

CHAPTER 15

Raising Our Resilience in Times of Risk

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s this is the final chapter in this book on crisis and trauma, we felt it fitting to discuss the important concept of resilience and the hope we have for one another following a critical or traumatic life experience. We live in a world in which countless stressors, crises, and traumatic experiences are becoming commonplace—where national and international news permeate our psyches with information on murders, hurricanes, floods, and violent acts. We are flooded almost daily with the kind of news that can threaten our sense of safety and comfort, and there are times when these experiences hit closer to home.

In a recent survey, the American Psychological Association (2017a, 2017b) reported that two thirds of Americans say they are stressed about the future of the United States. Americans noted multiple sources of stress that are "very or somewhat" significant, including the current political climate (57%) and concerns about personal safety (34%). In 2016, 71% of Americans in this survey reported at least one symptom of stress. This rose to 80% by January of 2017 and included symptoms such as headache (34%), feeling overwhelmed (33%), feeling nervous or anxious (33%), or feeling depressed or sad (32%). The economy (44%), terrorism (34%), and mass shootings and gun violence (31%) were cited as concerns that have added to American's stress levels in the past decade. Feeling it the most are women, younger generations, and lower income Americans.

In this chapter, we use a relational frame to explore how people can strengthen their resilience and transform their experience through creative change cultivated through mutually supportive relationships. We discuss some traditional modes of thought on emotional strength and what it means to be resilient. We distinguish these concepts from perspectives that carry a nuanced relational context. We ask you to explore your own understanding of resilience and consider the ways in

which connected creativity can support the resilience of all who suffer from adversities and trauma. We look at the lived experiences of people enduring serious conditions of stress, crises, trauma, and loss, and we discuss the complexity of resilience. Through this discussion, we also consider those situations in which people are able to transform pain into purpose and consider the relational conditions that support this transformation.

For example, the organization Mothers Against Drunk Driving (MADD) was born out of tragedy. A mother who lost her 13-year-old daughter to a drunk driver launched MADD to improve laws against drunk driving and to keep more people safe on the roads (MADD, 2019). Undeniably, there are people who experience tragedy and are able to move forward with their lives—changed, of course, and with purpose. At the same time, there are people who, in spite of the best efforts of all involved, including their own, do not survive their traumatic experiences (Chapter 7 addresses the trauma of suicide). In these cases, words like "resilience" can sound insubstantial. Using relational-cultural theory as a foundation, and the principles of the Human Dignity and Humiliation Studies (HumanDHS) organization as context, we view resilience as fostered relationally and experienced collectively.

The Relational Foundation for Fostering Resilience After Crisis and Trauma

As counselors, we speak of resilience in ways that hold hope for a light at the end of the tunnel—for meaning in life after adversity or loss. As counselors, we question why it is that some people find their way through trauma, whereas others do not. We consider the protective factors that support a person's resilience and the relational dynamics that support resilience. We wonder, "How do we identify resilience?" and "How is it garnered?" See Sidebar 15.1 for more information on resilience.

Traditional Resilience Models

Resilience is traditionally viewed as a function of some innate, internal quality or constellation of qualities that will somehow see people through the darkness (Volk, 2014). Biological, environmental, and personal factors—such as temperament, intelligence, self-esteem, internal locus of control, mastery, and social support—are common characteristics cited as important in the resilience literature (Hartling, 2008). In fact, popular culture often depicts the image of a stoic, self-contained, and self-sufficient person who overcomes tragedies and seemingly unsurmountable losses independently (Sehgal, 2015). Western culture is replete with images of a person "bouncing back," as would a rubber ball, after great tragedies. These images support a general expectation across U.S. culture that life will return

Sidebar 15.1 • Resilience

Some theorists contend that resilience is an inner trait that people possess. A person is either resilient or they are not. In this chapter, the authors contended that resilience is relational and social in nature. Just as people can move in and out of connections, people can move in and out of resiliency. How do you see resilience changing?

to "normal," or at least to a close-enough semblance of normalcy, after the horror of a significant loss or catastrophe. In this respect, people are often encouraged to build their "emotional muscle" and to develop individual internal qualities that can support them during times of loss and struggle. However, this limited perspective about resilience is not enough. Moreover, we believe it can and does obstruct progress toward crucial social change.

As New York Times writer Parul Sehgal (2015) has suggested, the popular notion of resilience is a convenient catchword, placing the focus on a person's individual character while distracting them from critically examining social conditions that isolate and oppress. Without an awareness of the social conditions that impede human resilience, it is all too easy to assume that one's failure to be resilient is a failure of one's character. This is akin to assuming that alcoholism is an individual problem stemming from a lack of will power, which ignores the interrelated biopsychosocial conditions that contribute to this disease.

Furthermore, Sehgal (2015) observed that "demands for resilience have become a cleverly coded way to shame those speaking out against injustices" (para. 10). She reminds us that idealizing individual resilience can be a subtle, but effective, way to silence those whom society might deem insufficiently resilient because they protest hardships induced by social injustice, inequality, and discrimination.

Relational Resilience

Counselors working with people experiencing crises, stress, and trauma have an opportunity to compassionately offer a wider perspective on resilience by acknowledging and strengthening the crucial social and relational conditions that contribute to their client's capacity to be resilient. Moving beyond an individualistic approach, relational-cultural theory offers a new way of thinking about resilience (Jordan, 2018). Jordan (2018) proposed that resilience develops and is strengthened through relationships; specifically, relationships that cultivate the mutual growth and development of all involved.

The Native American indigenous people's metaphor of the sick forest (White Bison, 2002) we discussed in Chapter 3 speaks to the power of shared resilience and the ways that systems can poison or nourish the roots of people's growth and resilience. With this in mind, individualistic views of resilience seek to strengthen a tree removed from a sick forest and then expect that tree will thrive once placed back in its diseased ecological system. Sure, it may survive a while longer than others, but the tendrils of a sickness will eventually seep in, constricting the life and vibrancy of the individual tree, eventually suffocating all hope and growth. Counselors attuned to the systemic and shared nature of dysfunction and healing see how resilience makes sense in context and the ways that helping professionals have collective power to enact social change. We work to heal the forest. See Sidebar 15.2 for more information on counselor advocacy.

Sidebar 15.2 • Counselor Advocacy

The structures of social systems are embedded in communities and cultures. Counselors can use their power and voice for those with less power to create systemic changes. What are some ways counselors can advocate for others?

Relationally framed, people strengthen their resilience when they have opportunities to connect with others in a mutually beneficial way (Hartling, 2005; Jordan, 2018). This framework is in contrast to traditional models on resilience that speak to social supports but do not often describe specific relational processes that nurture resilience. These models typically view social support as one-directional, rather than a two-way, growth-promoting experience (Jordan, 2004, 2018). In contrast to these individualistic views of resilience, Jordan (2018) defined a *relational view of resilience* as "the capacity to move back into connection after disconnection, and the capacity to reach out for help" (p. 37). In other words, when people reach out in times of distress and are supported, they nourish and build their capacity for resilience.

Courage and Relational Resilience

Throughout this text, we explored the many kinds of stressors, crises, and traumas that profoundly disrupt people's lives, including systemic injustices that exert the full weight of oppression and disenfranchisement, interpersonal and sexual violence that shatters the heart of connection, and invalidations that alienate those deemed different. Not only do these experiences disconnect people from helpful relationships but they also disconnect people from their core sense of dignity as a human being. With an appreciation for the strategies people use to survive traumatic disconnection, we walk with them throughout the chaotic and disheartening journey to reconnect with themselves and others.

Courage in the face of such losses is hard won. Experiences of humiliation, betrayal, and attacks on our dignity individually, within families, socially, and globally—cause damage to our psyches and hearts and threaten our potential to positively contribute to the world. In addition, these experiences profoundly disrupt our ability to be resilient. However, our potential for healing and resilience can be strengthened through the connections we form and through the support and care we offer one another during times of crisis and loss. We respect the courage it takes for a person to reach out from within traumatic and isolating contexts.

As counselors, we are in the ideal position to help our clients discover and cultivate the interpersonal lifelines that make their lives begin to work for them again. Working together, we can help our clients generate a relational refuge during times of hardship. However, what happens when abuse persists and people face insidious forms of discrimination, humiliation, and debasement that characterize too much of modern living? The many faces of mistreatment, financial hardship, discrimination and persecution, workplace harassment and exploitation, unaffordable housing, food insecurity, and manipulation and abuse in relationships profoundly disrupt people's lives.

Cara was a beautiful young woman who fought with all her heart to transcend experiences of trauma from abuse and her addiction to drugs. Cara's tenacity and courage in forging meaningful connections, her wit and keen intelligence, and her efforts to practice authenticity and genuineness contributed to several years of growth in connection to loved ones following years of trauma, drug abuse, and loss. However, in addition to her history of substance abuse, she had an especially heartbreaking Achilles' heel: unrequited love. Cara fought for a special relationship and did her best to gain perspective when it did not work out. Throughout her work in therapy, and during those times when life would throw her one more

brutal blow, Cara appeared to face these circumstances with all the guts, connectedness, vulnerability, and raw honesty she could muster.

It had been several months since Cara had attended counseling when news spread about her death. How could this be? In spite of her sadness over that relationship, she was engaged in life and relaunching her career, and she appeared hopeful. Beloved by so many people, and deeply supported by her own parents and loved ones, her death came as a complete shock. Was it suicide? Did she relapse? We do not know. Rather, what we know is this beautiful person fought the hard fight against countless adversities. She fought with the kind of courage few are able to carry, and she did so authentically and in connection with those she trusted. We can't know what happened at the end of Cara's life. What we do know is the amazingly powerful way in which she lived beyond many, many hardships. Cara's life is a reminder to all of us that resilience can be fragile.

Roots of Resilience: Dignity

There may be many relational roots that foster resilience, yet one of the most promising paths is actively and consistently recognizing the dignity of all people. This is the quest of the global network HumanDHS, which strives to fully understand the dynamics of dignity as well as its violation through many forms of humiliation. HumanDHS is a transdisciplinary community committed to stimulating "systemic change, globally and locally, and to open space for dignity, mutual respect and esteem to take root and grow" (HumanDHS, 2019b, para. 1). HumanDHS brings together the work of scholars, researchers, lawyers, policy makers, artists, practitioners, and others from all backgrounds. These collective efforts emphasize the creation of tangible changes across varied social arenas, including art, architecture, business, microfinancing, politics, and global conflict, bringing the concepts and practices of dignity to fruition (HumanDHS, 2019b). Evelin Lindner, the founding director of HumanDHS, received nominations for the Nobel Peace Prize in 2015, 2016, and 2017, recognizing the impact of this network to bring about peace and dignity across the globe.

Humiliation

Humiliation is one of the most powerful forces that can damage dignity by breaking down the systemic relational conditions that allow people to be more resilient. On the basis of more than 40 years of global living and scholarship, Lindner (2006) has observed that humiliation may be "the strongest force that creates rifts between people and breaks down relationships" (p. 171). HumanDHS (2019b, para. 2) defined *humiliation* as the experience of being deeply devalued, demeaned, denigrated, or dehumanized, a sense of violation involving being cruelly or brutally "put down." Many dominance-based hierarchical systems are designed to keep people in their place, consigning them to subservience, stigmatization, and compliance through covert and overt forms of humiliation that can include violence. Arrogance, privilege, and the quest for power and dominance over others fuel presumptions of supremacy, creating boundaries, walls, and social structures to obstruct *relational equality in dignity*, thus perpetuating the privilege of a few while maintaining abusive status quos (Hartling & Lindner, 2016). Because relational re-

silience thrives in mutuality, dignity, authenticity, and respect, HumanDHS scholars and practitioners challenge these systems of indignity.

Linda M. Hartling, the Director of HumanDHS, articulated a course of action for all of us to take as we navigate these contentious times that can damage the dignity each of us needs to be resilient (Hartling & Lindner, 2017). She joins Lindner in suggesting that it is profoundly helpful to move from a language and identifiers of division that separate us from each other and separate us from our planet. Instead, we can think in terms of relational ecology, putting the quality of our relationships—with people and the planet—at the center of our concern. This is in contrast to the "me-versus-you" language and thinking that generate ruthless competitive achievement and distinct separate entities vying for limited power and resources. We especially need to decentralize the supremacy of economism (Norgaard, 2011) and strive to decouple our sense of worth and dignity from material forms of wealth, status, and power.

Relational Dialogue

Taking a relational approach, the HumanDHS community has learned to approach contentious and divisiveness issues with a methodology derived from appreciative inquiry (Hartling, 2010; Klein, 2004; Srivastva & Cooperrider, 1990). This method mobilizes the energy of curiosity and the skill of engaging in mutually dignifying dialogue—dialogue that resists verdict thinking or snap judgments (S. M. Miller, 2012). HumanDHS strives to access the strength of shared wisdom, collective intellect, and lived experience to thoughtfully examine and discuss the diverse global issues that require systemic change. Finally, HumanDHS efforts exemplify the enormous benefits of effectively "waging good conflict," a concept and practice introduced to us by relational psychiatrist, Jean Baker Miller (1976/1986, 1983). J. B. Miller observed that conflict is inherent to change, recognizing that all of us can differ in opinions without devolving into aggression. These relational skills act as guideposts that set the stage for creative exchanges. These exchanges lead to practical ideas, plans, and actions that emerge from a spirit of mutually, honesty, advecacy, and care for the dignity of all involved. Dignity is at the root of resilience. It is the social fabric we need to support resilience as a shared responsibility. Dignity is the seed that generates the creativity needed for positive change—the creativity needed in counseling.

Resilience Is Necessary for Creativity in Counseling

The second law of thermodynamics posits that closed systems will always naturally devolve into chaos rather than order (National Aeronautics and Space Administration, n.d.). The odds are minute that a deck of cards thrown into the air will reorder itself back into its original stack. Known as *entropy*, this process explains the seemingly chaotic nature of reality, the degradation of systems over time, and the courses of aging and death. Human creativity is the opposing process to entropy. From this perspective, counseling is clearly a creative endeavor. Indeed, it is a co-creative endeavor between the counselor and the client. Together, this sometimes lifesaving relational engagement seeks to make sense of disorder, chart new ways to live, offer dignity to our experiences and each other, and create light in the

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darkness of chaos. Although creativity in counseling draws on our innate ingenuity, imagination, and resourcefulness, it differs in some ways from other practices of creativity.

Creativity in Counseling Defined

Creativity in counseling is defined as "a shared counseling process involving growth-promoting shifts that occur from an intentional focus on the therapeutic relation-ship and the inherent human creative capacity to affect change" (Duffey, Haberstroh, & Trepal, 2016, p. 449). As a characteristic human experience, the creative process can serve to express or process deep pain, isolation, and the darker aspects of human experience. It is also true that human creativity can be mobilized in destructive ways. For example, people can find ways to seek revenge, take actions that use weapons of mass destruction, develop self-serving and other-oppressive financial schemes, and concoct ingenious ways to inflict pain and suffering on others. In complete contrast, creativity in counseling is antithetical to these dehumanizing forms of ingenuity. Counselors express creativity by creating safe spaces to strengthen the dignity and resilience of clients, supporting their psychological growth and their increasingly healthy sense of belonging, which, ideally, leads to positive action in their lives and in the world (Hartling & Lindner, 2016).

Creativity in Action

So how does creativity in counseling look in practice, and how can it help in times of stress, crises, and trauma? Creativity in counseling makes use of the full range of human expression, resourcefulness, and imagination to facilitate growth. It helps clients see issues and problems in a new light so they can engage in creative restorative social actions that increase their sense of dignity and ability to be resilient in the face of past experiences and going forward in their lives. Although creative counselors use a wide variety of media and techniques within their scope of training and ethical practices, many engage in creativity when we offer reframes, have brainstorming sessions, and seek novel solutions to seemingly intractable problems and complex difficulties. Professionally, creativity also drives the creation of best practices in counseling, including revisions to ethical codes, client care, and systemic change. I (Shane) was reminded of the power of creativity to address dire situations when a guest speaker from the Department of Child Safety (DCS) presented on their procedures for reporting child abuse. I expected to hear about the legalities, processes, and stories of a failing society and the stresses of casework, and I did learn about many of these topics. However, it was also inspiring to see how the presenter shared his creativity and resourcefulness.

Resourcefulness and Divergent Thinking

Imagine a loving family living in abject poverty—no running water, no heat or air conditioning, persistent food anxiety, children with a set or two of old worn and dirty clothes. The middle school children attend the school in the nearby town and are subjected to routine bullying, ostracization, and humiliation. Without access to basic necessities, the children appear unkempt, dirty, and neglected. At some point, the DCS intervenes, prompted by a call from the school. Rather than tearing

the children from their parents, as is often the response, the DCS staff used their creativity to find a more helpful solution to the problem that addressed the situation while preserving the relationships in this family. The DCS staff realized the children in this family could use the school showers early in the mornings before school in privacy. With DCS and school-coordinated support, this creative idea allowed the children to dramatically improve their self-care. Additionally, the DCS staff connected the family with social services to provide food and other basic necessities. Clearly, those with the power to make a change could have turned away from the real needs of this family; they could have inflicted a humiliating intervention or offered meager resources.

By thinking creatively, the DCS staff was able to repurpose and use the available resources beyond their conventional use for the benefit of a struggling family, not only improving the well-being and dignity of all involved but also cultivating the relational health of the entire system, the family, the school, and the service providers. Their creativity changed a system, strengthened the resilience and dignity of the family, and reduced the risk of further isolation and dehumanization of these children. See Sidebar 15.3 for more information on finding creative solutions.

Factors, Approaches, and Interventions That Foster Healing and Resilience

Societal expectations and perspectives on coping can skew our sense of how things need to be, distorting our trajectory for healing. In that respect, understanding the dynamics of resilience, the contexts in which our capacity for resilience grows, and the relevance of self-compassion (Neff, 2003) can be a source of comfort and support and bridge our understanding of how human beings survive critical losses and heartbreaks. It is important to consider the social and relational factors that can support a person's genuine strength and resilience (Hartling, 2005; Jordan, 2018) and the ways that people can appear strong and resilient while hurting inside, devastated, and alone. By breaking the bonds of isolation, stigma, and rejection, we can invite life back into a bleak existence.

Loss and trauma can bring what is truly important into sharp focus. We can never return to the comforts of what was lost. We cannot undue horrible truths. The bitter facts of loss can still leave us breathless, and the hope for posttraumatic growth seems rarely worth its price. Despite the pain that crises and traumas can bring, there is hope for the future for many people. van der Kolk (2014) wrote that recovery from traumatic experiences is more than just learning tools to deal with reactions and memories. It is engaging in the true possibility for living life fully again, or perhaps for the first time. There is the prospect of *posttraumatic growth*. Tedeschi and Calhoun (2016) found that posttraumatic growth leads to greater ap-

Sidebar 15.3 • Finding Creative Solutions

At times, it may feel (and possibly is) easier to go "by the book" and follow set plans. Think about the Department of Child Safety (DCS) story. Instead of the DCS staff taking the children away instantly from their parents, they used their creative thinking to come up with a plan that honored the family's dignity and met their need for basic necessities.

preciation of personal strength through vulnerability, greater valuation of relationships, spirituality, and embarking on new life courses.

Relational Resilience: From Planting Seeds of Dignity to Cultivating Global Creativity

To address the crises humanity is facing today, we need everyone's help! We need to become a world of relational bridge builders, composed of people, communities, and organizations that have the resilience to persevere through the daunting obstacles that undermine human dignity, inflict humiliation, and poison the planet in ways that obstruct our immediate and long-term social-global solidarity (Lindner, in press). We need everyone's creativity to find new solutions to surmount not only problems threatening our communities but also problems that threaten all life on earth. Counselors are among the most skilled relational bridge builders. We are in one of the best positions to help people find dignifying ways to contribute their creativity!

HumanDHS is one example of a community that strives to build relational bridges that strengthen resilience while planting seeds of dignity that lead to courageous creativity. HumanDHS is unique as a transdisciplinary community of concerned scholars, researchers, educators, practitioners, creative artists, and others who all collaborate in a spirit of mutual support to understand the complex dynamics of dignity and humiliation (http://www.humiliationstudies.org/). We (Linda and Evelin) feel privileged to share an introduction to this work with you.

For more than 15 years, HumanDHS's efforts have focused on stimulating systemic change, globally and locally, to open space for dignity, mutual respect, and esteem to take root and grow. From the start, HumanDHS emphasized a radical notion: putting the quality of our relationships first. The work is the outgrowth of HumanDHS's energy through the quality of these relationships. Our goal is ending systemic humiliation and humiliating practices, preventing new ones from arising, and opening space for feelings of humiliation to nurture constructive social change so that we all can join in healing the cycles of humiliation throughout the world. We do our best to cultivate a relational climate characterized by dignity, by walking our talk, and by encouraging mutual personal growth.

Relational Bridge Building

To address the crises humanity faces today, we propose becoming advocates for our communities and each other. We propose moving from language and division that separate us from each other and from our planet. In contrast, we propose movement toward relational ecology, putting the quality of our relationships—with people and the planet—at the center of our concern. This is opposed to the "me-versus-you" language and thinking that generate ruthless competitive achievement and separate entities vying for limited power and resources (Hartling & Lindner, 2017). We support decentralizing the supremacy of economism (Norgaard, 2011), which emphasizes our fundamental worth and dignity as tied to wealth, status, and power.

For more than a decade, our relational approach has been sustainable. It has offered a new model of collaborative action, a replenishing relational-organizational

climate that is constantly evolving and growing with, rather than at the expense of, the people involved. Our work is a labor of love and maintained entirely by volunteers who give their time and energy as a gift. All our efforts are pro bono and not-for-profit endeavors, and Evelin Lindner's 2015, 2016, and 2017 Nobel Peace Prize nominations for the work of HumanDHS gave all our members great courage. It has been lifesaving for many who risk their lives and livelihoods to advance dignity in the world.

The HumanDHS currently includes approximately 1,000 personally invited members from all continents, more than 7,000 friends on our address list. Through the creativity and support of so many HumanDHS friends, we launched our World Dignity University Initiative (http://www.worlddignityuniversity.org/) in 2011 and our not-for-profit publishing house Dignity Press in (http://dignitypress.org/) in 2012. We organize two conferences per year: We gather for one global conference at a different location each year, which has led us since 2003 to Europe (Paris, Berlin, Oslo, and Dubrovnik), Costa Rica, China, Hawai'i, Turkey, Egypt, New Zealand, South Africa, Rwanda, Chiang Mai in Northern Thailand, and Indore in Central India. Then we come together a second time each December for our Workshop on Transforming Humiliation and Violent Conflict at Columbia University in New York City, with the late Morton Deutsch as our honorary convener since 2003. We have brought people throughout world together to join us for more than 30 conferences since 2003 (HumanDHS, 2019a). Furthermore, individual members of our community have countless books, articles, and projects supporting this effort.

Global Creativity in Counseling

Our work might be thought of as a type of global creativity in counseling in the ways we encourage relational resilience as we turn ideas into action for the benefit of people and the planet. Our creative work challenges us to ask the following questions: How do we as a human species sustainably arrange our affairs on our planet? Will we be able to offer our children a dignified future? Where do we stand? Is it possible to manifest relationships imbued with dignifying mutuality among all people on our planet? Is it feasible to believe that we can cooperate globally to solve our global challenges? Through our work, we counsel the global *Zeitgeist* so to speak, and we affect the global social-cultural climate. Even though individual counseling is not the focus, our members and the participants in our conferences often experience a profound consolidation of their ability to be resilient in facing the world.

The global scope of this work provides a deep sense of meaningfulness to people who feel dejected in the face of saddening news about social and ecological degradation at a global scale, and the experience of meeting people from all continents united in dignifying mutuality nourishes everybody's soul. Michael Britton, HumanDHS member since 2006, wrote on July 18, 2015: "I feel fortunate to have found a home in HumanDHS where the labours of inquiry, honesty, integrity, dignity, trust and trustworthiness, humility are at the heart of who we are and what we do."

Future Directions and Emerging Research

None of us are exempt from the crises and trauma situations that arise in life. Tragedy and wounds to our humanity can strike at a moment's notice, upending our worlds. Resilience is often offered during times of adversity and great loss, yet

climate that is constantly evolving and growing with, rather than at the expense of, the people involved. Our work is a labor of love and maintained entirely by volunteers who give their time and energy as a gift. All our efforts are pro bono and not-for-profit endeavors, and Evelin Lindner's 2015, 2016, and 2017 Nobel Peace Prize nominations for the work of HumanDHS gave all our members great courage. It has been lifesaving for many who risk their lives and livelihoods to advance dignity in the world.

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the pathways to resilience are often unclear. Recognizing our pain; acknowledging our right to grieve; and understanding the systemic, societal, and cultural influences that either support us in our healing or heighten our pain and feelings of humiliation are important variables.

As you work with people living in a world saturated with injustice, we invite you to consider Evelin Lindner's pledge (HumanDHS, 2019b, para. 4):

- 1. I am committed, to the best of my abilities, to realizing the values enshrined in the first sentence of Article 1 of the Universal Declaration of Human Rights: "All human beings are born free and equal in dignity and rights." Furthermore, the HumanDHS invites us to pledge the following:
- 2. I am committed, to the best of my abilities, to striving for self-reflection and alliance with like-minded friends to detect where I might be blind to my own shortcomings.
- 3. I am committed, to the best of my abilities, to encouraging and supporting the dignity of all people, and to counteracting and transforming practices of humiliation at all levels, from personal to systemic levels.

No doubt, crises and traumatic experiences can be catastrophic. However, when we recognize the impact of others on our resilience and our impact on theirs, we are supported in our loss, ultimately increasing our capacity for resilience with and through one another. We (Thelma and Shane) feel deeply privileged to collaborate with our esteemed colleagues and global bridge builders, Linda Hartling and Evelin Lindner, on this chapter. Together, we bring you expanded perspectives on resilience and invite you to partner with us in creating and expanding spaces and places where dignity and resilience thrive.

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Multiple-Choice Questions

- 1. According to Hartling (2005) and Jordan (2004), some individual traits of resiliency include
 - a. Social support and intelligence.
 - b. A collectivistic mind-set.
 - c. Diagnosis and pathology.
 - d. None of the above
- 2. Using a relational-cultural theory (RCT) viewpoint, resiliency would include
 - a. Cognitive dissociation.
 - b. Coping skills.
 - c. The ability to connect and reconnect after disconnections.
 - d. Setting boundaries.
- 3. What is a vital aspect of relational counseling, like RCT, that fosters healing?
 - a. Dogmatism
 - b. Individuation
 - c. A focus on pathology
 - d. Creativity
- 4. The viewpoint of the individualistic approach to resilience as of "bouncing back" after a crisis can be
 - a. An inadequate image and feel unreachable.
 - b. The best coping skill.
 - c. Unique to the U.S. culture.
 - d. None of the above
- 5. According to Jordan (2018), relational resilience includes
 - a. Never developing PTSD.
 - b. The ability to never let stressful events bother you.
 - c. The ability to move back into connection after disconnection.
 - d. The strength to never give up.
- 6. According to the chapter, which is a global network of people committed to stimulating systemic change and creating a space open for mutual respect?
 - a. The Humane Society
 - b. The Human Dignity and Humiliation Studies (HumanDHS)
 - c. The Peace Corps
 - d. The Human Rights Project

- 7. Which is a course of action of Linda Hartling and the HumanDHS? a. Setting strict laws b. Recognizing our independence c. Decoupling our worth from status d. Exerting our power over others when needed 8. Cognitive processing therapy is best delivered by _____ therapists. a. New b. Regimented c. Stoic d. Creative 9. Which is an evidence-based suggestion for incorporating creativity into a. Be open to your creativity b. Embody metaphors c. Meditate d. All of the above 10. Tedeschi and Calhoun (2016) discovered that _____ leads to greater appreciation of life. a. Posttraumatic growth b. Trauma c. Family d. The workplace 11. Whole body approaches may help integrate sensory and fragmented memories. a. True, if the trauma is not too intense b. False, because every person only needs cognitive therapy c. True d. False, integration comes with time only 12. Creativity always leads to positive outcomes that benefit society. a. False, it tends to lead to destructive ideas b. False, it can sometimes lead to oppression c. True, it is always a benefit
- d. True, if the society is financially stable

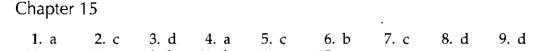
13. What is one commitment of the Evelyn Lindner's pledge?

- a. Always being on time
- b. Striving for self-reflection
- c. Striving for research on CBT
- d. None of the above

- 14. It is not correct to be present and connected with someone during their disconnection.
 - a. True, because a person needs space
 - b. True, because a person has lost all hope
 - c. False, if we stay by their side, hopefully reconnection can occur
 - d. None of the above
- 15. People may be _____ if they do not recover fully from a traumatic event.
 - a. Weak
 - b. Fragile
 - c. Resilient
 - d. Inadequate

Essay Questions

- 1. This chapter explores resilience as developing in relation to others. Do you feel your relationships contribute to your resilience? Why or why not?
- 2. The authors talk about how the U.S. culture values people who can "bounce back" after a traumatic event. What are your thoughts about this viewpoint? Think about your professional and personal life. Have you ever felt pressure to bounce back? How did this mind-set help or hurt you?
- 3. Think about the case of Cara. What feelings or thoughts did this bring up for you?
- 4. The chapter explores creativity and divergent thinking. The Department of Child Safety used creative thinking when solving a problem with children having their basic needs. Have you ever used your power or creative thinking to create a policy change?
- 5. Relational courage is reaching out for help, even when a person feels isolated or altered by a traumatic experience. Can you think of a time you displayed relational courage? Or when a client reached out for help?



11. c 12. b 13. b 14. c 15.



Crisis and Trauma COUNSELING

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