

Advancing a Phenomenology of Law of Migration and Displacement: Centering Recognition of Persons and Communities Migrating and Their Lived Experience of Suffering

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In this contribution to the Special Issue on *Law, Medicine, and Bioethics: Role of Interdisciplinary Leadership in Influencing Health and Public Health Policy and Democratic Systems of Governance*, the author brings a phenomenological lens and heightened focus to bear on *suffering* as transcendently constituted and the witnessing of social suffering across the global world at the intersections of migration and displacement, global crisis conditions prevailing during the COVID pandemic, and climate, conflict, and war that threaten human annihilation. Engagement with phenomenological processes of reflection opens the field of the lived experience of suffering in migration and displacement to inquiry and probing of the social imaginaries that shape law and structural conditions and determinants contributing to massive social suffering, including structural and systemic racism and policy harms to immigrants and refugees and their communities. A *palliative turn* toward dismantling such structural conditions of suffering is proposed as integral to social change processes and fostering of resilience among immigrant and refugee communities, including building environments that mitigate suffering. Expanding the social and ethical capabilities of both health care and public health systems and workforces is also essential to social transformation. Finally, centering recognition of persons and communities who are migrating or experiencing displacement is an ethical priority and a condition precedent to the pursuit of meaningful social change, equity, and justice for all communities.

Public Significance Statement

In advancing a phenomenology of law that discloses the significance of migration policy and policy harms to immigrants and refugees, this article helps to illuminate the implicit ontological background of immigrant and refugee suffering. This knowledge will help to inform policy reforms and meaningful social change in the pursuit of justice and equity and the fostering of resilience for all immigrant and refugee communities.

Keywords: migration, displacement, suffering, phenomenology, law

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"The life of the law has not been logic; it has been experience."

—Oliver Wendell Holmes, Jr., *The Common Law* 1 (1923)

The COVID pandemic has wrought radical changes in the global world, threatening global health security (Gostin, 2021) and the pillars of participatory democracy (Fins, 2021), heightening consciousness of social suffering across

global societies, and calling us to reflect more deeply at this point in our human history upon the social imaginaries shaping the ethical norms that guide policy decisions, as well as decisions we make as persons, members of communities, and global citizens. In these contexts, the COVID pandemic constitutes an unprecedented political and moral upheaval in our times, uprooting us from what we may have naively thought to be settled historical and ethical moorings, and thrusting us into uncharted realms of human experience. There is an ongoing sense of unreality about the pandemic that lingers even as public concerns about the emergence of new variants recede. But the realities of suffering and death and dying *writ large* are all too present, compounded by the shock of war and an unfolding humanitarian crisis in Ukraine and Europe unknown to our generations, and set against the backdrop of major climate disruptions and other world threats. These events in history have detrimentally and disproportionately impacted persons who are migrating or being displaced. As the new pandemic environment, conflicts across the globe, and war in Ukraine become embedded in our imaginations, engagement in reflective practice may help to bring clarity and understanding to our transcendently shared suffering and existential and ethical precarity, and perhaps also serve as the ground for reconstituting the common life in the spirit of Virginia Woolf. In *A Room of One's Own*, Virginia Woolf (1957) calls it, “the common life which is the real life and not . . . the little separate lives which we live as individuals” (Morrissey, 1979, p. 117). Woolf’s envisioning of a common life taps into theorizing of the social imaginary by Taylor (2007) and Steele (2017), as well as phenomenological research evidence on suffering and the striving and motivation to reenact maternal roots that ground, hold, and nurture (Morrissey, 2011b, 2015; Morrissey et al. 2019). Phenomenological research that may inform theorizing offers the promise and hope of changing the structural conditions that contribute to social suffering.

More specifically, thematizing of the suffering of persons and communities in migration and displacement,¹ and in the struggle to make sense of existential precarity in the larger context of relationship to the norms of law, medicine, and bioethics, is a timely endeavor. It is timely not only given threats to global health security,

well-being, and our very humanity, but it is also a moral undertaking and obligation demanded by a phenomenological understanding of lived—through experience of suffering (hereinafter “lived suffering”)—what Levinas calls the priority of the ethical (Levinas, 1969). Drawing on John Drummond’s explication and version of moral phenomenology and moral intentionality (2008), an alternative treatment of the experience of obligation suggests that the virtuous agent recognizes the nature of moral obligation and responsibility to the other in the contexts of migration and lived suffering without contemporaneous deliberation (2008). Building further on a phenomenological understanding of the intersubjective nature of suffering (Morrissey & Barber, 2014) and the genealogy of ideas in moral phenomenology (Drummond, 2008), an important goal is to understand better the suffering experienced by persons who are migrating and/or being displaced, as well as the drive toward resilience in reenactments of the common life and practices, maternal roots, and reconstitution of health and public health. This quest for understanding though must begin with recognition of the suffering *other*—as a person and member of a community situated in a social and cultural history and background. For example, certain groups of immigrants and refugees fleeing conditions of persecution in Central America, Haiti, or Cameroon and arriving at the U.S. border are living through histories of racial bias in U.S. immigration policy.² The face, personhood, and history of the person migrating or being displaced, and the social imaginaries (Taylor, 2007; Steele, 2017) that have shaped such contexts, invite critical reflection upon the meanings

¹ The terms “migration” and “displacement” are used in this article in a phenomenological sense of describing the lived experience of people on the move whether by choice or by virtue of coercive conditions and circumstances that transcend personal agency or decision-making. This article focuses on *lived experience of suffering* in migrating or being displaced and does not specifically address legal issues or legal implications of such processes and conditions except in terms of their contribution to suffering. However, in the examples referenced in this article, the circumstances in almost all cases involve forced migration or displacement.

² For example, see Request for investigation of racially disparate decisions regarding the use of Temporary Protected Status. Available at <https://docs.google.com/document/d/1DT6M-CEYZXrHbzKo2xCCAUK0szSOyPbT9V7dYBMLb30/edit>.

of vulnerability, suffering, and death essential to our collective humanity.

A phenomenology of the law of migration and displacement is concerned with the preconceptual and pretheoretical social imaginary that discloses the implicit ontological contexts (Taylor, 1997, 2007; Steele, 2017) shaping the experience and world of the person migrating, being displaced, or seeking asylum. For example, in the United States, we see a paradigmatic example of how that social imaginary of migration is shaping U.S. laws and regulations as normative practices and languages.³ A fully developed phenomenological understanding of the law of migration and displacement offers the promise and hope of affording deeper access to the prevailing social imaginary of law, but also of possibility that the social imaginary may be altered, revised, and reframed to reveal meanings of migration heretofore ignored, marginalized, or not made explicit.

Extreme Case Example of Suffering in Migration and Displacement

It is helpful to advancing the goals of this writing to take up a metalevel global lens on suffering as lived through by persons, families, and children who are migrating during times of crisis—for example, in pandemics such as COVID, climate disasters, public health emergencies, or humanitarian crises wrought by war and conflict such as what we see happening in Ukraine. For this purpose, Flanagan's (1954) critical incident research method, which has been used extensively in health research (Morrissey and Mendell 2014; Morrissey, 2018), serves to illuminate extreme case examples of the thing or phenomenon being examined or studied, namely, the constitution of suffering in migration and displacement, including the contribution of human rights violations and other social structural and economic determinants to suffering in migration and displacement that are part of the ontological background. In the present moment, the humanitarian crisis in Ukraine provides such an extreme example of the "unspeakable" (Merton, 1966) in the migration and displacement of Ukrainians from their country on account of the ravages and atrocities of war. The Divisions for Social Justice at the American Psychological Association⁴ describe the nature and depth of the suffering we are witnessing in a recently released initial statement, expressing

strong opposition to the violent invasion of Ukraine as a sovereign nation:

The present humanitarian crisis in Ukraine is unprecedented in our generations and is inflicting brutal suffering, harm, and death on children and families, older adults, essential workers, military personnel, humanitarian aid workers, and reporters, as well as Russian soldiers . . . we can[not] remain silent in the presence of such horrible acts of genocide and terror. The war has compounded the suffering people endured during the two-year COVID pandemic, as well as heightened intergenerational trauma. These attacks call for the world's immediate attention and aid The Ukrainian people and all those with ties to the country are experiencing unspeakable suffering. Older people, people with disabilities or limited mobility, and mothers with young children or children with serious illness are among the many who have not been able to get to shelters. Parents are living in fear while trying to protect young, innocent lives. Families displaced from their homes are uncertain of when and if they will return, as the bombing of hospitals, schools, and shelters continues. Russian invaders are weaponizing hunger, lack of basic supplies, and disorientation in the context of psychological warfare, targeting the humanity and spirit of those suffering at their hands. Sexual assault is also being used as a weapon of war, with rape and torture of women and girls increasingly reported (<https://www.theguardian.com/world/2022/apr/03/all-wars-are-like-this-used-as-a-weapon-of-war-in-ukraine>). These tactics of deprivation, assaults, torture and dehumanization are the "tools of terrorism", with the ultimate goal of creating unrelenting fear; in this state of widespread fear, subjugation becomes possible, and terrorism has achieved its goal. As has been well-documented, the terrorism is not restricted to Ukrainian citizens; Ukrainians around the world start and end each day with worry about their loved ones, and those carrying the trauma of Holodomor, the Holocaust, and Babi Yar are reliving the horror in their bones. People are nevertheless resilient and have

³ The phenomenological analysis and discussion of suffering in migration presented in this article is not limited to the United States but rather presents U.S. law and policy as a paradigmatic example for the purposes of making connections between the lived experience of suffering and the social imaginary of migration that influences the making of law and policy as value-laden normative practices.

⁴ The Divisions for Social Justice (DSJ) are a group of 23 Divisions of the American Psychological Association (APA) that have come together to address shared social justice concerns. DSJ membership includes psychologists and division members in allied professions, including law and social work. The work of DSJ, since its founding in the 1990s, has focused principally on raising awareness of social justice concerns and addressing their psychosocial implications through processes of conversation and dialogue with colleagues in APA divisions who are interested in DSJ's advocacy efforts and who may lend their knowledge to DSJ projects they choose to support. The officers of DSJ are Mary Beth Morrissey, Chair; Arlene Lu Steinberg, Immediate Past Chair; and Kenji Miyamoto, DSJ Secretary.

shown great strength, unity, and compassion for one another in the midst of the turmoil.⁵

As the foregoing statement and narrative account suggest, who among us is not deeply disturbed by the cruelty and genocide we are witnessing in brutal attacks upon civilians in Ukraine—pregnant women, mothers and children, older people, people with disabilities, and journalists among others. Each of us is deeply attuned to the suffering of the person migrating as *other* through intersubjective processes of empathy and embodiment. In these contexts of what is happening before us in Ukraine, we are engaged in a phenomenological seeing or grasping of the essential meanings (Husserl, 1970, 1913/1982; Wertz, 2010) of the lived-through experience of Ukrainians as they confront the ravages of war, constant shelling, the murder of loved ones and massacres of whole communities, rape, and sexual assault, and denial of basic human rights to food and water, housing, health and mental health, and freedom from violence. Even though millions remain at risk, many in Ukraine have migrated, some managing to find temporary shelter in other areas of their country while millions have crossed borders into other parts of Europe. We are called upon to engage in both phenomenological reflection and critical reflective praxis to center recognition of persons and communities migrating and displaced in Ukraine, and across the globe, and their lived experience of suffering.

In larger sociopolitical contexts, the war and humanitarian crisis in Ukraine follow closely in the footsteps of the global COVID pandemic and several other crises that have been drivers of migration and displacement, including for those who have fled persecution and harms in Central America, Haiti, and Cameroon. Strong opposition has also been voiced in response to evidence of anti-Black discrimination at borders, such as in the example of the migration of Haitians to the southern border of the United States. There have also been reports of such anti-Black discrimination against people of color fleeing Ukraine into Europe.

In a contribution to the 2014 edition of the *Bioethics Encyclopedia*, Morrissey and Barber (2014) write on the capabilities of phenomenology to afford access to suffering:

A fundamental problem of knowledge that phenomenology addresses—and that makes it sharply relevant to social and ethical issues in bioethics—is intersubjectivity, or knowing an *other* as another subject. This problem falls clearly in the domain of epistemology, as it concerns the

nature and limits of knowledge. Simply stated, phenomenologists struggle to come to terms with whether and how one may know another person in his or her situated lifeworld and the extent to which such interpersonal knowledge is constrained by the limitations of temporality, spatiality, and individual consciousness. (p. 2392)

Intersubjectivity and the ethical encounter between the subject and the other, in which one recognizes the subject as a person like oneself who experiences pain in the same way and who suffers in the same way, permits immediate and unmediated access to these experiences of pain and suffering through empathy, self-transposition, passive syntheses, and communication founded upon social relationship. One knows the subject as a suffering other like oneself without having to make any deductive or conceptual inferences and without having to engage in any reflection. This encounter occurs below the level of cognitive thought. (pp. 2398–2399)

In other words, human persons are not closed off from each other in disembodied space, but rather syncretically intertwined from our earliest stages of development (Merleau-Ponty, 1964, p. 141), through the development of social and ethical capabilities for relationship and solidarity (Morrissey, 2011a, 2011b, 2015; Morrissey & Barber, 2014; Jennings, 2018), and into our later years. Phenomenological studies of suffering among older adults have also yielded evidence of capacities for communion and resilience even amid suffering, for example, through acts of kindness, prayer, reaching out to loved ones, and dreaming of a life hereafter (Morrissey, 2011b, 2015). Phenomenology has thus been shown to offer the possibility for hope through embodied intersubjectivity and empathy (Barber, 2010; Merleau-Ponty, 1964).

Critical reflective praxis centering *recognition* of persons who are migrating or experiencing displacement, in the spirit of Hegel⁶ (Lauer,

⁵ This statement does not represent the views of APA or individual divisions but is DSJ's statement. The full statement and acknowledgments of contributing authors are available at https://docs.google.com/document/d/1O6_bpICZ6OeLaDtSOon9PFRBD-M0KwyMegnb8P3Pfrs/edit?usp=drivesdk. Please also see footnote 4 reference: Rape as a weapon: The huge scale of sexual violence inflicted in Ukraine emerges, *The Guardian*, April 4, 2022. Available at <https://www.theguardian.com/world/2022/apr/03/all-wars-are-like-this-used-as-a-weapon-of-war-in-ukraine>.

⁶ To provide context for the reference to Hegel, I had the privilege of studying Hegel with well-known Hegelian scholar Quentin Lauer, S.J., at Fordham University in the late 1970s, and through such studies became immersed in Hegel and wrote my college thesis on Hegel and Virginia Woolf. I am pleased to see Hegel is enjoying somewhat of a resurrection. See Footnote 3 on the neo-Hegelian Robert Brandom's work.

1974), and as explicated by Westphal (1998) and more recently by Brandom (2014),⁷ will help to inform a more humanistic phenomenology of the law of migration and displacement that takes full account of lived experience of suffering and helps to inform law and policy in service of the suffering *other*.

Brandom (2014) highlights in particular Hegel's important contribution to deepening understanding of social statuses and social practices in the context of discursive normativity.

Moving Toward a Phenomenology of the Law of Migration and Displacement

Scholarship in the phenomenology of the law is not well known, even among scholars in other areas of phenomenological scholarship such as psychology, philosophy, sociology, and social work. But the problem of migration and displacement and the unmitigated suffering of immigrants and refugees across the globe call for a turn to a *phenomenology of the law*. Importantly, I note here that I use the word "law" in a Hegelian sense (Brandom, 2014), that is, to connote a concept of law as a holistic and integrating theoretical framework rather than to indicate a reference to specific statutes or regulations. Joseph Vining is perhaps the best-known scholar writing in this area and has sought to situate the goals and practice of law in the traditions and history of humanism and a more fully humanistic understanding of existence and experience. Vining (1995) employs literary methods and poetic imagination (McClausland, 2010) in his most prominent work, *From Newton's Sleep*, paying close attention both to the particularities of things and to their contexts and meanings as relevant to law. As a whole, Vining's body of scholarship stands as an important example of the social imaginaries shaping law. In what I discern as a resonance with the work of Emmanuel Levinas (1969), Vining also critiques totalizing systems of positivism and the natural sciences (McClausland, 2010).

Building upon my earlier framings of a phenomenology of the law in 2017 that draw on Vining's scholarship, I affirm here the relationship that I have explicated between law and ethics as phenomenologically entangled and requiring the development of a full phenomenological account of the structures of experience that disclose the law and its ethical underpinnings and

entanglements. I frame the law as essentially phenomenological and ethical in its orientation *and* directed to study and deepened understanding of the conditions of possibility for law as both a humanistic and nonanthropocentric project (Morrissey, 2017a). In the contexts and ontological background of migration, I call for a *re-framing* of the law that

supports a movement of resilience in the face of global suffering—maternal in its orientation to birth, renewal, generativity, and care, and giving voice to all persons, sentient life, and things in a way that is neither oppressive nor violent. (Morrissey, 2017b, pp. 80–81).

Although in 2017 at the time I had developed my initial framing of a phenomenology of the law, I had not focused explicitly on the experience of migration and displacement, upon my further reflection I believe my earlier framing captures the intentionality of a phenomenology of the law and its relationship to ethics *in light of* global suffering in migration and displacement. In this article, I expand upon my theorizing of a phenomenology of the law in now making explicit the social imaginary of the law and how the social imaginary shapes law in the phenomenological sense of identifying and accounting for the structures of suffering experience that persons migrating and being displaced are living through and to which we bear witness.

Interdisciplinary Advocacy to Reduce Policy Harms to Immigrants and Refugees

It is well established that immigrants and refugees suffer harms as the result of government policies (Cadenas, et al. *in press*). Such policies include deportation and exclusion on the grounds of race, public health, marginalization, and if deportation does not occur, limited access to the benefits of the society, such as health and mental health services. Policymaking is thus a source of serious harm to immigrants and refugees. The American Psychological Association Immigration Advocacy Coalitions and Divisions for Social

⁷ In his 2014 article, Robert Brandom, known as a neo-Hegelian, in an attempt to rehabilitate Hegelian ideas of holism and recognition for analytic philosophy purposes, presents a clear and in-depth analysis of Hegel's ideas on holism, recognition and discursive normativity, and social statuses and practices that are relevant to the focus of this writing on recognition of persons who are migrating or displaced.

Justice, the National Association of Social Workers New York City Chapter's Immigration Committee, and the New York City Bar Association Immigration & Nationality Law Committee (City Bar) have been in the forefront in organizing the advocacy efforts of many professionals across disciplines to counter policy harms to immigrants and refugees. For example, access to health care has been severely limited for non-citizens during the pandemic and even with the waning of crisis conditions. The City Bar recently submitted testimony to the New York City Council⁸ advocating for immigrants' access to health and mental health services, *excerpted below*:

To date, a patchwork of laws and regulations applicable to non-citizens has impeded their equitable access to full health and public health protections and benefits in COVID contexts. We know also that COVID has only heightened pre-existing historical inequities in access to critical health, public health, and mental health services for non-citizens.⁴ The public policy failures of government continue to play a major role in persistent harms to non-citizens, including undocumented immigrants,⁵ and marginalization of their opportunities to participate meaningfully in the COVID recovery process. The U.S. Constitution protects citizens and non-citizens alike from violations of rights fundamental to our nation's concepts of liberty. The United States also has obligations under international law to respect the human rights of non-citizens, including rights related to physical and mental health and public health. 6 April 18, 2022 (New York City Bar Association Testimony New York City Council, 2022)

Palliative Care as Ethical Minimum: Including Immigrants and Refugees in Reconstitution of the Public's Health

A critical advocacy priority to ensure adequate protections for immigrants and refugees is expanding access to palliative care as a social and ethical model of care. The ethical imperative of palliative care in the contexts of crisis conditions (Institute of Medicine, 2012) calls for the provision of a minimum level of care to all members of the society, and any such palliative care policy must cover all immigrants and refugees. Care in the broader sense of palliating or mitigating social suffering, encompassing all forms of suffering, may be conceived in terms of the constitution of social and ethical care, not simply the delivery of medical care. The Institute of Medicine (IOM) Crisis Standards of Care Report (2012) lays out a framework for the provision of palliative care in

disasters that would ensure that no person is abandoned when resources may be in short supply. The IOM Crisis Standards of Care (2012) also highlight the critical importance of mental health services in relationship to palliative care. During the COVID pandemic, resource scarcity resulted in the allocation of resource decisions that in some cases discriminated against the most vulnerable members of communities including immigrants and refugees. But palliation or mitigation of suffering must be reconceptualized as a determinant of environments and a structural condition of care that as such will help to reduce suffering and eliminate inequities and discrimination. Building palliative environments (Morrissey et al., 2015) that mitigate suffering and expand the social and ethical capabilities of both health care and public health systems through generalist-level and community workforce education and training in palliative care will increase immigrants' and refugees' equitable access to health and supportive services. In sum, immigrants and refugees must be included in the reconstitution of the public's health through health, public health, and palliative care policy-making and policy implementation.

Palliative Care Practices in Dialogue With Mutual Accompaniment

Psychologist Watkins (2019) has provided a framework for mutual accompaniment that is a paradigm widely drawn upon by colleagues across the professions. Watkins's (2019) version of accompaniment also interfaces on many fronts with the practices of palliative care—*going* or *being* with the person on their journey, finding common space together, recognizing interdependence, and providing healing support in times of suffering and distress or in the throes of crisis (Morrissey, 2022). In the months ahead, we hope to build on the common elements in accompaniment and palliative approaches to care and continue to engage with our communities of colleagues about disseminating such practices to the primary and generalist-level workforces.

⁸ See full testimony at <https://www.nycbar.org/member-and-career-services/committees/reports-listing/reports/detail/health-and-resilience-of-new-york-citys-non-citizens-covid-recovery>.

Collaborative Strategies and Policy Recommendations

Attorneys, psychologists, and social workers are working on the ground to provide critical interventions and services to persons and families who are migrating—work that is fraught with meaning, yet also with challenges both in the delivery of such services and in the risk of vicarious trauma and secondary stress for the workers themselves. In my interdisciplinary work with the leadership and members of the New York City Bar Association Immigration and Nationality Law Committee, the American Psychological Association Immigration Advocacy and COVID Groups, as well as the Global Psychosocial Network, and the National Association of Social Workers New York City Chapter Immigration Committee, I have sought to engage with respected and trusted colleagues in designing and implementing strategies to meet the challenges presented by migration and displacement across the globe and here at the U.S. borders.

In the work of interdisciplinary collaboration that builds on the ongoing projects of many activists and advocacy organizations, I make the following recommendations to advance a phenomenology of the law of migration and displacement:

- building theorizing that helps to frame or reframe both the problem and experience of suffering in migration and displacement, including the contributions to suffering of law and policy, racism, and other structural conditions and social and economic determinants;
- expanding phenomenological research in its heterogeneity and pluralism of methods and theoretical and philosophical traditions (Barber, 2010; Churchill, 2022; Wertz, 2010) to deepen understanding of the lived experience of the suffering of persons migrating or being displaced, and to develop a full phenomenological account of the law of migration and displacement and the social imaginary that shapes the law;
- disseminating education and training for both professional and nonprofessional workers engaged in migration work, including strengthening training in palliative care and accompaniment practices;

- strengthening policy advocacy through coalitions and networks to combat and eliminate racism and reduce policy harms to immigrants and refugees, including violence against women and children and older people resulting from both policy failures and the detrimentalities of harmful policies; and
- increasing funding for psychosocial and legal services and supports for persons and families migrating or experiencing displacement.

Conclusion

In this writing, I turn attention to the meanings of the suffering of persons and communities who are migrating or experiencing displacement and the implicit ontological contexts of such lived suffering that necessarily encompass the structures of experience, including structural racism. Making explicit that *law* is a structural determinant of experience, I also begin the process of exploring and disclosing the social imaginaries that are currently shaping the law of migration and displacement and call for reconstituting the implicit socially constituted ontological horizons of the world in which we find ourselves living side by side with many who are forced into migration and displacement. In these very contexts, I offer William Butler Yeats' *The Isle of Innisfree* (Yeats, 1989) to inspire the process of reimagining and reconstituting the social world, reflecting upon the meanings of home for all such persons and communities who are migrating or displaced and in the eternal hope of the heart in which we are collectively joined:

The Lake Isle of Innisfree

By William Butler Yeats

I will arise and go now, and go to Innisfree,
And a small cabin build there, of clay and
wattles made;
Nine bean-rows will I have there, a hive for the
honey bee,
And live alone in the bee-loud glade.

And I shall have some peace there, for peace
comes dropping slow,
Dropping from the veils of the morning to where
the cricket sing

There midnight's all a glimmer, and noon a
purple glow,
And evening full of the linnet's wings.

I will arise and go now, for always night and day
I hear lake water lapping with low sounds by
the shore;
While I stand on the roadway, or on the pave-
ments gray,
I hear it in the deep heart's core.

Source: *Poetry Foundation*, <https://www.poetryfoundation.org/poems/43281/the-lake-isle-of-innisfree>

In closing, examples of poetry, literature, music, and the arts provide fertile material for the systematic use of imagination in phenomenological studies of experience of suffering in migration and displacement. Such studies enhance knowledge and inform dialogues about not only *what is*, but also *what is possible*. Through phenomenological research methods that yield knowledge of human experience, we may aspire to deepen our insights and strengthen our capabilities to alter the social imaginaries that are shaping and informing law, helping to disrupt social conditions of suffering in migration and displacement and to break the cycle of policy-making that inflicts harms on persons and communities who are migrating. Nothing less than a clarion call for social change and transformation is ethically acceptable in the efforts to mobilize an intersubjective and trans-generational project of collective commitment and solidarity to many across the globe who are migrating and experiencing displacement and who seek to participate in a shared vision of the common life that is free of violence.

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Correction to Morrissey (2022)

In the article "Advancing a Phenomenology of Law of Migration and Displacement: Centering Recognition of Persons and Communities Migrating and Their Lived Experience of Suffering" by Mary Beth Morrissey (*Journal of Theoretical and Philosophical Psychology*. Advance online publication. July 28, 2022. <https://doi.org/10.1037/teo0000208>), the first recommendation that appears in the Collaborative Strategies and Policy Recommendations should appear as follows: building theorizing that helps to frame or reframe both the problem and experience of suffering in migration and displacement, including the contributions to suffering of law and policy, racism, and other structural conditions and social and economic determinants. All versions of this article have been corrected.

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