Trauma and Addiction TMPS 7083.01

Thursday 9 AM to 12 PM, 9 Lake Street, Room 110
Office hours (STM 313): Thursday 1 PM to 4 PM (and other hours), by appointment (sign up in the STM service center—include your name and email).
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“The struggle against power is the struggle of memory against forgetting.”

“Of course, theology, as far as I can see, cannot ‘solve’ this theodicy question. Its task rather consists in this: to allow the question to be asked again and again, to make it clear that the question cannot be transferred to human jurisdiction, and to work out the concept of a temporally charged expectation that God, in God’s own time, will justify [Godself] in the face of this history of suffering.”
-Johann Baptist Metz, A Passion for God.

“Anger, in this sense, is one of those words that is part of a discourse that psychologizes, obscures context, and limits possibilities for action in the world. But what about ‘outrage’? What about ‘passion’ for justice? These interpretations…brings with them options for addressing context, and options for the expression of this experience through action.”
-Michael White, “Naming Abuse & Breaking from its Effects.”

Course Description:

Trauma and addiction are psychological disease concepts that involve profound theological overtones, and this course examines the metaphors of violation, event-provoked psychological suffering, and overpowering instinct that lie at the root of the historically framed definitions of trauma and addiction in the psychological literature. The course will compare the disease metaphors of trauma and addiction to previous models, noting the theological anthropology at play in these models. Research in the field of trauma and addiction invites the paradox of witnessing to that which is unbearable yet also critically evaluating the culturally situated metaphors we use to describe violation and harm (of oneself or others). The goal of this exploration is to offer more profound preventative and accompaniment resources for persons facing trauma and addiction: given the central role of economic factors in traumatization and substance abuse, this

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The course will highlight a preventative approach that alleviates suffering by promoting equity and egalitarianism. In the first part of the course we will explore trauma and its effects from the perspective of theological anthropology. In the second part of the course students will explore collective trauma in light of Trinitarian theology. The third part of the course explores how drug addiction has become a powerful cultural metaphor in the neoliberal era that is profoundly situated in racial, class, and gender dynamics. This is a special issues class in pastoral care and counseling not requiring an introduction, and this course will not provide all the theological reflection and skills necessary for pastoral ministry in educational or parish settings. By contrast, this course will invite critical reflection on the historically situated notion of trauma and addiction and the relationship between these disease concept models, ancient Christian thought, and modern social positions such as differences in race, gender, sexual orientation, and class, with a special emphasis on the political contexts in which trauma and addiction are described. Ultimately, the course will give persons resources to competently respond to trauma and addiction at the individual and cultural level to help persons who feel disconnected from God and others to access their faith as a primary resource.

**Course Objectives:** By the end of this course you will be able to—

- Identify varieties of traumatic stress, distinguishing these from medically defined PTSD, and explore the range of responses that frequently result from exposure to traumatic stressors.

- Critically engage with the modern disease model of trauma, adjudicating its conceptual status with historical, cultural, and critical studies.

- Explore the differences between individual and cultural trauma and conceptualize important conceptual distinctions and symmetries between the two.

- Define and evaluate several common understanding of addiction, including the models of sin, habit, disease (neurological and biological), and construct.

- Explore the culturally situated and religiously specific meanings of addiction, drawing attention to the importance of geopolitical and global factors in addiction treatment.

- Reconnect persons who experience the threat of seemingly meaningless suffering and compulsive patterns with the meaning making and pattern-shaping resources of faith.

- Develop competencies in basic trauma counseling practices (containment, establishing safety) and also resources for referral.

In addition to these stated objectives, a part of the first session will be devoted to helping you develop three objectives of your own, not shared with the instructor, that you will use to guide your participation in the course.
**Self-care during class.** The discussion of trauma and addiction has the potential to trigger students’ own memories and experiences and this is as an understandable aspect of the course. Students are invited to access the University’s system of counseling services and/or spiritual direction as a part of processing their own experience of the course. [http://www.bc.edu/offices/counseling/](http://www.bc.edu/offices/counseling/) [http://www.bc.edu/content/bc/offices/ministry/faithcommunities/spiritualdirection.html](http://www.bc.edu/content/bc/offices/ministry/faithcommunities/spiritualdirection.html)

**Engagements:**

**Discussion Boards:**

The fourth class session the instructor will be Skyping in. Class will be held from 10:30 AM to noon on these days and will meet at the same location. On these days students are required to post substantive comments about the readings and respond to two other comments. The posts are due by the beginning of class. These posts will be graded, with a B reflecting average work (see grading guidelines below). Students are asked to be appreciative of aspects of each other’s work before offering constructive feedback. Due September 29th, October 22nd, and November 19th (15% of grade).

**First Integrative Paper:**

After reading all the readings in the first part of the course, write an eight to ten page double-spaced paper in which you critically contextualize trauma as a disease concept in conversation with theological frameworks that describe human suffering and the presence of God in this suffering. Evaluate the clinical concept of trauma and situate it in its historical development from earlier antecedents. Argue for or against the effectiveness of the individualized frame of trauma therapy found in the modern diagnosis of Post-Traumatic Stress Disorder. Due October 13th at noon. Submit paper to Canvas (25% of grade, see note on Inclusive language below).

In this paper you will focus on the texts from the first part of the class (from Sept. 2nd through October 3rd) and you will draw out key themes from the primary texts: Allen, Beste, and other significant chapters (Young, Pineda Madrid, McCord Adams, etc.) in order to make an argument.

Your argument must take a conceptual stand on the concept of Post-Traumatic Stress Disorder as described in the psychological literature and interpreted in theological texts. You may find it helpful to focus on a particular problematic within trauma studies—the role of memory, for example, and then ask theological questions about it. You can be guided by Beste’s reflection on the fundamental option, or you may follow thinkers like Gavrilyuk, McCord Adams, or Williams, as you explore and pose theological questions. Theological questions could range from the tradition notions of divine impassibility—does God suffer with us in trauma and what difference does it make to state this to questions about theological anthropology in creation—did God create persons to have PTSD and what theological sense do we make out of this.
A key part of this first paper will be to show that you understand and can conceptualize PTSD as a clinical disorder, a disease concept in modern Western parlance. What does it mean to have a medical category ‘cover’ a wide range of phenomena? How do you evaluate the concept of trauma that lies behind PTSD? Is it a step forward or backward? Why?

In a sense, this is not a practical studies paper. You will not primarily be asking questions of how to care for persons with trauma in this first paper, although this question may emerge in footnotes or passing comments. The primary questions of this paper are sociohistorical—how did trauma become a disease concept; and theological—what do trauma-like phenomena do to our understanding of the human person created as reflecting God’s image?

Successful papers will ask one or two crucial coherent questions & analyze them. **Due October 8th at noon. Submit paper to Canvas (25% of grade, see note on Inclusive language below).**

**Second Integrative Paper:**

After reading all the readings in this second part of the course, write an eight-to-ten page paper in which you critically contextualize collective trauma by focusing on a particular example in a local context, due on **November 4th**.

By critically contextualizing collective trauma, I mean that you should understand and refer to some of the key texts that describe and define collective trauma, such as Jeffrey C. Alexander’s *Trauma: A Social Theory* (see especially his first chapter—it’s due on Nov. 4th, but read this text right away) or the first chapter of *Cultures Under Siege* Ed by Robben & Suarez-Orozco, entitled “Interdisciplinary Perspectives on Violence and Trauma.” Another good example is the chapters from Argenti-Pillen’s *Masking Terrors*. These readings all raise the kinds of questions I want you to answer as you critically contextualize collective trauma. Is collective trauma the same as individual trauma, only writ large? What counts as a collective trauma and what are the criterion that must be matched for something to be called a collective trauma? Do you use individualized trauma techniques to address collective trauma, just applying them to groups? Then consider what is at stake in the claims you have made about collective trauma: Why is the approach you are taking preferable to other approaches?

In the second part of the paper I want you to address a particular example of collective trauma and analyze one or two pertinent factors that are indispensable to addressing it. In the syllabus I mention ‘race, class, gender, sexuality, or colonialism.’ As you may have noticed, this prompt tends to push you towards an analysis of collective trauma that have at least some elements that are human caused, or in which human influence could be inferred. I could picture you choosing a different factor that is of central importance to address, but you should ask me about it before you write on it. In order for this paper to be manageable, you may have to be strategically reductionistic and say that you are going to focus on only one or two aspects of this collective trauma. In order to make this
exploration, you could focus on a collective trauma described in the course readings (e.g. Sri Lankan civil war, El Salvadoran civil war, Katrina, 9/11) for this section or you could choose another instance. In writing about this you should argue why your chosen topic fits the category of collective trauma as described above. Attend especially to the questions of definitional difference between collective and individual trauma as you write, indicating both what difference it makes that this is trauma is collective and whether and how individualized trauma techniques are transferable to groups or collectives.

A key part of this paper will be making a clear argument about collective trauma that takes a conceptual stand on the definitional issues that pertain to the level of collectivity versus individuality. A second important task in this paper will be to be to link collective trauma to particular forms of oppression and argue why it is important to grapple with this form of oppression to understand the collective trauma that you analyzed.

Be careful to use gender-neutral language for God or for humanity (when you mean all genders).

Excellent papers will hold together with a clear thesis that takes a conceptual stand on the material early on and then proves the point in a step-by-step fashion (the paragraphs should follow logically from each other) throughout the paper, showing not only a conceptual grasp of the content but why it matters.

Submit your papers to Canvas without your names and without your name in the file title that you submit (just say something generic like ‘second integrative paper’).

Due October 29th at noon. Submit paper to Canvas (25% of grade, see note on Inclusive language below).

Third Integrative Paper

There have been a range of images for compulsive behavior in the last several centuries, including “love,” “habit,” “sin,” “vice,” and “disease.” (see readings for December 2nd). Frequently persons describe the experience of sufferings on a continuum between free will and self-control as they explore the phenomenon of addiction. Where does trauma fit into the experience of addiction—is it the cause of addiction or the effect of addictive behavior? This paper will be a chance to explore what the language about addiction means in relationship to the “figure” of the addict, the person who is seen in a given society to have disordered desire.

This third paper critically contextualizes addiction as a disease concept, noting the recent emergence of the notion of addiction. In order to do this, the paper will have to pair straightforward accounts of how to help addicts (e.g. Sheff, Clinebell) with critical historical examinations (e.g. Zieger, Keane, Peele, and McCoy), analyzing throughout the theological and practical consequences of the arguments.
In this paper you may wish to explore the ‘figure’ of the addict, namely how certain minorities are seen as disproportionately addicted or how poverty is linked to the perception of addiction. You may wish, conversely, to explore the materiality of addiction, namely, how drugs cross borders and are bought and sold in an underground marketplace where political events overlap with medical and disease models. If you explore these concrete factors related to addiction, you may wish to focus on the readings for November 25th.

In this paper you can explore the impact of addictive and compulsive behaviors on families and you may also be drawn to a behavioral addiction, such as sexual addiction and gambling, and you may wish to explore how a behavior could be described as addictive. If you undergo this exploration, you may wish to examine the readings for November 18th.

For students who find theological questions in the foreground, the paper can explore the concepts laid out on December 2nd, namely the overlap between addiction disease models and notions of habit, free will, sin, and freedom in the Christian tradition.

This paper has considerable flexibility in its conceptual reach, but you don’t have to do everything. The most effective paper will define the disease model of addiction and contrast it with other models.

Due December 10th on Canvas 9 AM (30% of grade, see note on Inclusive language below).

Inclusive Language:
In all your writing please use gender neutral language for humankind and for God. This can be done by writing “humankind” or “persons” rather than “mankind” and stating simply “God” or “Godself” rather than “He,” “Him,” or “His.” Make every effort to understand and thoughtfully respect opinions that are different from your own, attempting to understand others’ point of view. This is important because of the multiple images of God from Scripture and Christian tradition and the exclusive use of certain images of God have been part of a tradition that has limited or excluded women’s voices (see Elizabeth Johnson, She Who Is: The Mystery of God in Feminist Theological Discourse).

Participation:
A large part of pastoral ministry is showing up and respectfully engaging in relationships. As we seek to bear witness to trauma and addiction, it is important that we develop an environment that respects a diversity of opinions and promotes honest expression of differences. To this end, class participation is graded in the following ways: 1. Participation in class activities and discussions; 2. Evidence that you have read and are able to engage the readings for the day; 3. Minimal distractions such as internet use, emailing, or Facebooking during class; 4. Engagement in the online component of the course (10% of grade).
First Integrative Paper Rubric:

Content:
Demonstrated a thorough grasp of the epistemic and theological issues at play in the material.

Analysis:
Showed an ability to conceptualize and define the topic, presenting alternate viewpoints and implementing appropriate methodologies.

Style:
Employed an adequate use of grammar, diction, style; proper use of footnotes; and professional appearance of work.

Critical Thinking:
Moved the discussion forward in some substantive way by synthesizing the material, analyzing points of convergence and divergence, and offering probing questions for future explorations.

Second Integrative Paper Rubric:

Contextual Description:
Demonstrated a salient and thorough grasp of the pressing issues in the definition of collective trauma

Analysis:
Showed an ability to conceptualize and define the topic, presenting alternate viewpoints and implementing appropriate methodologies.
Style:
Employed an adequate use of grammar, diction, style; proper use of footnotes; and professional appearance of work.

(1)     (2)     (3)     (4)     (5)

Critical Thinking:
Moved the discussion forward in some substantive way by synthesizing the material, analyzing points of convergence and divergence, and offering probing questions for future explorations.

(1)     (2)     (3)     (4)     (5)

Third Integrative Paper Rubric:

Content:
Demonstrated a thorough grasp of the defining historical and theological aspects of addiction.

(1)     (2)     (3)     (4)     (5)

Analysis:
Showed an ability to conceptualize and define the topic, presenting alternate viewpoints and implementing appropriate methodologies.

(1)     (2)     (3)     (4)     (5)

Style:
Employed an adequate use of grammar, diction, style; proper use of footnotes; and professional appearance of work.

(1)     (2)     (3)     (4)     (5)

Critical Thinking:
Moved the discussion forward in some substantive way by synthesizing the material, analyzing points of convergence and divergence, and offering probing questions for future explorations.

(1)     (2)     (3)     (4)     (5)
Grading:

Discussion Board Comments & Responses: 15% of grade
First Integrative Paper: 25% of grade
Second Integrative Paper: 25% of grade
Third Integrative Paper: 25% of grade
Participation: 10% of grade
Grading Policy
This is based on the Academic Policies of Boston College for Graduate Courses. All grading in this class is reflective of these descriptions.

A work is exceptional in every respect. There is an active and sophisticated engagement with all aspect of the course, demonstrated through careful analysis or creative treatment of the ideas covered. Both class participation and written work indicate outstanding mastery of content, originality of thought clearly expressed, and clarity in connecting course concepts with ministerial and theological interests.

A- work is superior and above the average graduate level expectations. This involves mastery of the course content, recognition of the “big picture” within which course material is situated, and capacity to make cogent links with one’s ministerial and theological position. This level is reflected in the ability to express one’s thoughts effectively in writing and to contribute significantly to class conversation.

B+ work is more than satisfactory at the graduate level. This involves mastery of the course content and the ability to draw connections across course topics and with appropriate theological and ministerial topics. Contribution to class conversation gives evidence of both active listening and thoughtful participation. Written work is clear, focused and well organized.

B work is clearly satisfactory at the graduate level. There is consistent engagement with, and a basic mastery of, the course material with a good command of the various topics.

B- work is barely acceptable at the graduate level. This reflects a basic command of the course material, an adequate articulation of the connections across content areas, and a basic recognition of the implications for pastoral work.

C work is marginally acceptable at the graduate level. This is a basic mastery of most of the course materials but not all. It represents that you have slipped below an acceptable level of work in one or two areas.

F work is unsatisfactory and fails to meet the requirements of the course.

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A = 100-95; \ A- = 94-90; \ B+ = 89-87; \ B = 86-83; \ B- = 82-80; \ C+ = 79-77; \ C = 76-73; \ C- = 72-70
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Assistance with Writing:
Students are encouraged to make use of the resources available at the STM and BC to support graduate academic writing. These resources are available to both national and international students with a variety of academic writing backgrounds. The Writing Companions Corner in Room 213 has a sign up sheet for tutorials. Likewise, The Connors Family Learning Center at O’Neill library is available to students.
http://www.bc.edu/libraries/help/tutoring.html

For Students with Disabilities: If you have a disability and will be requesting accommodations for this course, please register with either Kathy Duggan (Kathleen.duggan@bc.edu) Associate Director, Academic Support Services, the Connors Family Learning Center (learning disabilities and ADHD) or Paulette Durrett (paulette.durrett@bc.edu), Assistant Dean for Students with Disabilities (all other disabilities). Advance notice and appropriate documentation are required for accommodations.

Academic Integrity Policy: Plagiarism is the act of taking the words, ideas, data, illustrations, or statements of another person or source, and presenting them as one’s own. Penalties at Boston College range from a grade penalty to dismissal from the University. To avoid plagiarism, any use of another’s words or ideas must be fully cited. If in the original wording, quotation marks or blocked, indented quotations must be used. For more information regarding plagiarism and other violations of academic integrity, please consult the STM website at http://www.bc.edu/content/bc/schools/stm/acadprog/stmserv/acadpol.html.

Professional Confidentiality and Mandatory Reporting: All students must agree to abide by professional confidentiality in all matters, which means that they will preserve anonymity by disguising the identity of cases when seeking consultation and case reporting. Student disclosures to one another and to the professor will remain confidential, unless the law requires otherwise. In all cases, students must be aware of the mandatory reporting laws of the state in which they provide professional caregiving. If they are designated spiritual caregivers within their religious tradition, they need to also be aware of what their religious organization requires. If students have reason to suspect or have first-hand knowledge of recent, current, or ongoing child abuse or neglect perpetrated on a child currently under the age of 18 years, elder abuse, sexual and domestic violence, or threats of homicide or suicide in any of the pastoral situations they use for fulfilling the requirements of this course they need to seek immediate consultation with supervisors, denominational leaders, and the professor of this course so that proper reporting procedures can be ascertained. We will work together to establish an appropriate pastoral relationship with all parties facing these crises. http://www.malegislature.gov/Laws/GeneralLaws/PartI/TitleXVII/Chapter119

Student Grievance Policy: If students have a grievance with the instructor, they should consult the STM policy and proceed accordingly: http://www.bc.edu/content/bc/schools/stm/acadprog/acadpol.html
Canvas integrated learning system: Additional materials, videos pertaining to the topic for the day, and important online resources will be posted for each week (under the “Modules” section) on Canvas learning management software. Visit this website to orient yourself to the software so that you will be able to access all these additional materials pertinent to the class. https://bostoncollege.instructure.com/courses/1200531 If you have trouble accessing this, write an email—idesstud@bc.edu

Order of Readings:

Part One: Post-Traumatic Stress Disorder and Theology

September 3rd: Defining Trauma and Trauma Witness as Christian Practice (additional chapters offered on Course Reserves: http://arc.bc.edu/reserves/#/courses/TMPS7086/01)

Required:

Hamblen, “What is PTSD,” online presentation; http://www.ptsd.va.gov/professional/continuing_ed/what-is-ptsd.asp
Shelly Rambo, Spirit & Trauma, Ch. 1
Allan Young, The Harmony of an Illusion, Ch. 3

September 10th: Trauma Theory and the Fundamental Option

Required:

Allen, Part 1: Foundations, p. 3-41
Beste, God and the Victim, Chs. 1-2.
Shapiro, Appendix, p. 211-212.
Rothschild, The Body Remembers (2000), Chs. 2-3

September 17th: Understanding Trauma as a Barrier to Grace

Required:

Allen part 2: The Effects of Trauma, pp. 45-150
Browning Helsel, “Witnessing the Body’s Response to Trauma.”
Young, Ch. 4, The Harmony of an Illusion.
September 24th: Understanding and Responding to the Abuse of Women via Skype. Class meets from 10:30 AM to noon in same location.

Required:
Beste, ch. 4 “The Fragmented Self…”
Cooper-White, chs. 4-5
Nancy Pineda-Madrid, Suffering and Salvation in Ciudad Juarez: Chs. 1 & 10;
Pembroke, et al. Self Harm: Perspectives from Personal Experience.
Discussion board online.

October 1st: Profound Harm, Grace, and Transformation

Required:
Allen, Part 3, Trauma-Related Psychiatric Disorders, p. 151-293
Beste Ch. 5 “Response to the Challenge”
Beste, ch. 6 “Ethical Directions.”
Rambo, Spirit & Trauma, Ch. 4.

October 8th: Theodicy and Theology—Where is God in This?

Required:
Marilyn McCord Adams, Horrendous Evils and the Suffering of God;
Paul Gavrilyuk, The Suffering of the Impassible God: The Dialectics of Patristic Thought
Ch. 2 “The Christian God Versus the Passionate Pagan Deities: Impassability as an Apophatic Qualifier of Divine Emotions” from (available at library online: http://www.oxfordscholarship.com.proxy.bc.edu/view/10.1093/0199269823.001.0001/acprof-9780199269822)
Delores Williams, Sisters in the Wilderness, Available online Ch. 6-7 “Womanist God-Talk and Black Liberation Theology” and “Womanist-Feminist Dialogue: Differences and Commonalities.”
First Integrative Paper Due in Canvas at 9 AM (30% of grade).

Part Two: Collective Trauma and Theology

October 15th: Class Trauma and Impoverishment in Trauma
Required:
Browning Helsel, Pastoral Power Beyond Psychology’s Marginalization, Ch. 1 and Ch. 5.
Vijaya Murali and Femi Oyebode, "Poverty, Social Inequality and Mental Health," Advances in Psychiatric Treatment 10, no. 3 (May 01, 2004).

October 22nd: Disaster Trauma Care via Skype.
Class meets from 10:30 AM to noon in same location.

Required:

**Entire Text**—Swain, *Trauma and Transformation at Ground Zero*
Alexandra Argenti-Pillen “Introduction” and Ch. 7 “It Wasn’t Like that When We Were Young: Civil War, NGOs, and Trauma Specialists” in *Masking Terror: How Women Contain Violence in Southern Sri Lanka* (U. Penn Press, 2003), p. 1-20; p. 159-194.

**Discussion board online.**

Recommended:

Psychological First Aid, [http://www.ptsd.va.gov/professional/manuals/psych-first-aid.asp](http://www.ptsd.va.gov/professional/manuals/psych-first-aid.asp);

October 29th: War Trauma and Violence

Required:

Jeffrey C. Alexander, Ch. 1 “Cultural Trauma: A Social Theory” p. 6-30.

Recommended:

Schott, “The Trauma of War Rape,” ch. 9.

**Second Integrative Paper Due on Canvas at 9 AM.**

**Part Three: Trauma and Addiction (w/ a focus on drug addiction)**

November 5th: Understanding Drug Addiction: A Test Case

Required:

Revised 8/17/2015
Sheff, pp. 3-113.
Susan Marjorie Zieger, Introduction (p. 1-14 only); afterword (p. 233-243) *Inventing the Addict* (U Mass Press, 2008);

Recommended:
May, Chs. 2 & 3.
Miller & Kim-Berg, chs. 1-5.

November 12th: Addiction Treatment Modalities and their Discontents

Required:
Sheff, p. 114-233; Clinebell, chs. 2 & 14;
Carnes, *Out of the Shadows*, Ch. 3 & Ch. 4
Keane, *What’s Wrong with Addiction?* Ch. 1-2.

Recommended:
Dianne Doyle Pita, Chs. 7 & 8.

November 19th: Political and Social Aspects of Addiction Discourse via Skype.
Class meets from 10:30 AM to noon in same location.

Required:


**Discussion board online.**

**November 26: No class. Thanksgiving Break.**

December 3rd: Theological Reflections on Addiction

Required:


Revised 8/17/2015

December 9th: Finals Week—No Class.
December 10th: Third Integrative Paper Due at noon.

Texts for purchase (in the order of reading):


Course Reserves: Required Readings in the Order in Which They Will Be Read

What is PTSD? By Jessica Hamblen. 1. Go to http://www.ptsd.va.gov/professional/ 2. In the lower center of this website you'll see FEATURED LINKS. Click on PTSD 101 Courses 4. On the PTSD 101 Courses page, click on Course Modules 5. Under the heading "Background and Assessment", click on the third course, "What is PTSD" and then click the green box, View PTSD Course.


Vijaya Murali and Femi Oyebode, "Poverty, Social Inequality and Mental Health," Advances in Psychiatric Treatment 10, no. 3 (May 01, 2004).

Rogers-Vaughn, Bruce (2013) "Blessed are those Who Mourn: Depression as Political Resistance," Pastoral Psychology (online).


**Recommended Materials:**


Davis, Lehman, Silver, Wortman, & Ellard. “Self-blame following a traumatic event: The role of perceived avoidability.” [http://psp.sagepub.com/content/22/6/557.abstract?ijkey=378f456dc09826f43c5f513265493ded49bd1fe0&keytype2=tf_ipsecsha](http://psp.sagepub.com/content/22/6/557.abstract?ijkey=378f456dc09826f43c5f513265493ded49bd1fe0&keytype2=tf_ipsecsha)


