

The Coronavirus

Sent: Wednesday, February 12, 2020 3:44 PM

From: [Chun Yu](#)

送别

— 悼李文亮医生

君唤世间众人醒，世间无人能救君
醒来不知身何世，满屏满眼皆是泪
举国哀恸送君去，低首抚心各彷徨
但愿举世能自醒，不负医者仁爱心

但愿这个世界不再把一位医者因为诚实而变成以生命为代价的英雄。他们不应该是来被牺牲的，他们是来治病救人的。

Farewell

— to Doctor Li Wenliang

You woke up everyone in the world to the truth
Yet no one in the world was able to save your life
Waking up without knowing which age we lived in
Tears flooded every screen and every pair of eyes
A nation bid farewell to you in immeasurable sorrow
We each fumbled to find our hearts lost in pain
Wishing we can now each wake up on our own
And never again let the healer's kind heart down

— I hope a doctor would no longer have to become a hero with the price of his life for his honesty.
People like him came to the world to treat diseases and save lives, not to be sacrificed.

written in Chinese on February 6, 2020
translated to English on February 12, 2020

俞淳 Chun Yu, Ph.D.

www.chunyu.org

From: [Ilene Serlin PhD](#)

Sent: Thursday, February 13, 2020 1:57 AM

Thank you, Chun Yu—spoken for many many people!

Best,

Ilene

Website: ileneserlin.com

Email: iserlin@ileneserlin.com

Facebook: facebook.com/IleneSerlinPhD

Twitter: twitter.com/IleneSerlin

LinkedIn: linkedin.com/profile/view?id=19908514&locale=en_US&trk=tyah2

Books & Videos

- [Integrated Care for the Traumatized](#)
- [The Arts and Health](#)
- [Dance Movement Therapy for Women with Breast Cancer](#)
- [Conversation with Laura Perls](#)

Awards

- 2019 Distinguished Humanitarian Contribution award from the California Psychological Association
- 2018 Rollo May Award from Society of Humanistic Psychology, American Psychological Association
- 2018 Outstanding Accomplishment award from San Francisco Psychological Association
- Ilene A. Serlin Day in San Francisco, September 22, 2018
- Fellow of American Psychological Association, Div. 10, 32, 35, 42, 46, 56

As part of the Federal HIPAA regulations, I must remind you that email is not a secure means of electronic communication. Any confidential information should not be transmitted electronically

From: [Ilene Serlin PhD](#)

Sent: Friday, March 20, 2020 2:51 AM

Subject: A Poem about Covid-19

Yes there is fear.

Yes there is isolation.

Yes there is panic buying.

Yes there is sickness.

Yes there is even death.

But, they say that in Wuhan after so many years of noise, you can hear the birds again.

They say that after just a few weeks of quiet, the sky is no longer thick with fumes, but blue and grey and clear.

They say that in the streets of Assisi, people are singing to each other across the empty squares, keeping their windows open so that those who are alone may hear the sounds of family around them.

They say that a hotel in the West of Ireland is offering free meals and delivery to the housebound.

Today a young woman I know is busy spreading fliers with her number through the neighborhood so that the elders may have someone to call on.

Today Churches, Synagogues, Mosques and Temples

are preparing to welcome and shelter the homeless, the sick, the weary.

All over the world people are slowing down and reflecting

All over the world people are looking at their neighbors in a new way

All over the world people are waking up to a new reality

To how big we really are.

To how little control we really have.

To what really matters.

To Love.

So we pray and we remember that

Yes there is fear.

But there does not have to be hate

Yes there is isolation.

But there does not have to be loneliness.

Yes there is panic buying.

But there does not have to be meanness.

Yes there is sickness.

But there does not have to be disease of the soul.

Yes there is even death.

But there can always be a rebirth of love.

Wake to the choices you make as to how to live now.

Today, breathe.

Listen, behind the factory noises of your panic

The birds are singing again

The sky is clearing,

Spring is coming,

And we are always encompassed by Love.

Open the windows of your soul

And though you may not be able

to touch across the empty square,

Sing.

Fr. Richard Hendrick, OFM

Sent: Saturday, March 21, 2020 8:49 PM

[Coping with the existential crisis of Covid-19 A resilience perspective 2020.pdf](#)

From: **Paul T. P. Wong** <dr.paul.wong@gmail.com>

In response to Sarah's call for paper, I have written the above which maybe too long. So, I attach it here for comments from the IP task force.

Paul T. P. Wong, Ph.D., C.Psych. (www.drpaulwong.com)
President, [International Network on Personal Meaning](#)
President, [Meaning-Centered Counselling Institute Inc.](#)

Sent: Wednesday, March 25, 2020 11:38 AM

From: [Joseph P Gone](#)

Hi, folks Below and attached, please find a well-reasoned warning by two Pikuni-Blackfeet Indian scholars who caution against misrepresenting indigenous traditional medicines (such as herbal teas) for treating COVID-19:

<https://www.hcn.org/articles/covid19-misrepresenting-traditional-knowledge-during-covid-19-is-dangerous>

Thanks to Dr. Rosalyn and Abaki Beck for sharing this perspective.

[Misrepresenting traditional knowledge during COVID-19 is dangerous - High Country News.pdf](#)

Joe

--

Joseph P. Gone
Professor of Anthropology
Faculty of Arts and Sciences
Harvard University

Professor of Global Health and Social Medicine
Harvard Medical School

Faculty Director
Harvard University Native American Program

President Elect (2019-21)
Society of Indian Psychologists

APA Council Representative (2018-20)
Society for the Psychological Study of Culture, Ethnicity, and Race

Fellow (2018-20)
Interdisciplinary Research Leaders
Robert Wood Johnson Foundation

gonetowar.com

From: [Ilene Serlin PhD](#)

Sent: Thursday, March 26, 2020 4:30 PM

Subject: Healing Prayers

[Ana El Na Re Fa Na La](#)

Dear friends,

This link was just sent to me and you may enjoy it It is the ancient Hebrew prayer for healing...something to listen to while you are safely home and letting life slow down...

With blessings,

Ilene

From: [Hood, Ralph Wilbur](#)

Sent: Friday, March 27, 2020 6:01 AM

Subject: RE: [EXT]: Healing Prayers

Bless you and all those you love. Thaks so much for this.

Ralph

From: iptaskforce@simplelists.com <iptaskforce@simplelists.com> **On Behalf Of** Ilene Serlin PhD

Sent: Thursday, March 26, 2020 4:31 PM

To: Ilene Serlin <iserlin@ileneserlin.com>

Subject: [EXT]: Healing Prayers

[Ana El Na Re Fa Na La](#)

Dear friends,

This link was just sent to me and you may enjoy it. It is the ancient Hebrew prayer for healing...something to listen to while you are safely home and letting life slow down...

With blessings,

Ilene

Sent: Wednesday, April 01, 2020 1:48 PM

From: Evelin Lindner

Dear Louise!

I very much hope that you and your family are well?

Many have asked me to share my thoughts on the Corona crisis - allow me to attach them here for you.

Wishing you and your family, and all IP members all the strength we need now,

[From Humiliation to Dignity Corona 2020.pdf](#)

in admiration
Evelin

Evelin Gerda Lindner, Medical Doctor, Licensed Clinical Psychologist,
Dr. med. (in Psychological Medicine), Dr. psychol. (in Social
Psychology), Transdisciplinary Scholar in Social Sciences and Humanities

From: [Ron Boyer](#)
Sent: Thursday, April 02, 2020 7:06 PM

Thanks for sharing your excellent essay, Evelin!

It was a rare joy to read. I was especially grateful for your reference to preserving cultures and habitats of Indigenous tribal people, as well as your references to ecocatastrophe in general, two efforts of resistance I'm personally involved with. May your vision of an economic system based in human dignity rather than private greed come true! Sadly, your quote at the beginning about billionaires looking to survive on Mars while the planet burns seems the more likely outcome given our species history.

Ron

Sent: Sunday, March 29, 2020 8:37 PM

From: [M Hall](#)

Speaking from his home in Tucson, AZ during a period of self-isolation, 91-year-old Noam Chomsky responds deeply to probing questions from his interviewer, 37-year-old Croatian political philosopher, author, and progressive activist Srecko Horvat:

<https://www.youtube.com/watch?v=t-N3In2rLI4>

In this interview posted online yesterday, March 28, 2020, speaking softly, slowly, and, as always, coherently, Noam Chomsky contextualizes the current Covid-19 pandemic crisis, which he takes seriously, in relation to the even greater, imminent threats of ecological catastrophe, growing risk of thermonuclear war, neoliberal economic policies dating back to original

theorists in 1920s Vienna who welcome fascism and oppressive state violence, the US bullying imposition of murderous economic sanctions on Iran and potentially elsewhere, authoritarian political regimes, the dangers from the current “sociopathic buffoon” in the US presidency, and the increasing social isolation, especially among the young, in this age of social media preoccupation. At the same time, he sees a potentially more hopeful alternative for humanity if a mass movement of people worldwide awaken and bring about truly democratic transformations in the service of all life.

The sound quality of the recording requires close, patient attention. The subtitles are mostly, but not entirely, accurate.

From: [Ron Boyer](#)

Sent: Thursday, April 02, 2020 7:19 PM

Thanks to M Hall for sharing this interview with Chomsky. Noam is an old friend and correspondent and it was good to hear his perspective on the virus. His message was consistent with his work over the last decades and his view that humanity faces relatively imminent extinction, either fast (nuclear war) or slow (ecocide) Still, he remains cautiously hopeful, as do I.

Sent: Tuesday, March 31, 2020 3:13 PM

From: **Kirk Schneider** <kschneider56@gmail.com>

Hi Louise,

I hope you and those close to you are managing as well as can be at this trying time Following is a link to a podcast with a UK broadcast journalist that might interest our IP Listserve--as it delves into personal-existential dimensions of our current crisis: <https://www.youtube.com/watch?v=TSqCJnK--y8&t=172s&fbclid=IwAR2vJPLWQaOsn1TZaBaw5LDEK2W8xOrRVHYttBknOj5WF4cjD1h4PbvCQuU>

Kirk

--

Kirk Schneider, Ph.D., President, the Existential-Humanistic Institute: ehinstitute.org; Past President, Society for Humanistic Psychology, APA; Adjunct Faculty, Saybrook University and Teachers College, Columbia University. Visit kirkjschneider.com; <https://twitter.com/thespiritofawe> or <https://twitter.com/kschneider56>

Author of *The Spirituality of Awe: Challenges to the Robotic Revolution Revised* <https://bit.ly/2U81Csz>, *The Polarized Mind* <https://amzn.to/2L7RQVU>; *Existential-Humanistic Therapy* <http://amzn.to/2BScgxm>; and *The Wiley World Handbook of Existential Therapy* <https://amzn.to/2TxnzVw>

From: [Kirk Schneider](#)
Sent: Friday, April 03, 2020 6:15 PM
To: [Ron Boyer](#)
Cc: [Louise Sundarajan](#)
Subject: Re: IP--An Existential Take on COVID

Thanks so much for your thoughtful and personal response to the podcast, Ron. I deeply appreciate it. Yes, I'm with you on the hope that we are increasingly moving toward a new and more paradox-embracing ground in our politics and culture. I relished the example you gave of your sister! My guess however is that until we substantively address fear in our culture (and world), we will mainly be rearranging the furniture so to speak. Don't get me wrong, rearranging furniture can be a great thing, and it can temporarily make our lives a lot more manageable, but the inner "plague" of polarization (or terror of otherness) will remain and continue the erosion of our personal and interpersonal lives. So here's to the hope that our present trauma, as it is worked through, will open up new possibilities for very long-standing internal traumas and arrests.

Warmly,
Kirk

Sent: Friday, April 03, 2020 5:32 PM
From: [Marc Pilisuk](#)

DEAR LOUISE

I hope this finds you well in this trouble times, i believe the attached Article (draft) will be of interest to many readers on your list, my thanks for considering it.

[DRAFT Psychological Response to a Pandemic Article.pdf](#)

Peace,
Marc

Marc Pilisuk, Ph.D.
Professor Emeritus, The University of California
Faculty, Saybrook University
494 Cragmont Ave
Berkeley, CA 94708
Ph 510-526-1788

<http://marcpilisuk.com/bio.html>

The Hidden Structure of Violence: Who Benefits From Global Violence and War by Marc Pilisuk and Jennifer Achord Rountree. New York, NY: New York Monthly Review, 2015. Released July 2015. [Order the book here.](#)

Peace Movements Worldwide (3 Volumes) by Marc Pilisuk and Michael Nagler (Eds). Santa Barbara, CA: Praeger/ABC-Clio, 2011.

From: [Dr. Louise Sundararajan](#)

Sent: Sunday, April 05, 2020 10:16 PM

Dear All,

Speaking of culture and the pandemic, here is my example:

Florida county says to maintain social distance of '1 alligator'

Now enjoy the fine piece below.

Louise

From: **shashwat shukla** <shashwat80@gmail.com>

Dear Louise

In these sombre and poignant times as humanity faces an existential threat, one sees a paradox in the making. Although the virus doesn't distinguish on the basis of culture, region, color, race or nationality, the human response to this existential threat is varied and differs across the different parts of the world. There is disbelief, anxiety and fear but the collective consciousness is responding from the deep recesses of its cultural heritage. Herein India, we are witnessing an unprecedented nation wide lockdown for 21 days¹. This for a population of 1.3 billion is unfathomable, and yet surprisingly, India has been calm and peaceful. It has done relatively well given its resources and the challenges it faces.²

One of the reasons for this respectable fight back has been the collective resolve of the people in this hour of crisis. Such a collective resolve in a large and varied country like India has been made possible by the usage of deeply symbolic cultural

archetypes in the national discourse. For instance, today the whole of India switched off their lights at 9 pm in the night for 9 minutes and lit diyas or earthen lamps as a symbolic gesture for strengthening its resolve in its fight against the COVID 19³. Lighting of lamps, lights and candles has a deep imprint in the national psyche of the country because India celebrates a festival Diwali every year whereby lamps are lit as a symbol of victory over evil.

Such a collective response perhaps is indicative of the collective unconscious of the country, which Jung had described “ as a segment of the deepest unconscious mind which is genetically inherited and is not shaped by personal experience.”⁴ Jung says that “The collective unconscious - so far as we can say anything about it at all - appears to consist of mythological motifs or primordial images, for which reason the myths of all nations are its real exponents. In fact, the whole of mythology could be taken as a sort of projection of the collective unconscious... We can therefore study the collective unconscious in two ways, either in mythology or in the analysis of the individual.”⁵ In usual times this is manifested in the analysis of the individual but in these unusual times it is being reflected as mythology or simply put ‘ myths of all nations are its real exponents’.

best regards,

Shashwat

1.<https://www.sciencemag.org/news/2020/03/13-billion-people-21-day-lockdown-can-india-curb-coronavirus>

2.<https://www.livemint.com/news/india/mint-covid-tracker-india-s-coronavirus-curve-steeper-than-several-asian-peers-with-cases-and-deaths-doubling-in-four-days-11585974450515.html>

3.<https://www.indiatoday.in/india/story/covid-19-narendra-modi-diwali-april-diyas-candles-shine-bright-as-india-switches-off-lightsfight-against-coronavirus-1663641-2020-04-05>

4.<https://www.verywellmind.com/what-is-the-collective-unconscious-2671571>

5. The Structure of the Psyche, CW 8, par. 325

From: Chun Yu - yuging54 at yahoo.com (via iptaskforce list)

Sent: Friday, April 10, 2020 3:16 PM

Subject: Re: IP--A new poem on Covid -19

Dear Louise,

Thank you so much for posting my poem. I just noticed when you repost it to our group the spacing for the Chinese version changed. Here it is again:

Today

— April 3, 2020

Today the world has fallen ill
Today a million have been diagnosed
Today tens of thousands have left us
Today the door to heaven is crushed
Today angels in white are fighting on earth for us
Today a virus is forcing all nations into a united front
Today we humans have to learn to become one

今天

— 2020年4月3日

今天世界病了
今天一百万人确诊了
今天几万人已经走了
今天天堂的门被挤破了
今天白衣天使们在人间战斗
今天地球正被一个病毒统战
今天人类必须学会成为一体

俞淳 Chun Yu, Ph.D.

<http://www.chunyu.org>

From: Virginia Belton - virginia.belton at yahoo.com (via iptaskforce list)

Sent: Friday, April 10, 2020 3:29 PM

Thank you for sharing this beautiful poem Chun Yu, it is heart full and touches the soul of our shared experience. Warm bows for your generosity

Dr. Gina Subia Belton

Preferred pronouns: She, her, hers

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Adjunct Faculty representative, Faculty Senate

Co-Chair Faculty Senate

APA Division 32 Society for Humanistic Psychology

Executive Board of Directors, Member at Large

Editorial Board, Journal of Humanistic Psychology

Reviewer, Editorial Board Journal of Humanistic Psychology

“Grief and love are sisters, woven together from the beginning. Their kinship reminds us that there is no love that does not contain loss and no loss that is not a reminder of the love we carry for what we once held close.”

~~ Francis Weller, Psychotherapist, Author and Soul Activist

“If you have come here to help me you are wasting your time, but if you have come because you understand that your liberation is bound up with mine, then let us work together.”

~~ Lilla Watson, Aboriginal Elder, Visual Artist and Scholar-Activist

Sent from my iPad

From: [Chun Yu - yuging54 at yahoo.com \(via iptaskforce list\)](mailto:yuging54@yahoo.com)

Sent: Saturday, April 11, 2020 12:05 AM

Thank you Gina! I'm so glad the poem resonates with you. May we all learn from this difficult time. Warm bows to you too.

Take good care!

Chun Yu, Ph.D.

<http://www.chunyu.org>

From: [Lutz Eckensberger - lutzeckensberger at gmail.com \(via iptaskforce list\)](#)

Sent: Saturday, April 11, 2020 10:56 AM

And it is still true "America first"
Lutz

Am Fr., 10. Apr. 2020 um 21:17 Uhr schrieb Chun Yu - yuqing54 at [yahoo.com](mailto:yuqing54@yahoo.com) (via iptaskforce list) <iptaskforce@simplelists.com>:

Sent: Sunday, April 12, 2020 2:29 PM

Subject: IP--link to free access to Arundhati Roy's new essay, "The Pandemic Is a Portal," posted on April 3, 2020

From: [M Hall](#)

The Financial Times has made Arundhati Roy's new essay, "The Pandemic Is a Portal," freely available for reading online. The link is below. One of my close friends told me about this important essay.

As most of you already know, Arundhati Roy is a brilliant, courageous novelist, essayist, progressive social-justice and environmental advocate, and outspoken speaker of truth to power. In this essay, she narrates with heartbreaking stories how India's central government has abusively, negligently mismanaged its handling the Covid-19 pandemic, has tragically neglected the needs of the working class, the poor, the destitute, and has aggravated anti-Muslim prejudice and violence. During this same period of time, the prime minister Modi has hosted with ostentatious fanfare Brazil's Bolsonaro and the US's Trump, both of whom have, among other abuses of power, recklessly accelerated environmental destruction and initially denied risk from the pandemic. Arundhati Roy's apposite comments about the US situation are illuminating, too. There is much more in this essay, all of it riveting reading, haunting, and profoundly meaningful. Her concluding paragraphs are a lucid, visionary, compassionate wake-up call of universal importance for all of humanity.

Here is the link to the entire essay:

<https://www.ft.com/content/10d8f5e8-74eb-11ea-95fe-fcd274e920ca>

Here is the link, originally sent to me by my friend, to her reading aloud the concluding paragraphs of her essay (1 minute, 41 seconds):

<https://twitter.com/haymarketbooks/status/1249094253629882373?s=20>

Peace,

Mitch

Mitch Hall, PhD (h.c.), MA, E-RYT, YACEP, PPA
Teacher of Flowing Peacefully Movement & Meditation (Yoga/Tai
Chi/Qigong/ZhanZhuang)
Holistic Health & Wellness Counselor
Peace Educator, Poet/Writer/Editor
Member:
Non-killing Psychology Research Committee
Task Force on Indigenous Psychology
breathepeacefully@me.com (email)
breathepeacefully.com (website)
(510) 708-5296 (mobile)

"Ring the bells that still can ring
Forget your perfect offering
There is a crack, a crack in everything
That's how the light gets in." (Leonard Cohen, 1934-2016, from his song *Anthem*)

ॐ Ahimsa paramo dharma. ॐ

From: [shashwat shukla](mailto:shashwat.shukla)
Sent: Sunday, April 12, 2020 11:20 PM
To: iptaskforce@simplelists.com
Subject: Re: IP--link to free access to Arundhati Roy's new essay, "The Pandemic Is a Portal," posted on April 3, 2020

Dear Louise,

Its sad that it has been made deeply political, and partisan and therefore you need to see the other side of the story for a balanced view. I am enclosing a video of one of the the most respected journalist(Shekhar Gupta) of India where in he speaks about the respectful and successful fight India has made COVID 19. I would urge all to see both sides of the argument before coming to any conclusion.

best,
Shashwat

From: [Olga Louchakova-Schwartz](mailto:Olga.Louchakova-Schwartz)
Sent: Tuesday, April 21, 2020 1:58 AM

Subject: CFP (Ir)Rationality and Religiosity During Pandemics: Phenomenological Criticism

(Ir)Rationality and Religiosity During Pandemics: Phenomenological Criticism

Supplemental Research Webinar of the Society for the Phenomenology of Religious Experience
<https://sophere.org/conferences/irrationality-religiosity-and-causality-during-pandemics-phenomenological-criticism/>

September 16-17, 2020

Hosted by the Department of Philosophy, University of Vienna, Austria

In the context of the current COVID 19-crisis, the vexed relationship between religion, intuition, discursive reason, and instrumental rationality has become ever more complicated. Given resurgent appeals to the transformative (purifying, redemptive, liberating, etc.) force of religious resources in times of crisis—both manipulating and hopeful—we invite papers which explicate the involved aspects of (ir)rationality, on a societal, social, communal, and personal scale. Our working hypothesis is that the by now apparent lapses and discontents of secular reason contributed, if not lead to, the COVID19 pandemics. With the toll of deaths exceeding 100,000 in mid-April 2020, and industrial countries such as the United States leading the numbers, what does it tell us about the status of knowledge, consciousness and its relationships with the power networks ? Given the astounding denials of both trivial-ontic-empirical and scientific facts of epidemics and the gripping realities of global misinformation, the relationship between the reason—in action, politics, press, local decision-making—and the subjective dimension of religiosity stand out in this new light, calling for phenomenological reporting and reflection, which must precede the care and the cure. While religious experience has been shown to have emancipatory value and enhance resilience and decrease stress, we'd like to clarify if this assessment still stands in this new situation.

We invite submissions of papers of about 3000 words, which would correspond to 20 min of reading maximum. Please also provide up to 300 words synopsis of your talk, in a separate Word document formatted for anonymous review. Please submit both to viennaweb2020@sophere.org . Deadline for submission is July 15, 2020, with notifications of acceptance by August 1. Best papers will be recommended for publication in a special topical issue of *Open Theology* (De Gruyter) Both workshop and the publication are offered free of charge, as a contribution to healing the pandemic.

Webinar Directors:

Jason Alvis J.WESLEY.ALVIS@gmail.com

Michael Staudigl michael.staudigl@univie.ac.

Olga Louchakova-Schwartz olouchakova@gmail.com

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Olga Louchakova-Schwartz
Professor of Philosophy of Religion, Spirituality, and Human Development, HIBS
Clinical Professor, UC Davis, School of Medicine
<https://ucdavis.academia.edu/OlgaLouchakova>

Society for the Phenomenology of Religious Experience
Founding President, www.sosphere.org

[The Problem of Religious Experience:](#)
Case Studies in Phenomenology, with Reflection and Commentaries,
V.1 and 2 (Springer, 2019)

Sent: Monday, April 20, 2020 10:14 PM

From: [Ting Sing Kiat](#)

Here is a very interesting news about how some rural part of Malaysians/Indonesians use "ghost" as a "scaring tactic" to regulate people's behavior of social distancing.
<https://www.thestar.com.my/news/nation/2020/04/17/ghostly-goings-on-malaysian-phantom-on-lockdown-patrol>

Best Regards,

Rachel Ting Sing Kiat, PhD
Senior Lecturer/Coordinator for Master of Professional Counselling Program
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From: [Richard A. Shweder](#)

Sent: Monday, April 20, 2020 10:39 PM

Subject: IP--use of ghosts in social distancing

This makes me wonder whether the ghost is out there during the flu season when influenza deaths in Malaysia (judging from data on the 2018 season) are over 600 deaths per million people. If not, why not? (So far this year the coronavirus reported death rate in Malaysia is 3 deaths per million people).

Rick Shweder

From: [Dr. Louise Sundararajan](#)

Sent: Monday, April 20, 2020 11:26 PM

Subject: Re: IP--use of ghosts in social distancing

Good question, Rick. From the perspective of cultural psychology, what's your take on the global response to the pandemic?

Curiously,
Louise

From: [Rachel Ting - rachelskting at yahoo.com \(via iptaskforce list\)](mailto:rachelskting@yahoo.com)

Sent: Wednesday, April 22, 2020 6:38 AM

Dear

Rick,

I am impressed that you got the public health data that we lay Malaysians are not even aware of! This whole new "ghost" approach is actually quite fresh to my knowledge, so I don't think it was used before for flu season, but only during Covid19 because of the "Movement restriction order" (MCO) implemented here. People don't call for MCO during flu season, though it is infectious as well.

However the whole concept of "social distancing" is counter-intuitive to the strong-tie society like Malaysia, as mass gathering (religious or familial) is a coping method during disaster time. "Exclusion of outsiders" seems more like the natural reactions in our society where the plague is being perceived as carried by the "outsiders". But with the "insiders", we flock to each other for comfort.

Just my 2 cents,
Rachel Ting

Rachel Ting Sing Kiat, PhD

Senior Lecturer/Coordinator for Master of Professional Counselling Program

Building 4, Level 4, Room 21 (4-4-21)

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From: [Lutz Eckensberger - lutzeckensberger at googlemail.com \(via iptaskforce list\)](mailto:lutzeckensberger@googlemail.com)

Sent: Wednesday, April 22, 2020 12:21 PM

Subject: Re: IP--use of ghosts in social distancing

I think, the term "social distancing" is just wrong. From the medical point of view physical distancing or spatial distancing is meant. Its just a trivial comment. Take care
Lutz

Sent: Wednesday, April 22, 2020 7:24 PM

Subject: IP--'The Calm Within: Corona days Gestalt Poems'

From: **Sam Manickam** <lssmanickam@gmail.com>

Dear Louise

Here is my set of poems.

As promised I am sharing with you.

'The Calm Within: Corona days Gestalt Poems'

<https://www.amazon.com/dp/B087HBGL1G>

is a collection of 21 poems with paintings drawn during the same period by Neha and Milan.

The collection includes a poem titled 'Ummakki (Bugbear) which people use to frighten children and probably corona replace Ummakki.

Pasting below one of them

Corona Lockdown Calmness

I lived in a land that I thought is my own.
Now I am aware that it is not mine
Though I have the right,
I cannot go there, but presume that it is mine.

I live in a house that I know is not mine.
Now I am aware that I have no other house
Though I do not have the right,
I can only be here, as I cannot move.

I live in a shed that I never thought I would
Now I am aware I have no other go
Though I can live being responsible,
I cannot, but ask to get me what I want.

I live with people around me,
Now I am aware that they can't come near me
Though I want to be close to them,
I can only wish for a day that may not come.
I live thinking what is up for me.
Now I am aware that the future is yet to come
Though there is no limit,
I can ground my thoughts to where I am.

I hope for a home that is meant for me.
Now I am aware that it is a hope
Though I do not know whether I can enter,
I am aware, that I am here, where I am.

--

L. Sam S. Manickam, Ph.D.
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[@SamManickam](#)
#PsychologyCouncil_India

Author of Integrative Psychotherapy: Indian Perspective
<https://amazon.in/dp/B087626D5J>

Sent: Friday, April 24, 2020 2:33 PM

Subject: IP--SPECIAL ISSUE: You need resilience to overcome the mental health crisis of COVID-19
| INPM's Newsletter April 2020

<https://mailchi.mp/95f6f6e3d3e2/pldt-april-1232095?e=ea57121ad9>

From: [Dr. Paul Wong](#)

Sent: Friday, April 24, 2020 3:57 PM

Subject: IP-- Competence in Complexity online workshop

From: [Maureen O'Hara](#)

Louise: I hope you are staying well and sane in these tumultuous times.
My International Futures Forum colleague Graham Leicester with whom I wrote *Dancing at the Edge: Competence, Culture and Organizations in the 21st Century* (2019) and *Ten Things to do in a Conceptual Emergency* (2009) Triarchy Press, together with our practice partners are piloting a 4 hour, online workshop on May 15 or 21 on developing what Carl Rogers called, "Persons of Tomorrow" for a world of tomorrow. It is aimed at a non-academic but high level practitioner audience who are struggling to stay afloat and human in increasingly inhuman workspace. It is not a "how to" but about awareness and inquiry.
Could you let the IP group know about it? Thanks so much.

[INVITATION Competence in Complexity Workshop May 2020 v2.pdf](#)

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858 642 8464

From: [Ilene Serlin PhD](#)

Sent: Monday, April 27, 2020 4:08 AM

Subject: Featured Articles from the CAET Covid-19 Special Issue

I think you will enjoy this new journal and organization, particularly the article by Tony Zhou.

<https://caet.inspirees.com/call-for-papers-cross-culture-reflection-on-the-coronavirus-epidemic-chinese-and-global-perspectives/>

Best,
Ilene

From: [Dr. Judy Kuriansky - drjudyk at aol.com \(via iptaskforce list\)](#)

Sent: Tuesday, April 28, 2020 1:06 PM

Subject: Invitation to webinar on Africa and COVID-19: racism and human rights. Join on Thursday April 30 at noon

This invitation comes with warm wishes that you and your loved ones and colleagues and well and healthy.

You are cordially invited to join an important webinar on Thursday, April 30, 2020, at noon EDT, on the topic of the Coronavirus in Africa.

This webinar marks the second in a series addressing the economic, social, physical and mental health effects of the spread of COVID-19 and its impact on the Continent of Africa and Africans around the world.

In this webinar, we will focus on the racism, discrimination, xenophobia and human rights violations that people have been subjected to in this era of the Coronavirus Pandemic.

The distinguished speakers include H.E Arikana Chihombori-Quao, former Ambassador of the African Union Mission to the United States, Isabella Alexander-Nathani, Professor at Emory University, filmmaker and Human Rights activist, Mr Richard Towle, Deputy Director of UNHCR Liaison Office in New York UNHQ and Yanqiu Wang, Researcher, Human Rights Watch in China.

See the invitation below with a description of the webinar and the distinguished speakers.

Please feel free to forward this to friends and colleagues.

We look forward to your joining us and meeting you online.

[Register HERE to Secure Your Spot](#)

Webinar

YOU ARE INVITED!

CORONAVIRUS ID-19 IN AFRICA: RACISM, DISCRIMINATION, XENOPHOBIA AND HUMAN RIGHTS

Thursday, April 30, 2020 | 12:00 PM EST

RSVP required to secure your spot (details will be sent on registration)

SPEAKERS:



H.E. Ambassador
Arikana Chihombori-Quao,
Former Ambassador of the
African Union Mission in the
United States



Isabella Alexander-Nathani, PHD,
Professor, Emory University,
Filmmaker, Author,
Cultural Anthropologist and
Human Rights Activist



Richard Towle
Deputy Director,
UNHCR Liaison Office
in New York
UN Headquarters



Yaqui Wang,
Researcher,
Human Rights Watch
China

Moderator, Gordon Tapper, President United African Congress, Founder, Give Them a Hand Foundation

This webinar marks the second in a series addressing the economic, social, physical and mental health effects of the spread of the COVID-19 and its impact on the Continent of Africa, Africans and Black and Brown people around the world.

Times of natural disasters and worldwide crises, such as is happening now with the current COVID-19 pandemic, can bring out the best in humanity. Countless stories of caring and sharing abound as testimony to our common humanity.

Yet sadly, these cataclysmic events also reveal negative behaviors and attitudes. The scapegoating of particular groups of people based on race, ethnicity, religion, or any other characteristics is particularly disturbing. Such stigmatization and discrimination must not be tolerated.

While these discriminatory acts may be born of fear of the unknown, they are amplified by ignorance. In recognition of the imperative to be kind to others, we must have zero tolerance of racism, all forms of discrimination and the abuse of others.

Speakers in this webinar are experts in human rights, health, government, and media.

PANEL OF EXPERTS

Dr. Judy Kuriansky,
United Nations NGO Representative,
IAAP; Professor, Department of
Counseling and Clinical Psychology,
Teachers College, Columbia University;
Trustee, UAC

Milton Allimadi,
Publisher, Black Star News

Mohammed A. Nurhusein, MD,
National Chairman, UAC

Stephanie Evans,
Director of Education and Professor
MIP at the Harlem Hospital;
Director, Give Them a Hand Foundation

Organized by:



Sent: Friday, April 24, 2020 3:40 PM

Subject: IP--COVID in NYC

From: [radhika](#)

Hi -

This is a short essay that I wrote about being a frontline healthcare provider in NYC It was published today, and thought you might like to read it:

<https://www.mcsweeneys.net/articles/if-we-survive-this-what-will-be-left-considering-a-post-covid-world-from-the-front-lines-in-nyc>

Radhi

From: Susumu Yamaguchi

Hi Louise:

[Concerning the essay by Radhika Sundararajan

<https://www.mcsweeneys.net/articles/if-we-survive-this-what-will-be-left-considering-a-post-covid-world-from-the-front-lines-in-nyc>]

I do really really hope she and her husband will survive the corona pandemic!!!

I have translated her essay into Japanese [attached] and will distribute my translation along with the web address for the original paper to my Japanese friends. In my view, this is very close to what's happening in Tokyo. According to today's newspaper, an otherwise healthy businessman died alone at his apartment --- he came to Tokyo alone leaving his family in countryside. He called a healthcare center in his area but the phone line was busy all the day and could not talk with a healthcare person. Although he went to see a doctor, he could not be examined by PCR test, which is a standard test to diagnose the corona virus. Eventually, he could take the test but the result was known after his death --- he was found dead by his colleague who visited his apartment.

Hope the situation in your area is being improved.

[IF WE SURVIVE THIS.26Apr20.pdf](#)

Best,

Susumu

--

Susumu Yamaguchi

From: Dr. Louise Sundararajan

Sent: Monday, May 04, 2020 10:57 PM

Subject: Re: IP--COVID in NYC

Dear All,

Some reflections on the essay by Radhika Sundararajan, now available in Japanese!

Radhika puts her question in the future tense: If we survive this grueling experience of the pandemic . . .

I wonder whether this shift of time frame may help us to focus on the larger picture, thereby getting unstuck on our current obsession with questions of who did what to us. Neither depending on our heroes to bail us out, nor wasting time to shift the blame on others, we may ponder the "what if" question which boils down to this: What do we want to take with us in case we get to the other side of the pandemic? I wonder whether the business as usual that we can't wait to go back to is worth all the pain and suffering we are going through now.

Just to jog your memory of what life used to be like before the pandemic, I attach below vivid descriptions of our wonderful world by the poet Rob Harle.

Enjoy,
Louise

Selections from Rob Harle, *Mechanisms of Desire/poetry*
(Australia: Spinning Spider Publications, 2012) (use with permission):

From "Retail Therapy"

mycobacteria economic consumption has,
turned into emphysema.
the radical deconstruction of capitalism is nigh
but till then, shop on. (p. 62)

From "Twitter – Twatter"

I don't care
I am a solipsistic nightmare
I buy more, consume more
all on credit.
What's it matter
What's the matter

Twitter twatter.
Someone else will fix the mess
I'm not someone,
just a statistic in a data base
of corporate megalomania.
Surveillance, surveillance
why should I care.
Trash the earth,
shit in your nest,
Catch the first space shuttle out of here
when we've finished with the trashing
the trashing
the trashing. (p. 60)

From: Maureen O'Hara
Sent: Tuesday, May 05, 2020 3:44 PM
To: iptaskforce@simplelists.com
Subject: Re: Re: IP--COVID in NYC

Louise, I am grateful for the essay. I found myself appreciating the future perspective as a way out of Wittgenstein's fly bottle. Radhika Sundararajan's essay takes us to a different space, beyond abstraction and into the lived reality of our fragility and the open jaws of what awaits us all--suffering, death and incalculable loss. As someone who was a child during bombing raids in England in World War II, sheltering in place for us meant for those of us with no access to a fortified air raid shelter running down to our damp cellar, hunkering in a corner while my mother made cups of tea and buns for the neighbours assigned to our cellar, until the all clear. Those experiences are burned into my being and were burned into the psyches of the British people. They influence it still over 75 years on, just watch British TV. The future we were afraid we would not live to see came to pass but though some never recovered for most --and for the community at large--the experience was transmuted into a story of resilience and pride. Now their children, grandchildren and great grandchildren venerate the resilience of those times with "keep calm and carry on" posters and rainbows appearing in windows and they sing old wartime songs--which everyone still knows--to family members on ZOOM.. So the essay does not deny the face of death but it takes us to the space of hope, of a radically open future of a time when it will be over, lives will re-right and we will use what we learned to reweave a sense of the next. Thank you.

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Sent: Thursday, May 14, 2020 9:54 PM
To: iptaskforce@simplelists.com
Subject: IP--Response to Radhika's article and your comments

From: Chun Yu

Dear Louise,

As I wrote to you before, I'm so deeply moved by Radhika Sundararajan's article and story and the sacrifice she and her husband and tens of thousands of their colleagues are making to keep us safe.

I have also been contemplating your meaningful response to her article on May 4 and the fundamental questions that you ask each of us:

"I wonder whether this shift of time frame may help us to focus on the larger picture, thereby getting unstuck on our current obsession with questions of who did what to us. Neither depending on our heroes to bail us out, nor wasting time to shift the blame on others, we may ponder the "what if" question which boils down to this: What do we want to take with us in case we get to the other side of the pandemic?"

I'm responding to your questions with my poem "I Dream of Dreams."

Thanks to both Radhika and you for your contribution and inspirations in this trying and crucial time for humanity!

Chun

www.chunyu.org

I Dream of Dreams

Chun Yu

I dream of dreams,
Dreams that have left me
Fleeing into the vastness of the universe
With our intent to leave our planet
With the speed of light and faster.

I dream of dreams,
Dreams that came from star ages,
So distant, before our being ancient,
Dreams glowing like
Giant holographic diamonds

Calling mercilessly for devotion.

I dream of dreams.
I dream of blood.
I dream of fire.
I dream of betrayal.
I dream of pain.
I dream of heartbreaks.
I dream of deaths.
I dream of ecstasy
On earth...

Oh, I dream of superheroes'
Forever bigger and bigger explosions
More and more massive deaths
Delivered by single blows
Of hands and minds –

Uncomprehended by our hearts
Pulsing still with the same rate
Since before our being ancient.

I dream of dreams.
I dream of mountains, waters, and hearts broken
We will never be able to piece them back together
To the way they were before, before our being ancient.

I dream of dreams
I dream of sad shadows of the dreamers
Sacrificial lambs, martyrs of
Causes and revolutions, religions and isms,

Their saintly ghosts
Peeking into, checking, in astonishment
The reality, the synthetic results
Of the dreamers and their efforts—
The synthetic results from
The clarity of their beliefs,
The purity of their sacrifices,
The extremity of their suffering.

Still, I dream of dreams –

Dreams of, perhaps
Revising the dreams into
Learning to love, or
At least not being cruel
To the each other we still have

To the earth we still dwell on.

And the dreamers –

We will not –
We will no longer
Pin them on a cross,
Burn them in the flames,
Blast them with bullets,
Declare them as heroines and heroes,
Canonize them as saints and sages,
Condemn them as witches and rebels,
Push them onto alters,
Carve them onto memorials,
Or, banish them into oblivion

So that they can come back
Come back to live

AMONG us, WITH us, and AS us

So that –
We will not be alone again
Even with mountains, waters, and hearts broken.

From: Dr. Louise Sundararajan

Sent: Sunday, May 17, 2020 4:43 PM

To: iptaskforce@simplelists.com

Subject: IP--Response to Radhika's article and your comments

Dear Chun,

I find your response to Radhika Sundararajan's article very inspiring. One of the questions I raised in response to Radhika's article was:

"I wonder whether the business as usual that we can't wait to go back to is worth all the pain and suffering we are going through now." Put another way, calamities are pause buttons that make us ponder about alternatives. Your response to my question calls to my mind another calamity—the Tienanmen Square student movement. As a witness of the Tienanmen Square, your poem answered my question perfectly: After a calamity, some move on to resume business as usual, but some start to dream a different dream. If we dare to dream new dreams like you, all the pain and suffering we are going through now shall not be in vain.

Thanks for the inspiration,
Louise

From: Chun Yu - yuqing54 at yahoo.com (via iptaskforce list)
Sent: Sunday, May 17, 2020 11:52 PM
To: iptaskforce@simplelists.com
Subject: Re: IP--Response to Radhika's article and your comments

Dear Louise,

Thank you for your comments on my response to Radhika's article and my poem I Dream of Dreams. I am deeply honored by your words and moved by your interpretation of my poem and the idea behind it. I so resonate with and appreciate what you said: "After a calamity, some move on to resume business as usual, but some start to dream a different dream. If we dare to dream new dreams like you, all the pain and suffering we are going through now shall not be in vain."

I Dream of Dreams is written for the collective dream we human beings have had for a better world to come since ancient times and the sacrifices generations after generations have paid to achieve it. The futures the nations have come to never seem to have become exactly what we have dreamed of and sacrificed for. This undeniable phenomenon has led me to reexamine the dream we have dreamed, especially after growing up in a country that experimented with a dream so big as communism which millions of people gave their lives for.

Thank you Louise for your guidance, support, and inspiration!

Chun
Chun Yu, Ph.D.
www.chunyu.org

Sent: Tuesday, May 19, 2020 1:24 PM
To: iptaskforce@simplelists.com
Subject: IP--Chun Yu's poem, "I Dream of Dreams"

From: **M Hall** <breathepeacefully@me.com>

Dear Louise,

Your responses to Radhika Sundararajan's poignant essay and to Chun Yu's poem, "I Dream of Dreams," have been so valuable. If you deem it appropriate for furthering the dialogue, please feel free to post to the IP list my original message to Chun in response to her poem. Below is my message to her.

Dear Chun,

There is so much meaning, power, depth, and vastness in your amazing poem that whatever I may say can touch on only aspects of it. Each time I read it, I discover more in it and feel a sense of awe. Your poem embodies and expresses so many dimensions—existential, cosmic, historical, personal, psychological. You situate yourself, the narrator, the dreamer of dreams, as facing “the vastness of the universe,” recognizing that such dreams as we humans are capable of originate in the cosmic mystery “before our being ancient.” There is a breathtaking scope to your vision of the human confronted with the “vastness of the universe.”

The image of dreaming of dreams signifies that there is something so elusive, intangible, fleeting, that we cannot *think* of dreams, cannot analyze them rationally, but can just conjure what they are or were by dreaming of them. Yet the dreams you are speaking about here have already left you, fled into the vast mystery of the universe. Further, you have recognized something both awesome *and* awful about these dreams...

Dreams glowing like
Giant holographic diamonds
Calling mercilessly for devotion.

Then you express your recognition of countless horrors of the merciless expressions of those dreams that have consumed and violently destroyed so many lives. You accomplish this so deftly, comprehensively. You give humane witness to the heartbreaking, disillusioning, dream-shattering realities of the violence that so often has been the dark, dominating, deadly, unspeakable, dystopian shadow of utopian visions, movements, leaders, followers.

You grieve in these lines and more:

I dream of dreams.
I dream of mountains, waters, and hearts broken
We will never be able to piece them back together
To the way they were before, before our being ancient.

I dream of dreams
I dream of sad shadows of the dreamers
Sacrificial lambs, martyrs of
Causes and revolutions, religions and isms,

Their saintly ghosts
Peeking into, checking, in astonishment
The reality, the synthetic results
Of the dreamers and their efforts—
The synthetic results from
The clarity of their beliefs,
The purity of their sacrifices,
The extremity of their suffering.

Despite your courageous, uncommon, unblinking grasp of the tragic, violent dimensions of such human dreams, your creative, caring spirit calls for other kinds of dreams:

Still, I dream of dreams –

Dreams of, perhaps
Revising the dreams into
Learning to love, or
At least not being cruel
To the each other we still have
To the earth we still dwell on.

And the dreamers –

We will not –
We will no longer
Pin them on a cross,
Burn them in the flames,
Blast them with bullets,
Declare them as heroines and heroes,
Canonize them as saints and sages,
Condemn them as witches and rebels,
Push them onto alters,
Carve them onto memorials,
Or, banish them into oblivion

So that they can come back
Come back to live

AMONG us, WITH us, and AS us

So that –
We will not be alone again
Even with mountains, waters, and hearts broken.

Wow, Chun, I hope that my interspersed commentaries have to any degree done justice to your profound, great poem.

From: Chun Yu - yuqing54 at yahoo.com (via iptaskforce list)
Sent: Wednesday, May 20, 2020 5:14 AM
To: iptaskforce@simplelists.com
Subject: Re: IP--Chun Yu's poem, "I Dream of Dreams"

Thank you Louise! Thank you Mitch!

I am deeply moved and inspired by your comments on my poem I Dream of Dreams.
Thanks to IP task force for offering us a place for such meaningful exchanges during a trying time for us all!

With deep gratitude,
Chun

[ChunYu – Author of Little Green: Growing Up During The Chinese Cultural Revolution](#)

From: Ron Boyer
Sent: Wednesday, May 20, 2020 6:26 PM

Subject: Re: IP--Chun Yu's poem, "I Dream of Dreams"

Hi all,
Apologies for not responding before on this stimulating thread. I've been in the throes of deadlines and final papers for my doctoral studies at the Graduate Theological Union and UC Berkeley. One down, one to go, so thought I'd put in my two cents while I'm up for air.

Chun, I deeply enjoyed your poem on dreams and following Mitch's praise of your poem, there isn't much else to say. It is a deeply complex and nuanced poem, with more revealed in each reading. Very thoughtful, compassionate, provocative and relevant to our times. Bravo!

Louise, I'd like to make my own modest poetic contribution to Radhika and the millions of American "heroes" right now putting their own lives on the line to keep us safe at home. The poem was inspired by one of my favorite poets, the Japanese Rinzai Zen master and hermit-poet Ryokan, who wrote a beautiful poem acknowledging his interdependence with local workers cultivating and harvesting the crops that keep others—including Ryokan—eating. The following poem just popped out!

at this (strange) time
—for *Ryōkan*

at this (strange) time
bodhisattvas disguised as
healthcare workers, grocery
clerks, migrant workers in the
fields, delivery workers—
all labor, risk their lives to save
ours, protecting lives, keeping

Sent: Wednesday, May 13, 2020 9:55 PM
To: iptaskforce@simplelists.com
Subject: IP--The Jain Principle of Anekantavada and Your Insights in the Dangers of the Polarized Mind

From: M Hall

Good evening, Kirk and Louise,

I hope this will be interesting to you, Kirk. Louise if you deem it relevant to the IP list, please feel free to post it.

Peace and warm wishes,
Mitch

*The Jain Principle of Anekantavada and
Your Insights in the Dangers of the Polarized Mind*

Hello, Kirk,

As discussed in our earlier email exchange through the IP list, I am sending a few more reflections about the Jain epistemological concept of *anekantavada* (अनेकान्तवाद, etymologically meaning many-sidedness, also referred to as non-absolutism, plurality, non-one-sidedness). I believe this principle parallels your profound insights into what you have named the polarized mind.

In the Preface to your book, *The Polarized Mind: Why It's Killing Us and What We Can Do About It* (2013), you wrote, "The polarized mind, which is the fixation on one point of view to the utter exclusion of competing points of view, is killing us—and has been for millennia" (p. V). In the footnote on that page, you observe that some earlier, pertinent studies that you cited had not addressed "the bigger questions about how trauma, existential anxiety, and sense of significance impact polarized—as well as comparatively non-polarized—experiential states" (*Ibid*). In the introduction, you call the polarized mind "a murderous plague" (p. 1). Through the book, you provide much supportive historical evidence for your thesis of the role of absolutist, polarized thinking in generating and rationalizing violent, murderous, oppressive, and exploitative behaviors.

In a scholarly paper about *anekantavada*, Melanie Barbato wrote,

"While strong religious identity is often associated with violence, Jainism, one of the world's oldest practiced religions, is often regarded as one of the most peaceful religions and has nevertheless persisted through history. In this article, I am arguing that one of the reasons for this persistence is the community's strategy of dialogic identity construction. The teaching of *anekāntavāda* allows Jains to both engage with other views constructively and to maintain a coherent sense of self"¹.

For Jain philosophers and spiritual teachers, dating back, implicitly if not explicitly, to the teachings of Mahāvīra (599–527 BCE), the central ethical principle of *ahimsa* (nonviolence, non-injury, non-harm) is inextricably connected to *anekantavada*. In the Jain perspective, *anekantavada* is an epistemological requirement for nonviolent attitudes and behavior toward others with divergent points of view about truth. *Anekantavada* is nonviolence on the cognitive plane. To bring this abstract concept home, *anekantavada* is the humbling, liberating acceptance that whatever I know or believe is not the whole truth, is contingent on my own necessarily limited life experiences and influences, and may change as I learn more.

Anekantavada is closely associated with two other principles of Jain philosophy, *syādvāda* (postulate of conditioned predication) and *navavāda* (postulate of partial standpoints)². To practice the former in speaking, one attaches to one's statements about reality the epithet *syād*, meaning "from a certain perspective" or "in some ways." According to the latter, any object of discussion has innumerable aspects, and in speaking about anything one mentions only the pertinent aspects while not denying others. For example, if I were to say the mango is ripe, I mention only the aspect relevant to its being ready to be eaten.

In the early 20th century, Mohandas Karamchand Gandhi acknowledged the importance for him of the Jain concept under discussion when he wrote, "My *anekantavada* is a result of the twin doctrine of *satyagraha* and *ahimsa*"³. Whereas Gandhi was not a Jain himself, he had been influenced at age 22 by his Jain friend, the 25-year-old Rajchandra, "a deeply philosophical young man who came as close to being Gandhi's guru as anybody ever did—which to tell the truth, was not *very* close," and was widely considered "a person of saintly insight."⁴

To cite another 20th century example, Acharya Sushil Kumar (Guruji), the Jain monk who was my teacher, took many initiatives to further *ahimsa* and *anekantavada* during his life. In 1947 at the time of the partition of India and Pakistan, as a 21-year-old monk committed to nonviolence, he had directly witnessed brutal, murderous violence, inflamed by polarized, absolutist religious bigotry. In 1957, to promote dialogue, understanding, respect, and peace among practitioners of all religions, he founded the World Fellowship of Religions and "convened a World Religions Conference with more than 1200 representatives from 27 countries and 500,000 people in attendance."⁵ As one further example among many, in 1987, he courageously brokered dialogue to end the violent standoff in Punjab between Sikhs and the Indian government.⁶ These examples of Guruji work were living manifestations of *ahimsa* and *anekantavada* in practice.

An ancient, whimsical teaching tale illustrates *anekantavada*, and it is found in many variants in Jain, Buddhist, Hindu, and Sufi writings. The story is about a group of blind people arguing about what an elephant is. When they go up to an elephant to find out by touching it, they each assert their discovery according to the part of the elephant they touch. For example, the one who touches the trunk says it is like a large snake, the one touching the tail finds it like a rope, the one touching the ear compares it to a fan or banana leaf, the one touching the leg thinks it is like a tree, and so on.

I hope that the preceding reflections, definitions, and examples clarify why I believe that your brilliant insights into the necessity of creatively overcoming the lethal dangers of the polarized mind have also been foundational to the Jain spiritual path.

Notes

1. Melanie Barbato, Anekāntavāda and Dialogic Identity Construction, *Religions* 2019, 10(12), 642; <https://doi.org/10.3390/rel10120642>
2. *Anekantavada*, <https://www.newworldencyclopedia.org/entry/Anekantavada>, retrieved May 13, 2020.
3. Originally published in Gandhi's weekly, English-language newsletter, *Young India*, January 21, 1926. Retrieved October 27, 2009 from <http://www.forget-me.net/en/Gandhi/truth.txt>

4. Erik Erikson, *Gandhi's Truth: On the Origins of Militant Nonviolence*, (New York, W.W. Norton & Company, 1969, p. 158).
5. Jaipat Singh Jain, *The Story of a Boy Called Sardar Singh, Remembering Guruji*, (Blairstown, NJ, Siddhachalam Publishers, 2019, p. 16).
6. Mitch Hall, *In the Lion's Mouth: The Nonviolent Mission of Acharya Sushil Kumar* (b. 6.15.26; d. 4.22.94), <https://www.breathepeacefully.com/newpage1>

From: Kirk Schneider
Sent: Thursday, May 14, 2020 11:32 AM
To: Louise Sundarajan
Subject: Re: IP--The Jain Principle of Anekantavada and Your Insights in the Dangers of the Polarized Mind

Dear Mitch,

I thank you deeply for your clear, concise, and very eloquent description of the Jain approach to depolarized consciousness. I also thank you for your warm words about my book and thesis. I am honored that the work resonates with such a long and time-honored tradition and have to admit I really knew very little about it until your spirited introduction. I have copied and filed this excellent summation for further consideration and reflection. It seems to me that the kind of community you describe would connect well with that marginal if persistent minority of communities that I mention in the book that have valued non dogmatic spiritual and philosophical practices in the interest of wonder and dialogue. I am struck too by Gandhi's engagement with Jainism through his older friend, and its influence on his life-long quest. The quote from Barbato is also quite reminiscent of Buber's dialogical notion of "I and Thou," and the interrelation of unique "selves." It is also reminiscent of Camus' musing that he would be enthralled to join any political party that admits doubt as a key aspect of its platform. Given that fear seems to be core to the formation of the polarized mind, it would be intriguing (perhaps back channel) to hear more from you about how Jainism has stemmed fear in its practices and not only its principles. Also, does Jainism suggest a social action process to address the malaise and polarization we see today? Do some of your references point to this? For example, I have been immersed in person-to-person (now screen to screen!) dialogue groups between self-identified conservatives and liberals with a grass roots organization called Braver Angels. These are also the basis of a new book that will be coming out soon called "The Depolarizing of America: A Guidebook for Social Healing." I wonder what or whether Jainists recommend particular approaches to the debacles in our outer world--as we could use all the wisdom on this as we can gather, as you well know.

With deep appreciation for sparking this rich conversation,
Kirk

On Wed, May 13, 2020 at 6:55 PM Dr. Louise Sundararajan <<mailto:louiselu@frontiernetnet>> wrote:

[-显示引用文字-](#)

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Kirk Schneider, Ph.D., President of the Existential-Humanistic Institute: ehinstitute.org; Past President, Society for Humanistic Psychology, APA; Adjunct Faculty, Saybrook University and Teachers College, Columbia University. Visit kirkschneider.com; <https://twitter.com/kschneider56>

Latest books: *The Depolarizing of America: A Guidebook for Social Healing* <https://bit.ly/2zxY11k>; *The Spirituality of Awe: Challenges to the Robotic Revolution Revised* <https://bit.ly/2U81Csz>; *The Polarized Mind* <https://amzn.to/2L7RQVU>; *Existential-Humanistic Therapy* <http://amzn.to/2BScgxm>; and *The Wiley World Handbook of Existential Therapy* <https://amzn.to/2TxnzVw>

Sent: Saturday, May 23, 2020 8:50 PM
To: iptaskforce@simplelists.com
Subject: IP--discussion on Janism continued

From: **M Hall** <breathepeacefully@me.com>

Dear Kirk,

You are so welcome. I am glad that my message regarding *anekantavada* in Jain philosophy and practice was meaningful for you and worth copying saving for further consideration and reflection. Jainism is not as well known in the West as are several other historical traditions of spirituality that developed in Asian cultures. Your associations to Buber's dialogical principles and Camus' musing are so apposite. The Braver Angels dialogue groups, in which you have been participating, and the forthcoming "guidebook for social healing" sound so timely, needed, and important.

You've asked excellent questions about Jainism to which I can respond based only on my own limited experience, study, and understanding.

Your first question is the following. How has Jainism stemmed fear in its practices and not only its principles?

As with any tradition with two-and-a-half millennia or more of history, there is considerable variance within Jainism, including two major sects and further differentiations within each of those. To my knowledge, mantra practice, often including chanting, is found among all these branches, with the *Namokar Mantra* considered the principal Jain mantra. Acharya Sushil Kumar wrote *Song of the Soul: An Introduction to the Namokar Mantra and the Science of Sound* (Blairstown, NJ: Siddhachalam Publishers, 1987) as an exposition of the esoteric wisdom embedded in this mantra, and he explained his views on how it can be applied in many ways for such fear-quelling purposes as self-protection, healing of self and others, the cleansing of karma, and spiritual awakening, self-realization, and liberation. Underlying interpretations of the meanings of the words and the significance of the sound vibrations is the neurophysiology of chanting and its measurable effects on enhancing vagal tone. Research, including that of Stephen W. Porges, demonstrates that such practices as chanting, singing, and playing wind instruments, all involving the lengthening of exhalations, enhance the tone of the frontal, supra-diaphragmatic 10th cranial (vagus) nerve, thereby applying the "vagal brake" to sympathetic-nervous-system arousal of fear-driven fight and/or flight reactions, and inducing a parasympathetic relaxation response, reducing blood pressure, slowing heart rate, and, in the process, reducing fear. Of course, chanting mantras is not exclusive to Jainism. As one of the speakers at a Stanford University Conference forum on the psychophysiology of compassion¹, Porges explained how chanting, along with breathing and posture, are important among a range of spiritual traditions and help calm stress reactions.

During the same forum, Steven Coles, the first speaker, explored research evidence for how a wing of the autonomic nervous system, primarily the vagus nerve, can countermand the fear-driven, fight-or-flight stress response. He spoke of the growing physiological evidence that acting compassionately activates calming effects.

Ahimsa in Jainism is founded on compassionate recognition of the wish of all beings to live and of the suffering caused by violence. Vegetarianism is one among many Jain practices. In India, Jains have created animal sanctuaries where at least some animals that were destined for slaughter have been rescued and can live out their lives in peace and safety.

To get back to Coles' presentation, he distinguished between hedonic happiness, which is achieved through personally gratifying experiences of pleasure and enjoyment, and eudaimonic happiness, which is achieved through experiences of meaning and purpose. In Jainism the latter form of happiness is emphasized as essential for the most meaningful spiritual growth. Again, this is not unique to Jainism, but the centrality in Jainism of *ahimsa* brings eudaemonic happiness to the forefront.

Your second question was the following: Does Jainism suggest a social action process to address the malaise and polarization we see today?

In my previous message, I cited some examples from the social action processes that were the initiative by Acharya Sushil Muni. These processes included facilitating dialogue among people of different religious backgrounds and between opposing parties to potential armed conflict. Others from the Jain tradition have been contributing in varied ways. One of my Jain friends with a PhD in biochemistry gave up her research career of several years at the University of Chicago to teach, among other modalities, Marshall Rosenberg's model of nonviolent communication (NVC) and to do leadership training to cultivate humane, inclusive, compassionate leadership skills.

A relatively recent article¹ talked about emerging developments in Jainism. For example, many young Jains are getting involved in social causes, including the environmental movement, and some have become vegans to address their own malaise of over both the ecological crisis and cruel factory farming conditions in the dairy industry. The same article talked about an American-born, Catholic-raised woman who had come back from military service as a medic in Iraq with severe PTSD from witnessing severe violence there and found her path to healing and service through taking Jain monastic vows and serving as a teacher of this path of nonviolence.

Your third question was: What particular approaches to the debacles of our outer world do Jains recommend?

It's a big question that I cannot answer adequately. As I understand Jainism, we humans, whatever our belief systems and affiliations may be, need to begin with our own minds, speaking, choices, relationships, and lifestyles. From that beginning, by embracing and deepening the practice of *ahimsa*, we can have many approaches to working on the debacles of the outer world. Finding out the scope of what Jains are doing along these lines would necessarily entail a literature review and, if indicated, new primary research.

I hope this response to your message will be of some value to you.

References

1. Stanford University CCARE (Center for Compassion and Altruism Research and Education) Conference forum on the psychophysiology of compassion:

<https://www.youtube.com/watch?v=VAL-MMYptQc>

Moderator: Stephanie Brown, PhD

Steven Cole, PhD, Connection, Compassion, and the Human Genome

Stephen Porges, PhD, Vagal Pathways: Portals to Compassion (18m:17s to 33m:29s)

Sarina Saturn, PhD, Psychophysiological Events During Moral Elevation

Sue Carter, PhD, The Endocrinology of Compassion and Love: An Oxytocin Hypothesis

2. Sims, Lana E. "Jainism and Nonviolence: From Mahavira to Modern Times." *The Downtown*

Review. Vol. 2. Iss. 1 (2016). Available at: <https://engagedscholarship.csuohio.edu/tdr/vol2/iss1/6>

From: Harris Friedman

Sent: Saturday, May 23, 2020 10:24 PM

To: iptaskforce@simplelists.com

Subject: Re: IP--discussion on Janism continued

I don't want to take anything away from the teachings of Jainism, but I view efforts to put this and other sacred traditions' practices into reductionistic-biological perspectives as often questionable. It would be wonderful if the many speculations about the vagal nerve and other biological expressions (e.g., genomic patterns & telomere length) related to such practices and various types of well-being (e.g., eudaimonic & hedonic happiness) were better supported, but the presented data for such claims (at least for those I've closely examined in a number of publications) often aren't very convincing -- if interested, see the following examples (the first 2 on some of Coles' work, the third on vagal nerve, and the last on telomeres):

Brown, N., MacDonald, D., Samanta, M., Friedman, H., & Coyne, J. (2014). A critical reanalysis of genomics and well-being. *Proceedings of the National Academy of Sciences*. 10.1073/pnas.1407057111. see media coverage: <http://in.reuters.com/article/2014/08/25/us-science-happiness-idINKBN0GP1QA20140825>

Brown, N., MacDonald, D., Samanta, M., Friedman, H., & Coyne, J. (2016). More questions than answers: Continued critical reanalysis of Fredrickson et al.'s studies of genomics and well-being. *PLoS One*, 11(6): e0156415. doi: 10.1371/journal.pone.0156415

Heathers, J., Brown, N., Coyne, J., & Friedman, H. (2015). The elusory upward spiral: Comment on Kok et al. (2013). *Psychological Science*, 26(7), 1140-1143. See media coverage: <https://retractionwatch.com/2016/05/25/duplicated-data-gets-corrected-not-retracted-by->

[psych-journal/](#)

Friedman, H., MacDonald, D., Brown, N., & Coyne, J., (2020). Extraordinary claims require compelling evidence: Concerns about "Loving-Kindness Meditation Slows Biological Aging in Novices", *Psychoneuroendocrinology*, 111, 104410. doi: <https://doi.org/10.1016/j.psyneuen.2019.104410>. See media

coverage: <https://retractionwatch.com/2019/10/09/i-decline-to-respond-but-take-this-history-to-undermine/#more-117185>

I've discussed these attempts in a number of additional publications as "romantic scientism," such as in the following:

Brown, N., Sokal, A., & Friedman, H. (2014) Positive psychology and romantic scientism. *American Psychologist*, 69(6), 636-637.

Friedman, H. L., & Brown, N. (Eds.). (2018). Implications of debunking the "Critical Positivity Ratio" for humanistic psychology (Special Issue). *Journal of Humanistic Psychology*, 58(3).

Harris L. Friedman, PhD

From: M Hall - breathepeacefully at me.com (via iptaskforce list)

Sent: Saturday, May 23, 2020 10:30 PM

To: iptaskforce@simplelists.com

Subject: Re: IP--discussion on Janism continued

Thanks, Harris,

I welcome your critique. I would not want to be reductionistic about this and see how what I wrote too briefly implies that.

My own direct experience with the chanting practice, and what I have witnessed, indicate that more is involved than that alone accounts for. It is just that the enhancement of vagal tone is also a factor.
