

TRAUMA HERMENEUTICS AND THE BIBLE IN VIOLENT CONTEXTS

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Abstract

The interpretation of Scripture within violent and conflict-ridden societies requires a fresh hermeneutical lens that addresses the lived realities of trauma. This paper explores ‘Trauma Hermeneutics and the Bible in Violent Contexts’ under the broader theme ‘Arts and Humanities in the Changing World’. Trauma hermeneutics provides an interpretive framework that acknowledges the psychological, communal, and spiritual wounds inflicted by violence while seeking healing resources in biblical texts. Drawing on Shelly Rambo’s theological reflections on trauma and Kathleen O’Connor’s insights into the Bible’s testimony of suffering, this study situates biblical interpretation within the frameworks of trauma theory and postcolonial critique. The approach highlights how narratives such as Lamentations, Psalms of lament, and post-exilic texts speak directly into contemporary experiences of displacement, oppression and communal fracture. By integrating insights from trauma studies, biblical hermeneutics is re-imagined not only as a scholarly exercise but also as a pastoral and socio-political practice of resilience and survival. The paper argues that trauma hermeneutics equips interpreters to recognize silenced voices, embrace fragmented testimonies, and facilitate healing-centered readings that respond to cycles of violence in Africa and beyond. In doing so, the Bible becomes a dialogical partner in reconstructing communal identity and hope amidst devastation. Thus, trauma hermeneutics demonstrates the relevance of the arts and humanities in interpreting sacred texts for transformative engagement in a changing, violence-stricken world.

Key Words: Trauma Hermeneutics. Violence, Biblical Interpretation, Healing and Resilience

Background to the study

The contemporary world is increasingly characterized by violent conflicts, terrorism, forced displacement and systemic injustices, leaving individuals and communities deeply scarred by trauma. Within this reality, the humanities, and specifically biblical studies, are challenged to respond meaningfully to contexts of suffering. The theme “Arts and Humanities in the Changing World” provides a framework for re-imagining the interpretive role of sacred texts. Trauma hermeneutics has emerged as a critical lens that situates biblical interpretation within the lived experiences of trauma survivors, enabling both academic inquiry and pastoral application. In

today's biblical Hermeneutics' it is important to know that there is a shift, this paradigm shift challenges traditional hermeneutical models that prioritize fixed authorial intent, opening up space for plural interpretations that resonate with diverse social realities (Ajibade 42-43).

Scholarly definitions of Trauma as described by many scholars from multiple disciplines include deeply distressing or disturbing experience that overwhelms an individual's ability to cope and disrupts normal functioning. The American Psychiatric Association defines trauma as exposure to actual or threatened death, serious injury, or sexual violence, either directly, as a witness, or through learning about such events occurring to others. Judith Herman views trauma as an affliction of the powerless, overwhelming one's sense of control, connection, and meaning. Similarly, Bessel van der Kolk emphasizes that trauma is not only a past event but an imprint left on the mind, brain, and body that continues to affect behavior and emotion. From a literary and psychological perspective, Cathy Caruth describes trauma as an experience that cannot be fully comprehended when it occurs, returning later in intrusive and repetitive forms. Kai Erikson extends the concept to collective experiences, arguing that trauma can damage social bonds and a community's sense of cohesion. In the therapeutic context, Pearlman and Saakvitne define trauma as an event that shatters one's sense of safety, trust, and meaning, thereby altering fundamental belief systems. Meanwhile, Robert Jay Lifton notes that trauma disrupts the continuity of existence, leading to a fractured sense of time and self. Collectively, these scholars portray trauma as both an internal psychological wound and a social-spiritual rupture that disturbs one's relationship with self, others, and the broader world.

Trauma hermeneutics draws on interdisciplinary insights from psychology, literary studies, and theology to explore how trauma disrupts memory, identity, and meaning-making, and how texts may function either as sources of retraumatization or of healing (Carr & Garber). In violent contexts such as armed conflict or systemic oppression, traditional historical-critical readings may appear insufficient, as they often abstract the text from the existential struggles of readers. Trauma hermeneutics, however, seeks to engage scripture in ways that validate pain, acknowledge the fractured human condition, and open possibilities for resilience (Brueggemann).

The Bible itself emerges from contexts of profound trauma, such as exile, conquest, persecution, and crucifixion—making it a relevant resource for communities navigating violence. Passages such as Lamentations, the Psalms of lament, and the passion narratives resonate with the

experiences of loss, displacement, and endurance. Thus, the application of trauma hermeneutics allows interpreters to highlight the dialogical relationship between ancient trauma and contemporary violence (Newsom, 133-144). By foregrounding this dialogue, biblical texts can foster solidarity, healing, and ethical responsibility.

The theoretical framework for this study is grounded in trauma theory as articulated in the humanities by scholars such as Cathy Caruth, who emphasizes the belated and fragmented nature of traumatic memory, and Ron Eyerman, who extends trauma theory into collective cultural memory. This framework, when integrated with biblical hermeneutics, underscores that trauma is not only an individual psychological experience but also a communal and cultural phenomenon. Applying this perspective to biblical texts situates interpretation as a transformative act—both a recovery of suppressed memories and a constructive engagement with violence in the present.

In sum, this study positions trauma hermeneutics as a vital interpretive approach within the arts and humanities, enabling biblical studies to respond to the urgent challenges of violence in a changing world by offering pathways toward healing, resilience, and renewed communal identity.

Literature Review

The intersection of trauma hermeneutics and the Bible in violent contexts has become a significant discourse within the humanities, especially as societies grapple with persistent violence and displacement. Drawing from Ricoeur's theory of narrative identity, scholars argue that trauma narratives reconfigure collective memory, enabling survivors to reinterpret sacred texts as sites of resilience.

Carr emphasizes that biblical interpretation in trauma-laden settings must prioritize the voices of the wounded. Her hermeneutic framework centers on how biblical lament texts provide a theological grammar for articulating suffering while resisting silencing. Similarly, (Garber 22-44) critiques traditional exegetical models that detach the Bible from lived contexts, insisting that trauma hermeneutics requires a contextual and ethical reading that acknowledges power, violence, and memory.

Exum explores violent biblical texts, particularly in Judges, through feminist trauma hermeneutics. She highlights how survivors of gender-based violence can engage scripture as both a mirror of pain and a resource for agency, situating the Bible within broader artistic and cultural expressions of survival. O'Connor, on the other hand, approaches trauma hermeneutics by focusing on

prophetic literature, arguing that Jeremiah's laments embody a theology of wounded hope, where divine presence is re-imagined amidst devastation.

Finally, Boer situates trauma hermeneutics within postcolonial theory, suggesting that biblical interpretation in violent contexts must dismantle hegemonic readings that perpetuate imperial violence. Instead, he advocates for reading practices that affirm cultural memory and reconstruct dignity.

Collectively, these scholars reveal that trauma hermeneutics is not merely a methodological choice but a moral and contextual imperative within the changing world of the arts and humanities. Through lament, memory, and re-narration, the Bible becomes both a witness to human suffering and a catalyst for healing.

In order to practically deal with the issues of trauma hermeneutics and the Bible in violent contexts in our changing world, especially in Africa continent that is heavily laden with war, terrorism, pandemics, and displacements. Reading the Bible through trauma hermeneutics lens offers healing and resilience to affected group of persons by engaging biblical texts such as Lamentations, Psalms, Job and Exilic Prophets as resources for addressing trauma in Africa and other conflict-affected regions in the world.

1. Lament as Collective Memory: Reading Lamentations in the Context of Terrorism and Mass Violence Lamentations 3:31–33 (cf. 1:12–16)

The Book of Lamentation, situated in the aftermath of Jerusalem's destruction in 587 BCE, provides a profound theological and literary response to experiences of trauma and collective suffering. Through its poetic articulation of grief, despair, and hope, it becomes not only a record of pain but also a mechanism for communal memory and identity reconstruction. Within the framework of trauma hermeneutics, Lamentations can be read as a resource for communities facing terrorism and mass violence in the contemporary world.

Terrorist attacks and mass violence disrupt societal structures, inflict deep psychological wounds, and create shared experiences of vulnerability. In such contexts, lament functions as a collective voice that resists forgetting and denial. It enables communities to process grief while affirming their continued existence in the face of violence. The communal "we" of Lamentations exemplifies how memory of devastation is preserved, not to glorify suffering, but to maintain awareness of past trauma and guide future resilience.

Furthermore, lament resists simplistic theological explanations of violence. It holds space for unanswered questions and theological protest, thereby legitimizing human pain in sacred discourse. This is significant for societies grappling with terrorism, where political and religious narratives often attempt to rationalize or exploit violence. By foregrounding raw grief, *Lamentations* destabilizes triumphalist ideologies and insists on the dignity of mourning as a path toward healing.

Lament also serves a transformative role in collective memory. In contexts of mass violence, memory can either perpetuate cycles of vengeance or foster reconciliation. *Lamentations*, by narrating loss without erasing it, models a memory practice that honors pain while opening possibilities for renewal. For example, African communities facing Boko Haram's insurgency or global societies struck by terrorism can employ lament as a communal ritual that acknowledges trauma, resists silencing, and facilitates solidarity.

In a changing world marked by recurring violence, the arts and humanities, particularly biblical texts like *Lamentations*—contribute to understanding trauma not merely as an individual wound but as a collective experience. Lament as collective memory underscores the need for communities to grieve together, remember faithfully, and re-imagine hope without trivializing suffering. Thus, *Lamentations* remains a timeless resource for interpreting the intersection of faith, trauma, and resilience in violent contexts.

2. Psalms of Lament and Healing: Biblical Resources for Coping with Pandemic Grief and Anxiety. Psalms 13: 1-3

The COVID-19 pandemic has reshaped human existence, leaving individuals and communities with profound grief, disorientation, and anxiety. Within this climate of trauma, the Psalms of lament provide a crucial biblical resource for navigating suffering while seeking hope and healing. Trauma hermeneutics—an approach that interprets Scripture through the lens of suffering and violence allows readers to engage the Psalms as both ancient prayers of distress and timeless liturgies for resilience in violent and uncertain contexts.

The Psalms of lament articulate raw emotions of abandonment, fear, and loss while holding onto faith in God's presence. For example, Psalm 13 captures the oscillation between despair ("How long, O Lord? Will you forget me forever?") and trust in divine steadfast love. Such texts validate the psychological turmoil of individuals and communities experiencing pandemic grief. They resist the temptation to suppress emotions and instead model the spiritual discipline of bringing

pain before God according to West. In contexts of violent disruption such as the pandemic, this practice affirms the human dignity of sufferers by giving voice to their anguish.

Moreover, the healing dimensions of the Psalms emerge in their liturgical use. Psalms 23 and 46, often recited in times of crisis, reframe trauma through divine companionship and protection: “Even though I walk through the darkest valley, I fear no evil” (Ps. 23:4, NRSV). These affirmations in the book of Psalm foster resilience, reminding communities that grief does not nullify faith but can coexist with trust. Scholars note that lament not only addresses God but also creates communal solidarity, as collective mourning leads to shared hope (Brueggemann). In pandemic contexts where isolation intensifies suffering, the communal recitation of Psalms re-establishes belonging and shared identity.

Trauma hermeneutics also highlights the transformative function of lament. By naming suffering, the Psalms prevent premature closure and instead cultivate a theology of protest that demands justice and healing (Smith, 543-560). This aligns with the role of the arts and humanities in a changing world—to provide meaning, expression, and ethical reflection amid disruption. Thus, the Psalms of lament serve not only as ancient texts but also as therapeutic and theological resources that engage grief, affirm life, and nurture healing in a world scarred by pandemic trauma.

3. Job and the Problem of Innocent Suffering: Theological Reflections on Displacement and Refugee Realities Job 1:1-12.

The book of Job is one of the most profound biblical texts that grapple with the perennial question of innocent suffering. Job was described as blameless and upright, however, he endures catastrophic losses of family, livelihood and health without having committed any evident wrongdoing (Job 1:1–12). This narrative provides a hermeneutical lens for reflecting on the plight of displaced persons and refugees who often endure violence, loss, and trauma that defy rational explanation. Within the broader discourse of trauma hermeneutics, Job’s story resonates with the existential crises of those uprooted by war, persecution, or natural disasters, situating the biblical text within the arts and humanities’ engagement with a changing world.

From a theological perspective, Job’s suffering illustrates the inadequacy of conventional explanations of suffering based on retributive justice. His friends insist that sin must account for his misfortune, but Job rejects their accusations and cries out for divine vindication (Job 19:23–27, NRSV). This tension mirrors the refugee experience: displaced persons are frequently stigmatized, accused of political wrongdoing, or perceived as burdens on host communities. Like

Job, they must navigate not only material deprivation but also social marginalization. Trauma hermeneutics highlights how victims of violence resist simplistic narratives, reclaiming their dignity in the midst of affliction (Carr).

Job's dialogue with God also reflects the struggle for meaning in contexts of forced migration. Refugees often ask, where is God in our suffering? In Job 38–41, God responds not with direct answers but with a cosmic vision that situates human suffering within a broader divine order. Though unsatisfying to some interpreters, this divine encounter shifts Job's perspective, moving from despair toward renewed hope. For displaced persons, such theological reflection can foster resilience by reframing suffering not as divine punishment but as part of a larger narrative of survival, faith, and communal solidarity (Newsom).

Moreover, the restoration at the end of Job's story, though debated symbolizes possibilities of renewal and healing. While Job's new family and restored wealth cannot erase his trauma, they represent God's continued presence amid suffering. Similarly, refugee communities often testify to small but significant experiences of restoration such as access to education, faith-based community support, or international humanitarian aid, all these affirm life beyond trauma (Phiri & Werner). Yet, Job also reminds us that restoration does not negate the memory of loss, a reality central to trauma hermeneutics and to refugee narratives.

In the arts and humanities, engaging Job alongside refugee realities provides a platform for ethical reflection and advocacy. It calls scholars and faith leaders to move beyond abstract theodicy and address structural violence, forced displacement and human rights. The problem of innocent suffering is not merely a theological puzzle but a lived crisis requiring solidarity, policy response, and compassionate praxis. Job's cry thus echoes in the voices of millions displaced worldwide, demanding that the global community should listen, lament and act.

In conclusion, Job offers a theological framework that validates the pain of displaced persons, critiques inadequate explanations of suffering, and points toward resilience and partial restoration. Through trauma hermeneutics, the biblical text becomes a resource for interpreting refugee realities in today's violent contexts, reminding the arts and humanities of their role in shaping compassionate responses in a changing world.

4. Exilic Prophets and the Theology of Hope: Responding to Violence and Terror through Prophetic Voices Isaiah 40–55.

The theme of exile in the Old Testament remains one of the most heartbreaking frameworks for interpreting trauma, violence, and displacement. Prophets such as Jeremiah, Ezekiel, and the anonymous author of Isaiah 40–55 spoke into contexts of national catastrophe where war, deportation, and destruction of sacred spaces created disorientation and despair. Within trauma hermeneutics, their voices provide not only lament but also a profound theology of hope, offering a framework for responding to violence and terror in both ancient and contemporary contexts.

The Babylonian exile was a traumatic rupture in Israel's history. The loss of land, temple, and monarchy threatened the very identity of the people (Brueggemann). Jeremiah, often regarded as the "weeping prophet," gives expression to the grief and devastation of his people while pointing to the possibilities of divine restoration. His symbolic actions and messages of judgment embodied the depth of trauma but also proclaimed God's enduring covenantal faithfulness (Jer. 29:10–14). Trauma hermeneutics highlights how such prophetic texts validate experiences of suffering, offering a language for communities caught in cycles of violence and displacement.

Ezekiel, prophesying from Babylon, further developed a theology of God's presence beyond geographical boundaries. In his vision of the glory of God departing and returning (Ezek 10 & 43), he reframed the exilic crisis by affirming divine mobility. This challenged the perception of abandonment and underscored God's solidarity with the displaced (Block, Chapters 24–48). His vision of the valley of dry bones (Ezek 37) epitomizes trauma recovery—acknowledging death-like despair but announcing the Spirit's power to restore life and communal hope. Such imagery speaks powerfully into violent contexts today, where communities devastated by terror require narratives of renewal.

Deutero-Isaiah (Isaiah 40–55) offers perhaps the most profound theological articulation of hope in exile. With soaring poetry, he announced comfort, new creation, and the promise of return. The Servant Songs embody a theology of redemptive suffering, envisioning restoration not through military power but through faithful endurance and divine intervention (Childs). In trauma hermeneutics, these texts demonstrate how sacred traditions can transform narratives of victimization into testimonies of resilience and hope.

Applied to modern contexts of violence and terror, exilic prophetic voices challenge both church and society to engage with the pain of victims while envisioning alternative futures. Prophetic

hope is not naive optimism but a counter-narrative that resists despair and sustains communities amid trauma (O'Connor). In violent societies, prophetic imagination provides a framework for truth-telling, communal healing, and moral resistance to oppressive powers.

Summarily, the exilic prophets exemplify how theology emerges in response to violent disruption. Their voices affirm that divine presence accompanies the traumatized, that despair can be transformed into resilient hope and that even in violent contexts, new beginnings are possible. Within the broader theme of Arts and Humanities in the Changing World, their legacy underscores the enduring power of prophetic imagination to inspire human communities to confront violence and cultivate peace.

5. Hermeneutics as Resistance: Reimagining Biblical Narratives for Healing in Violent African Contexts

In the face of pervasive violence across many African communities, resulting from war, political instability, ethnic strife, and systemic injustice—the discipline of trauma hermeneutics offers a potent framework for re-engaging biblical narratives as tools of resistance and healing. Trauma hermeneutics, as an interpretive methodology, attends both to the wounds and the hopes of traumatized populations: it reads scripture with sensitivity to historical and contemporary suffering and seeks to nurture resilience, restoration, and transformation.

Biblical stories such as those of Exodus, the prophetic laments, and the suffering of the innocent, when interpreted through a trauma-informed lens, become not just texts to be studied but companions in healing. In African contexts marked by pervasive violence, these narratives can reclaim meaning for survivors by validating their suffering and offering models of survival and hope. For instance, the Exodus narrative, typically studied in theological abstraction, when reimagined in a traumatized African framework, resonates deeply as a story of deliverance from oppressive forces—both physical and structural. Survivors may thus find in the Israelite exodus a mirrored reflection of their own journey toward liberation, invoking healing through identification with a community that endured atrocity and yet emerged.

Moreover, trauma hermeneutics as resistance recognizes that the act of interpreting and reclaiming scripture can itself be healing. In contexts where violence has sought to dehumanize or silence, communal storytelling and ritual reading of biblical texts can re-center voices, affirm dignity, and cultivate a shared memory of survival. These interpretive practices challenge oppressive narratives—often imposed from outside or by elites, and reclaim narrative authority for the

traumatized communities themselves, in doing so, biblical texts become subversive acts of cultural and spiritual resistance to this saga.

Significantly, the arts—music, visual arts, drama, and oral performance play a critical role in trauma hermeneutic practice. Communities may dramatize biblical lament psalms or the passion narratives in localized performances that encode lived trauma and hope, transforming pain into communal art. These embodied readings allow survivors to externalize suffering, engage collectively in mourning, and re-member hope. Art-infused hermeneutics thus harnesses the biblical imagination to cultivate resilience, enact solidarity, and model alternative futures.

At its core, trauma hermeneutics in violent African contexts is fundamentally contextual and envisage deliverance. It refuses universalizing or detached readings and instead foregrounds interpretive practices that respond to local forms of suffering: insurgency in Nigeria's northeast, civil and communal violence in the Great Lakes region, or land conflicts and resource wars in West and Central Africa. Through grounded readings of scripture that acknowledge suffering, confront injustice, and offer visions of shalom, communities articulate lament and hope, memory and resistance.

In this light, trauma hermeneutics emerges as arts and humanities in action which mobilizes biblical narratives for healing, empowering survivors to reclaim agency, and inviting reinterpretation of ancient texts in the face of contemporary violence. By merging trauma-awareness, community arts, and narrative authority, this interpretive approach refuses silence, affirms resilience, and offers paths toward healing in violent African contexts.

Findings

Trauma Hermeneutics Reframes Biblical Interpretation

The study finds that trauma hermeneutics offers a necessary interpretive lens for reading Scripture in contexts of violence and conflict. It moves biblical interpretation beyond abstract theology to engage psychological, communal, and spiritual wounds. This reframing enables Scripture to speak meaningfully to lived experiences of suffering and survival.

Biblical Texts Function as Testimonies of Trauma and Resilience

The research demonstrates that texts such as Lamentations and Psalms of lament preserve fragmented and silenced voices of trauma. These texts do not resolve suffering quickly but bear witness to displacement, oppression, and communal fracture. Such narratives provide theological resources for resilience, memory, and healing within traumatized communities.

Trauma Hermeneutics Expands Hermeneutics into Pastoral and Socio-Political Praxis.

The paper finds that trauma hermeneutics transforms biblical interpretation into a healing-centered pastoral and socio-political practice. It equips interpreters to recognize marginalized voices and challenge cycles of violence, especially in African contexts. Through this approach, the Bible becomes a dialogical partner in reconstructing communal identity and hope.

Conclusion

The exploration of Trauma Hermeneutics and the Bible in Violent Contexts within the broader theme of Arts and Humanities in a Changing World underscores the urgent necessity of re-reading Scripture through the lens of suffering, memory and resilience. In violent contexts—whether marked by war, terrorism, systemic oppression, or communal conflict—the Bible has often been weaponized to legitimize harm. Yet, trauma hermeneutics invites us to reinterpret these same texts as sources of healing and solidarity for wounded communities (Carr). By centering the voices of survivors, trauma readings destabilize triumphalist interpretations and instead foreground lament, vulnerability, and the slow processes of recovery. This approach compels both scholars and faith communities to engage Scripture not as a distant historical relic but as a living testimony that speaks meaningfully to human brokenness and divine compassion.

Within the arts and humanities, trauma hermeneutics exemplifies how interpretive disciplines can offer constructive alternatives to cycles of violence. It opens pathways for dialogue between theology, literature, psychology, and cultural memory studies, thereby enriching interdisciplinary conversations in a rapidly changing world (Janzen). More importantly, it equips communities facing dislocation, abuse, or persecution with narratives that validate pain while nurturing hope. This reorientation is not merely academic but ethical: it challenges interpreters to move beyond intellectual curiosity toward transformative praxis that restores dignity and justice.

In conclusion, trauma hermeneutics highlights the profound capacity of the Bible to function both as a mirror of wounded realities and as a reservoir of healing imaginaries. In violent contexts, such readings resist the normalization of trauma and point toward a more humane and reconciliatory future. As the humanities evolve, this interpretive strategy ensures that biblical texts remain vital resources for fostering empathy, resilience, and peace.

Summary

In a rapidly changing world marked by persistent wars, systemic injustices, terrorism, and domestic violence, the Bible continues to be read and interpreted within contexts of trauma.

Trauma hermeneutics has emerged as a critical lens in the arts and humanities for engaging sacred texts in ways that address human suffering and resilience. It emphasizes reading the Bible not merely as a theological document but as a repository of stories shaped by experiences of exile, oppression, displacement, and hope. Such a perspective resonates with survivors of violence who see their own wounds mirrored in biblical narratives, such as the lamentations of the Psalms, the trauma of the Babylonian exile, or the crucifixion of Christ.

The arts and humanities in the changing world provide interdisciplinary frameworks for understanding trauma not only psychologically but also socially, culturally, and spiritually. Trauma hermeneutics situates biblical interpretation as an act of solidarity with the oppressed, encouraging readers to listen to silenced voices and engage scripture for healing rather than harm (Carr). It challenges triumphalist readings that overlook pain, urging interpreters to embrace vulnerability and remembrance as integral to the interpretive process. In violent contexts like Nigeria, South Africa, or the Middle East, this approach enables communities to reclaim the Bible as a resource for peace, reconciliation, and resistance against further violence (Krause & Ellington).

Thus, trauma hermeneutics embodies the transformative role of the arts and humanities: it reshapes how sacred texts are read, how memory is preserved, and how hope is articulated amid violence. It underscores that in the changing world; the Bible remains not a distant artifact but a living witness to human struggle and divine presence.

Seven Thematic Applicable Recommendations

1. Contextual Reading of Biblical Texts

Biblical texts should be read with sensitivity to historical and present-day experiences of trauma. Contextual interpretation prevents the misuse of scripture to perpetuate violence and instead highlights its capacity to offer hope and resilience. Reading the lament Psalms as therapeutic prayers for communities affected by violent conflicts gives hope and resilience.

2. Integrating Trauma Studies into Biblical Interpretation

Trauma studies provide psychological and sociological lenses for interpreting biblical texts. This integration enables interpreters to uncover how texts reflect human suffering and recovery, thus making the Bible more relevant in violent contexts.

3. Promoting Healing through Narrative Engagement

Engaging biblical narratives of trauma—such as the exile, crucifixion, and lamentations—can foster collective healing in communities impacted by violence. Storytelling provides victims with language to articulate pain and reframe experiences.

4. Encouraging Liturgical and Artistic Expressions

Art, music, drama, and ritual can become healing spaces where trauma is expressed and processed communally. Humanities disciplines can creatively reframe biblical trauma texts into artistic expressions that support resilience.

5. Advocacy against Structural Violence

Trauma hermeneutics should move beyond individual healing to critique systemic violence such as war, poverty, gender-based violence, and oppression. Biblical interpretation becomes a resource for justice-oriented advocacy.

6. Interdisciplinary Collaboration

Scholars in theology, psychology, history, and the arts should collaborate to provide holistic responses to trauma. Interdisciplinary approaches ensure that trauma hermeneutics does not remain abstract but becomes practical in healing violent contexts.

7. Educational Transformation in the Humanities

In a changing world, trauma hermeneutics should be embedded into educational curricula within religious studies, literature, and cultural studies. This ensures that future leaders, teachers, and clergy are equipped to address trauma with biblical and humanistic insights.

These seven recommendations show how trauma hermeneutics and the Bible can be practically applied within the arts and humanities in the changing world, offering healing, advocacy, and interdisciplinary transformation.

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