 'peacebuilding' (p.9) that is, as the authors admit, 'interdisciplinary and multidisciplinary' (p.6), 'normative in orientation' (p.6) and 'has a strong connection to practice' (p.6). Whether eclectic or just a 'wider range of change-oriented action than is usually considered to be part of the peace and conflict field' (p.15), the pieces in *Wicked Problems* provide an imaginative integration of the complex dilemmas regularly faced by peace practitioners working for both peace and justice.

The book's first section, directed towards the role of violence in peace, begins with an argument in favour of black armed resistance as 'one of the collective rituals of revolution, required to dismantle the institution of American policing' (p.35). Tony Gaskew's argument for the use of armed resistance by the black radical tradition as means to effective police abolition, uncritically accepted, and referenced, by later contributors in the volume, is a personal accounting of the foundation and impacts of racism and colonialism in American policing. Expectedly citing the famous polemical essay by Ward Churchill (2007), Gaskew

assumes, like Churchill without much evidence, that 'armed violence works' (p.41). While as a form of threat power during 'conflict-in-process' (Sandole, 1998) this broad statement may be true, the wider complexities of the long-term ramifications of the use of violence remain under-addressed in Gaskew's reading. Regardless of whether we agree with Gaskew's own labelling of his argument as 'successful' (p.45), his call for armed resistance as a necessary 'collective ritual' (p.35) to end police use of violence against the black community seems vague and short-sighted. Conversely, his assessment that 'this is an ethical dilemma for white liberals' (p.45) underscores the wicked problems of solidarity amongst intersectional identities (a theme returned to often in the pieces that follow in this volume). Still, it strikes this reader as a strange way to start the first section that includes writings from leaders of the poor people's movement (Theoharis & Sandweiss-Back) as well as other scholar-practitioners of peace and conflict studies that make a more traditional 'strong response to the legitimacy of violence' (p.31). In their piece Theoharis and Sandweiss-Back take on the structural violence found in poverty. Relying on Martin Luther King, Jr and Coretta Scott-King, this piece complicates the complexities of organising around poverty as the primary purveyor of violence in American society and challenges activists to think carefully about their ethical commitments.

In returning more directly to the question of violence, the third piece by Ryckman, 'Is Violence the Answer: A Pragmatic Approach', walks a more objectively critical line than previous pieces in this section. Highlighting that 'violence can be bridled to bring attention, educate, and push the agenda forward' (p.70) Ryckman ultimately concludes that violence is not the answer, but adds the suggestion that it may be 'part of the solution' (p.70) to wicked social problems. The final piece in this section, by Ashlye Bohrer further muddles the methodology of violence in social movement work. In looking at 'How it is to be Done', Bohrer cogently argues that 'understanding the potential dangers of various movement strategies is crucial to being able to evaluate them and to really choose them' (p.82). In balancing the 'prefigurative and harm reduction approaches' (p.73) to social movement, Bohrer advocates a 'cross-approach critique' (p.82) which can provide 'reevaluation and reorientation' (p.82). While provocative, the first section leaves the reader with more questions than answers about the use of violence for peaceful ends. While raising questions and curiosity is certainly positive, those drawn in by the idea there may be solutions to wicked problems in this volume will finish the first section dissatisfied.

Section two homes in on issues of leadership and organisation and moves from ethical concerns over violence to dilemmas over representation (especially in leadership positions). Minh Dang's 'The Paradox of Survivor Leadership' provides a practitioners' view of justice and advocacy as a victim-survivor leading an anti-

Kaleidoscope

As gun violence reaches record levels in the US,
an underlying trauma may be building up

Mass shootings have escalated to a record pace in the United States, with at least 162 already reported in 2023. As more communities reel from deadly mass shootings—including Dadeville, Alabama, where four people were killed and 28 injured at a Sweet 16 birthday party over the weekend—there's evidence that the trauma of gun violence in the United States is taking a collective toll on the nation's mental health. In the days after a school shooting in Uvalde, Texas, in May, a mental health crisis line received a spike in messages that referenced guns and other related firearm-related terms, according to a study funded by the US Centers for Disease Control and Prevention. Crisis Text Line—a non-profit organisation, primarily serves children and young adults, receives the vast majority of messages that are from people who are younger than 25. A recent survey from the Kaiser Family Foundation found that gun violence more broadly has affected most families in the US in one way or another. Nearly 1 in 5 adults has had a family member killed by a gun, including in homicide and suicide, and about 1 in 6 has witnessed an injury from a gun.

(Read more on: https://edition.cnn.com/2023/04/17/health/
mass-shootings-mental-health/index.html)

Trauma-induced temporal disintegration plays a role in
shaping how people anticipate the future

Experiencing a psychological phenomenon known as temporal disintegration during or shortly after a collective trauma is associated with higher levels of distress both in the immediate aftermath and over time, according to new research published in *Clinical Psychological Science.* The findings suggest that the acute temporal distortions experienced during a trauma are an important contributor to future expectations and fears. Traumatic experiences can profoundly alter an individual's understanding of the world and trigger various cognitive and emotional processes to cope with the trauma. These experiences can also distort our perception of time. During and immediately after a traumatic event, individuals may perceive time as slowing down or stopping, focusing only on the present moment with little awareness of the past and future. This distortion of time, called

temporal disintegration, can isolate people in a stressful moment and disrupt the linear flow of time that weaves our life story together, affecting personal identity. Temporal disintegration has been linked to long-term psychological adjustment following exposure to disasters. It can make individuals fixated on past negative events, leading to diminished well-being and increased distress over time. E Alison Holman (a professor of nursing, professor of psychological science, and associate dean at the Sue & Bill Gross School of Nursing) told *PsyPost* that 'she has been studying how stress/trauma are linked to our experience of time passing'. The study highlights the importance of considering the role of time perception in trauma research and suggests the need for further exploration in this area.
(Full article on: https://www.psypost.org/2023/07/trauma-induced-temporal-disintegration-plays-a-role-in-shaping-how-people-anticipate-the-future-166196)

CDC finds teen girls 'engulfed' in violence and trauma

Teen girls across the United States are 'engulfed in a growing wave of violence and trauma', according to federal researchers who released data, showing increases in rape and sexual violence, as well as record levels of feeling sad or hopeless. Nearly 1 in 3 high school girls reported in 2021 that they seriously considered suicide—up nearly 60 per cent from a decade ago—according to new findings from the Centers for Disease Control and Prevention (CDC). Almost 14 per cent of teen girls said they were forced to have sex, an increase of 18 per cent over two years. Almost 3 in 5 teenage girls reported feeling so persistently sad or hopeless almost every day for at least two weeks in a row during the previous year that they stopped regular activities—a figure that was double the share of boys and the highest in a decade, CDC data showed. Girls fared worse on other measures, too, with higher rates of alcohol and drug use than boys and higher levels of being electronically bullied. 13 per cent had attempted suicide during the past year, compared with 7 per cent of boys. The pandemic took a heavy toll on adolescents, who already struggled with depression, anxiety and thoughts of suicide before it began. Many were cooped up at home for months. They continue to grapple with social media pressures, academic stress and family turmoil. Some lost parents and other relatives to COVID-19. In 2021, the American Academy of Pediatrics, the American Academy of Child and Adolescent Psychiatry and the Children's Hospital Association together declared 'a national state of emergency' in children's mental health. A year later, the organisations sounded the alarm again. The CDC analysis is based on data collected in fall 2021 from the 'Youth Risk Behavior Survey', taken by a nationally representative sample of students in public and private high schools. The results released in February 2023, was derived from

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