
Tackling colonialism, indigenous displacement, and white supremacy, Elaine Enns and Ched Myers’ *Healing Haunted Histories* invites readers to reflect upon their histories, landscapes, and communities in an effort to transform self-understanding and practice a collective restorative justice that supports the wider movement toward decolonization (p. 10). Identified as part memoir, social analysis, theological reflection, and workbook, Enns and Myers engage decolonial theory, trauma studies, and dynamic grassroots activism to re-envision practical solidarity and reconciliation efforts. With this work, Enns and Myers expand the literature on restorative justice and more broadly, on peace studies and environmental justice, as they take an intersectional and intergenerational approach to healing the deep seeds of systemic injustice that continue to haunt our world today.

Using their own family and communal histories, Enns and Myers structure their book around three main concepts: landlines, bloodlines, and songlines, collectively referred to as LBS. Often crossing vast regions, the term landlines specifically refers to physical locations where family histories unfold. For non-native settlers, such places take into consideration both countries of origin and settled locations. Bloodlines look at who is included in family histories, further recognizing the biological and psychological formations that have been generationally passed down. Such a category examines ‘privileges, traumas, and impacts of immigrant leaving and settling’, which factor in such identity related topics like cultural loss and assimilation (p. 22). Finally, songlines embody the religious and cultural traditions that help promote justice and healing as they explore the ‘convictional “why”’ (p. 22). Songlines are the redemptive practices within traditions that show ‘collective change is possible’ (p. 114).

Acting as an organizational model and a methodological approach, LBS guide readers in understanding past and present trauma that arises from colonialism for both the colonizer and the colonized. As Enns and Myers explain, the process of reconciliation and healing is only complete with practice. For them, this comes in the form of ‘restorative solidarity: re-schooling, reparations, and repatriation that aspire toward a decolonized future’ (p. 23). In this respect, Enns and Myers build toward practical change as readers are led through thoughtful reflective questions at the end of each chapter.

In order to model how readers might rethink their own backgrounds, Part I begins with Enns’ own account of her Mennonite family’s landlines. Using LBS to
trace her family’s history from Ukraine to Saskatchewan, Canada, Enns identifies more than just the pushes and pulls of migration. She also uncovers the deeply held trauma that family members endured as they fled a destructive revolution. Such powerful narratives uncover cycles of violence. Perhaps the most eye-opening being the collectively suppressed and hidden accounts of sexual violence faced mostly among women. Bloodlines reveal how these stories are passed down in families in addition to the historical amnesia that leaves such shameful trauma to linger as families pursue a ‘nice story’, one that is free from pain and complexity (pp. 90–99). In this respect, Enns acts as a ‘remem-bearer’ as she explains how songlines, specifically through her family’s Mennonite traditions, arise in tension with landlines and bloodlines yet act as a way of paving a new path toward healing trauma (p. 114).

A theological interlude separates Part I and Part II. This inclusion of ‘unsettling’ biblical stories looks to revise Western Christianity’s interpretation of missionary work (p. 132). Throughout *Healing Haunted Histories*, Enns and Myers are largely speaking directly to North American Christians and populations who have benefited from settler colonialism. More specifically, they recognize that people of faith are compelled to engage in this work if they are to heal the trauma that accompanies history (p. xxvii). Such an interlude, reminds readers of the complex past that set the foundation for Western Christianity’s expansion. With an exploration of Luke 9:1–6, the authors highlight how missionary instructions combined with colonization result in ‘a bitter legacy of domination and genocide’ with a global impact (p. 133). Rereading Jesus’ directive, they argue that many Christian missionaries have misinterpreted Jesus’ instructions, neglecting respect for hosts, knowledge of limits, and the ability to move on when asked to do so.

Returning to the LBS guide, Part II acts as a social analysis that advocates for a history and ethics of place that sets the foundation for a deeper exploration of personal and communal identities. Using cartography as a framework, Enns and Myers ask readers to consider re-inhabitation and what it means to belong to one’s bioregion. Knowing the land means knowing who inhabited that land, the stories they carried, and the burgeoning Indigenous cultures that once thrived. This is explained through the re-inhabiting of Myers’ Ventura River Watershed and building local relationships with the Chumash community that existed there long before settler contact.

Such an exploration of land and its inhabitants gives rise to the next section on bloodlines, which explores de-assimilating, that the precarious space which holds both ‘problematic privilege’ and the potential for ‘lifelong reconstruction’ (p. 213). Within this section, the concepts of perpetrator trauma and moral injury arise, helping readers recognize just how complex the reconciliation process can be. From here, songlines uncovered from Enns and Myers’ grassroots work, faith-based perspectives, and practitioner backgrounds shine through as they uphold indigenous resurgence efforts in addition to the movement to bring healing to the traumas induced by indigenous residential schools.

*Healing Haunted Histories* ends with a helpful discussion of public and private reconciliation efforts that are paving the way forward for collective healing. Enns and Myers provide concrete examples of communities and people who are rethinking their traditions by cultivating relationships, specifically with indigenous groups, in order to brainstorm how to break cycles of violence that continue to run...
rampant in a capitalist society. This book invites Christians and other religious practitioners into a larger conversation about the past in an effort to reassess and restore current injustices.

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