

**EDUCATIONAL AND BI-NATIONAL WORK
IN INTRACTABLE CONFLICT**

FACILITATORS' MANUAL

Facilitators' Manual Outline

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FACILITATORS' MANUAL

INTRODUCTION

MECA'S EDUCATIONAL PHILOSOPHY AND ASPIRATIONS

MECA does its best to improve the welfare of the future generation by way of education because the process of education is the most appropriate basis through which to assist children in an unstable political environment. MECA believes that it is necessary to foster knowledge, skills, and attitudes at the grassroots level within civil society to successfully implement any future peace agreement. Therefore, MECA works with leaders in the educational systems, such as principals, supervisors and teachers, providing them with the essential tools and the capacity to explore the current aspects of the conflict in a constructive manner.

A major component of MECA activities is its bi-national group work, where dialogue is encouraged on two different but equally important tracks: (1) professional educational dialogue; and (2) sharing information, experiences, needs and feelings between Palestinians and Israelis. These meetings concentrate mainly on the students of both societies and how to arouse their curiosity about the other side when they are traumatized and exposed to the other only as the "enemy." Their reality does not facilitate understanding of the other's perspective and narrative. MECA's goal is to bring in the other's perspective and narrative, to deepen the children's understanding of their complex reality, and to help children acquire the tools and capacities that enable creative problem solving while encouraging attitudes that promote mutual respect and acceptance.

MECA endeavors toward this goal, emphasizing the importance of building a basis for peace among children that includes the right to self-determination, to learn, to live peacefully and freely, and to feel secure. Teachers have the responsibility to help their students grapple with the difficult issues of the conflict. Furthermore, they can model cooperation and partnership as they discuss their work in MECA and bring these discussions into their classroom. MECA aims to support these educators and their efforts in the classroom, since teachers have opportunities to transfer the positive values of a peaceful and bright future to the next generation.

MECA addresses various aspects of the conflict and peace initiatives through its educational projects, bi-national dialogues, and publications. The desire with these undertakings is to promote communication, cooperation, and coordination between the Israeli and Palestinian participants. As the Palestinian and Israeli peoples are in different stages of state development, it is important for both groups to learn how to relate to one another in a cooperative and peaceful manner. The Israeli and Palestinian youth must be taught to know one another as neighbors, not as enemies.

Influencing the future of this region through today's youth is a wide-ranging and long-lasting mission. Furthermore, this task cannot be completed by affecting a small

number of youth. Instead, the aim must be to affect the Palestinian and Israeli educational systems as a whole, which will then affect the majority of young people in the region.

This region has experienced years of seeing the “other” as the enemy and years of aggression expressed through hateful speech and violence. As these two nations attempt to become peaceful neighbors, we must not ignore the feelings that developed as a result of past periods of conflict. It is imperative that Israelis and Palestinians each find a constructive and safe manner through which they can express their feelings, beliefs, and identity. For the Palestinian and Israeli youth, who are in a stage where they are developing their own views, perspectives, and methods of relating to others, positive examples and influences are extremely important. A program for youth that teaches safe, constructive, and creative expression gives these children a chance to grow up less inclined towards a violent means of expression, while also providing children with an opportunity to develop their self-image and explore their own talents.

Because of the sensitivities involved for both teachers and students, peace-oriented education requires that the teachers understand the varied perceptions and biases of the “other” people and how best to transmit the importance of non-violent expression to students. MECA furnishes teachers the opportunity to delve into this important yet sensitive material themselves. MECA provides and promotes “hands-on” experience for teachers. Additionally, teachers are given opportunities during which they can change their personal perspectives and empower themselves to take part in their own personal change. As these are strengthened through professional cooperation, the next step is the creation of activities in which their students are encouraged to explore the same issues and feelings in a controlled, classroom atmosphere.

A DESCRIPTION OF THE TEACHERS' PROGRAM AND ITS OVERALL GOALS.

MECA was founded in 1996 as a bi-national partnership between Israeli and Palestinian educators. The administration, staff, facilitators, and teachers from the Palestinian Authority and Israel share responsibility for developing joint educational materials. Over the years, MECA has trained facilitators and teachers to promote an understanding of the other side in the classroom. MECA believes that the existing Israeli and Palestinian educational systems and teachers in particular, play the largest role in addressing the difficult reality confronting children in the conflict.

MECA and participating teachers develop initiatives aimed at helping all educators effectively impact their students' understanding of differing perspectives, expand their students' abilities to creatively problem-solve, and increase their students' propensity to use nonviolence and conflict resolution as methods within civil society and between nations. These collaborative efforts between MECA and the teachers have led to a heightened understanding of the processes and methodologies that are necessary to constructively educate students about the sensitive issues of the conflict in the classroom. By supporting the teachers in these critical endeavors, MECA puts educators in a better position to help the children cope and guide them toward their adult life. MECA hopes its initiatives will serve as a model of cooperation between the two nations as it promotes the role of education in creating social and political change.

All MECA initiatives are structured on a bi-national basis, in Arabic and Hebrew with translation, as Palestinian and Israeli teachers are afforded the unique opportunity to cultivate a more profound, personal awareness of the other side's perspective. MECA feels a bi-national orientation is an indispensable component in better preparing teachers to grapple with the conflict's complexity in order to discuss it with their students.

Manual Task Force

Overview

The Manual Task Force was formed with the objective of publishing an Israeli-Palestinian Educational Teachers' Manual to be used by teachers as a resource for presenting sensitive political topics in the classroom. Specifically, the manual will consist of lesson plans and activities intended to develop concrete skills and methods for teachers to help them engage students in dialogue about the conflict. MECA hopes the manual will encourage teachers to facilitate discussion in the classroom that includes an understanding of the other side's perspectives and feelings, creative and critical thinking about nonviolent solutions to the conflict, and approaches to cope with frustration and uncertainty in the absence of a sustainable solution.

Focus

As the conflict is constantly changing, the manual is evaluated and updated on an annual basis. This evaluation process is intended to keep the manual current on the issues, as well as to create an opportunity to improve existing teaching methods and content.

The first edition of the manual addresses the following issues:

1. The separation "wall"/"fence" and checkpoints
2. Violent political acts
3. Elections
4. Additional current issues of the conflict

Instead of presenting a position on these issues, the manual explores how to constructively address sensitive issues in general, and these issues, in particular. The manual's emphasis is on methodology and, thus, the methods and activities are transferable to other topics of the conflict. Additionally, all discussions are based on classroom experiences and adhere to the CHILD(REN) principles discussed below.

Structure

The Manual Task Force consists of an equal number of Palestinian and Israeli MECA teachers that determine, along with the MECA co-directors and coordinators, the outcome of the manual. The task force is responsible for the formatting of lesson plans and the overall manual. Also, the task force edits any lesson plans that it receives from either of the two bi-national working groups.

The bi-national working groups consist of Israeli and Palestinian teachers, all of whom have previous experience with MECA. As their main task, each group ensures that all ideas brought into the manual were discussed by a diverse group of educators, and amended based upon their experiences. Completed lesson plans are then given to the task force for their review, editing and eventual inclusion in the manual.

All meetings of the task force and working groups are facilitated by one Palestinian and one Israeli facilitator. The facilitators are responsible for leading the process within the group and following up on the tasks as the group moves forward.

Evaluation

MECA's Manual Task Force meets twice annually to evaluate the process of the task force and working groups, as well as to review content of the manual. There are specific tasks and methods of evaluation to gather as much information as possible from the participating teachers and their students.

Publication

The manual is published and is being disseminated presently in both Hebrew and Arabic. MECA envisions three options for dissemination and implementation of the manual: (1) a mentoring system between teachers implementing the manual and MECA teachers; (2) partnering between Israeli and Palestinian schools; and (3) short-term workshops given by MECA teachers to provide orientation and training to schools on a limited basis.

Journal Task Force

Overview

The Journal Task Force was formed with the objective of publishing two yearly journals to be used as an ongoing medium through which teachers can exchange their experiences with presenting sensitive political topics in the classroom. MECA addresses the need to create a professional dialogue between and within the two educational communities. MECA hopes that its vision of the journal—a forum to share and document real classroom experiences that address the conflict—may be fulfilled.

Focus

As the conflict is constantly changing, two editions of the journal are published per year. This bi-annual publication is intended to maintain a continuing professional dialogue that remains up-to-date on the issues.

The first edition of the journal addresses the separation “wall”/“fence” and checkpoints.

All discussions are based on classroom experiences and adhere to the CHILDREN principles discussed below.

Structure

The Journal Task Force consists of an equal number of Palestinian and Israeli MECA educators. Members of this task force determine, along with the MECA co-directors and coordinators, the outcome of the journal. The task force writes and edits the articles that are published in the journal. Moreover, all ideas that appear in the articles were discussed by a diverse group of educators from various curricular backgrounds.

All meetings of the task force are facilitated by one Israeli and one Palestinian facilitator. The facilitators are responsible for leading the process within the group and following up on the tasks as the group moves forward.

Evaluation

MECA’s Evaluation Task Force meets twice annually to evaluate the process of the task force and working groups, as well as to review content of the journal. There are specific tasks and methods of evaluation to gather as much information as possible from the participating teachers and their students.

Publication

MECA published the first educational journal, whose topic was the Separation wall/fence, at the end of 2006. The second publication of the journal, which presented an Oral History Project with methodologies and examples for the teacher’s use, was also published at the end of 2006. Both publications are available in Arabic and Hebrew. MECA plans to distribute the journal to teachers, principals, parents, students, and members of the ministries of education.

Evaluation Task Force

The evolving character of the conflict, as well as education's function in it, makes MECA feel a continual, critical evaluation of its achievements is necessary. The Evaluation Task Force is responsible for these assessments.

A bi-national team of principals, teachers, parents, and university academics make up the Evaluation Task Force.¹ The Evaluation Task Force has evaluated materials in preparation for the manual and journal publications, and will evaluate new materials, assessing goal achievement, relevancy, user-friendliness, and impact on students in the classroom.

Facilitators

MECA realizes that any work performed as part of a bi-national group entails trust-building, respect, and understanding amongst group participants. For this reason, the meetings of each task force and working group are lead by a team of one Israeli and one Palestinian facilitator. While facilitators are chosen from people that participated in past MECA trainings and have proven skills in working as a team of co-facilitators, MECA provides ongoing support, training, and consultation for facilitators who assist in any project. The facilitators address any issues that might naturally arise from a bi-national group and are responsible for guiding the process within each group forward. Additionally, each team of co-facilitators is in charge of establishing an agenda for their group's meetings and ensuring all tasks from these meetings are followed up and completed.

¹ NOTE: All four student age groups—preschool, elementary school, junior high school, and high school—are represented between the teachers and principals on each side.

THE IMPORTANCE OF LEARNING ABOUT THE OTHER.

MECA believes the other side's perspective plays a central role in the conflict. Israelis and Palestinians each possess a "sense of collective identity about themselves" splitting from the other, which creates the belief that this is a fight between justice and injustice, good and evil, right and wrong, epitomized in 'us' versus 'them'.² As such, the 'other' perspective needs to be a significant part of any attempt to teach the conflict in the classroom, broadening the perspectives and understandings of the students about themselves and the other to include both sides' stories, the overall, complex reality of the conflict containing right and wrong on both sides.

A Positive Viewing of the 'Self'

A basic human characteristic is the preservation of self-esteem or a positive 'self.' "[W]e humans strive to maintain a relatively favorable view of ourselves, particularly when we encounter evidence that contradicts our typically rosy self-image."³ A contradiction occurs when an action performed and a belief held come into conflict with one another; psychologists refer to this as cognitive dissonance. The theory asserts that the existence of this disharmony between action and belief is psychologically painful, motivating "the person to reduce the dissonance and leads to avoidance of information likely to increase the dissonance."⁴ Personal behavior that threatens the self-image is disturbing and potent because it requires the individual "to confront the discrepancy between who [they] *think* [they] are and how [they] have in fact behaved."⁵ The human tendency is to reduce dissonance since it undermines the positive self-image.

Constructing Our Group Identities

The construction of the self-image occurs from the blending of various identities. These identities can include, but are not limited to sex, religion, race, ethnicity, geography, nationality, and political ideology. "Many identities...are not based on ascribed traits but on shared values, beliefs, or concerns, which are varyingly open to acquisition by choice.... They are self-designations and also attributions made about other persons." The implication of each identity, the value ascribed to each identity, and the ranking of each identity is a function of experience.⁶

² Kriesberg, Louis. "Identity Issues." *Beyond Intractability*. Eds. Guy Burgess and Heidi Burgess. Conflict Research Consortium, University of Colorado, Boulder. Posted: July 2003
<http://www.beyondintractability.org/essay/identity_issues/>.

³ Aronson, Elliot, Timothy D. Wilson and Robin M. Akert. *Social Psychology*. Fifth Edition. Prentice Hall: Upper Saddle River, New Jersey, 2004. Pg. 167.

⁴ Harmon-Jones, Eddie and Judson Mills. "An Introduction to Cognitive Dissonance Theory and an Overview of Current Perspectives on the Theory." *Cognitive Dissonance: Progress on a Pivotal Theory in Social Psychology*. Eds. Eddie Harmon-Jones and Judson Mills. American Psychological Association: Washington, D.C., 1999.

⁵ Aronson, Wilson, and Akert, Pg. 167.

⁶ Kriesberg.

A Psychological Perspective on Viewing the 'Other'

Social psychology asserts that it is common for people to preserve a positive self-image and multiple group identities even while in conflict with others. When in conflict individuals address the need to maintain their positive self-image the easiest way possible—raising the positive self-image of their group. Yet augmenting the group's positive self-image directly affects the adversarial group by demoting this other group in relation to one's own.⁷

The promotion of one's own group—the in-group—and demotion of the other group—out-group—has the additional effect of shifting blame for the conflict. "Most of us want to believe that we are reasonable, decent folks who make wise decisions, do not behave immorally, and have integrity.... [W]e want to believe that we do not do stupid, cruel, or absurd things."⁸ Put another way, a conflict between two groups can stir emotions that cause one group to hate another, despite the fact that "[n]one of us would admit to... [having a] personality [that] predisposes them to hate."⁹

When faced with an inter-group conflict that suggests the in-group possesses negative characteristics that oppose the positive self-image, the in-group places or "projects" these negative personality traits onto the out-group.¹⁰ "Such characterizations often undermine the others' legitimacy, cast doubt on their motivations, or exploit their sensitivity."¹¹ Furthermore, these characterizations reinforce the in-group's identity and self-image, as well as rationalize the in-group's actions towards the out-group.¹² Literally, the projection of negative personality traits—or "demonization" of the other—serves to bridge the in-group's 'cognitive dissonance' gap between the action performed and the positive conception of the self.¹³

Demonization by the in-group dehumanizes the out-group, and dehumanization causes the in-group to view the out-group as beyond the customary boundaries of morality. Through dehumanization members of the out-group "come to be regarded as expendable and as eligible targets of exploitation or aggression."¹⁴ As a result, if harm occurs to the out-group, the in-group will "find it morally justified rather than feeling

⁷ Nadler, Arie. *Intergroup Conflict and Its Reduction: Social-Psychological Perspective*. Ed. Rabah Halabi. Israeli and Palestinian Identities in Dialogue: The School for Peace Approach. Rutgers University Press: New Brunswick, New Jersey, 2004. Pg. 19.

⁸ Aronson, Wilson and Akert, Pg. 167.

⁹ Maiese, Michelle. "Humanization." *Beyond Intractability*. Eds. Guy Burgess and Heidi Burgess. Conflict Research Consortium, University of Colorado, Boulder. Posted: July 2003 <<http://www.beyondintractability.org/essay/humanization/>>; Nadler, Pg. 16.

¹⁰ Alan Flashman, MD. *Demon in the Mirror: The Price of Projection*.

¹¹ Kaufman, Sanda, Michael Elliott and Deborah Shmueli. "Frames, Framing and Reframing." *Beyond Intractability*. Eds. Guy Burgess and Heidi Burgess. Conflict Research Consortium, University of Colorado, Boulder. Posted: September 2003 <<http://www.beyondintractability.org/essay/framing/>>.

¹² Ibid.

¹³ Flashman; Aronson, Wilson and Akert, Pg. 167.

¹⁴ Maiese.

remorse or outrage.”¹⁵ To the in-group, the out-group—the ‘other’—becomes less than human.

The Importance of Learning about the ‘Other’ in the Conflict

By learning the other side’s story, each group becomes capable of understanding and humanizing the other group. “Acknowledging another’s perspective may place another’s needs and rights in a position to be considered and make it difficult to view the other as outside the moral community.”¹⁶ Humanization makes it possible to detach the positive self-image from the negative image of the other group. In other words, each group becomes capable of rebuilding its identity, which remains positive but more self-critical. This process allows both groups to keep the positive self-image without demonizing the ‘other.’

MECA’s Experience in Learning about the Other

For the past decade, MECA has pursued professional educational dialogue between Palestinian and Israeli educators and joint-work on educational projects for the classroom. While the educational projects and direction has changed over the years, the importance of the teachers gaining the experience of hands-on learning within a bi-national process remains a priority to MECA. In, 2005 MECA underwent strategic evaluation and adopted a strategic plan to further its goal of reaching more teachers and impacting more students and, at the same time, emphasizing the need to do so in a bi-national framework. The lasting goal has been to confront each individual and group with its own preconceptions, prejudices, stereotypes, and false assumptions about the other through face-to-face encounters.

It is emotionally easier to learn about the other at a distance. Nonetheless, this distance-learning can still present many difficulties, such as dissonance from what you have learned or from what is presented in an article, movie, or other resource. The challenge for each teacher is to address, “what is the correct process?”; that is, what is the most effective approach that can enable the students to discuss the issues of the conflict, while addressing the human face of the conflict, the conflict’s complexity, the different narratives, and the potential solutions and responding to the needs of all parties in the conflict?

First the teacher must arouse the curiosity of the students to learn about the other – the so-called enemy in this conflict. It cannot be said often or strongly enough how difficult this step is for the teacher. One successful technique has been for the teacher to share his/her participation in bi-national teachers groups and projects with his/her students. Another technique used was asking the students what they would want to ask Palestinians/Israelis, what they would want to know about the other and then trying to bring back some answers to their questions.

¹⁵ Ibid.

¹⁶ Ibid.

In mediation, the two parties tell their stories with a framework that enhances listening in order to understand the other's needs, feelings, and so forth. In bi-national groups, there are many examples of how deep the process of listening and understanding can actually affect the participants' attitudes and, thereby, their educational capacities in the classroom.

One example is about maps Palestinian pre-school teachers brought to their Israeli partners to share many different activities about identity. One activity included a map that could be described as Greater Palestine, without reference to Israel or borders beyond what today would include Israel and the Palestinian Authority. The Israeli teachers were shocked and questioned this educational approach which erases the other side. Suddenly one of the Israeli preschool teachers realized that she had the same map in her preschool classroom, what could be described as Greater Israel, since there was no Green Line or border differentiation referring to the Palestinian Authority. Both sides recognized the political agenda of the maps in their classroom and the sensitivities both have to lack of defined borders.

Another example can be found in the recent meeting of a few different groups as they discussed the Separation Fence/Wall. The term alone already infers perspective. The term "separation" is the Israeli agenda. Palestinians call it the "racist" wall since that is how they experience the wall. Can all perspectives be taught in the classroom on this topic? If Palestinians teach about the Israeli perspective on the wall, which would include reasons why Israel established the wall, would this be considered justification and legitimization of an unjust policy and perhaps lack educational value? How do Israelis weigh and measure this policy with the human price paid by the Palestinians in loss of land and property, walled off access to their village or neighborhood, to their schools and hospitals, to their family? By discussing this very difficult, asymmetrical issue, the teachers were better able to present the dilemmas and questions that would help their students address the complexity of this issue in a constructive way.

As the students are presented with lessons on questions they have about the other, addressing their own fears, anger, and pain, and learning the multiple narratives and perspectives that construct each aspect of the conflict, they are better able to comprehend the importance of solutions that incorporate both sides' needs and perspectives. They can recognize and address the human face of the problem, search for human solutions, and break the dehumanization processes of conflict. The teachers will gain the skills and capacity to empower their students to become active and responsible citizens within their societies, promoting non-violent solutions to the conflict, and develop the capacity to live in mutual respect and peace with the other.

MECA'S LESSON PLAN DEVELOPMENT AND IMPLEMENTATION IN THE CLASSROOM

At the beginning of the organization's days, MECA focused its activities directly around working with students. Very quickly, however, it was realized that teachers need capacity building, professional support, and joint bi-national process to more effectively teach about the other in the classroom with the goal of impacting the students. Over the years, teachers in MECA developed lesson plans that would bring the human face of the other into each teacher's classroom as part of almost any subject: mathematics, history, literature, religion, citizenship, pre-school, elementary school hours, and so forth. Each teacher decided how and when it was appropriate to implement such a lesson, which occurred without a consistent approach and was often piecemeal in application.

During this time, there were many ideas and suggested best practices that were proving to be potentially useful materials for all of the teachers. It was recently decided that MECA would develop specific lesson plans about the current issues of the conflict and construct suggested methodologies and classroom practices around those methods and activities that were the most successful and useful in the classroom experience of MECA's teachers. It was also decided that these experiences would be enriched further if joint-work on building these lesson plans occurred in a bi-national setting. At present MECA has published a teachers' manual to promote implementation of lessons on the difficult and sensitive topics of the conflict in a constructive way.

In MECA's experience, teachers are on the frontlines of societal issues and are often expected by students, parents and administration to know and address issues ranging from poverty, illness, political structures and policies to trauma and the conflict. These teachers deserve and require support in their efforts to develop lesson plans and conduct conversations about the political reality of the conflict in skillful and constructive ways. If there is to be an agreement and end to this conflict, the civil societies of both sides must be ready and able to implement this peace. In the meantime, MECA's teachers act as role models for cooperation and partnership between Palestinians and Israelis as they help their students address the painful and difficult issues facing both sides. The work of MECA teachers in the classroom lays the foundation for mutual understanding and the capacity within children to live in peace.

In order to build capacity among the teachers based on bi-national dialogue and joint work, MECA's facilitators act as supporters, project managers and mediators in their role as bi-national facilitators of MECA groups. In order to provide the above-mentioned skills, as well as others necessary for work between two sides in the midst of intractable conflict, MECA has developed an in-service facilitation training program to enhance skills, raise awareness and better serve as facilitators in the fullest capacities.

CRITERIA OF EVALUATION AND THEIR NECESSITY – CHILDREN COMPONENTS.

At its core, MECA is a forum for Palestinian and Israeli educators to learn about one another and work together to influence the present and future of their respective educational systems, with a focus on engaging students in the classroom.

Based upon MECA's decade-long experience, all projects will incorporate eight key principles for addressing sensitive issues about the conflict. MECA has developed this set of agreed upon criteria that can be the basis for teachers to self-assess to what extent their activities fit the goals of MECA. Originally, the acronym of CHILD was used as the evaluative criteria. Recently, the Evaluation Task Force felt it was important to add three new criteria: REN. As such, MECA assigned these principles the acronym CHILDREN.

1. CURIOSITY: Increasing children's **curiosity** about the differing perspectives and realities around them, thus legitimizing talking and thinking about sensitive issues and diverse perspectives. Do the children become more inquisitive and curious about different perspectives and realities around them? This indicates that the classroom has become a safer environment for talking and thinking.
2. HIS/HER-STORY: Providing space for **his/her-story**, that is, the narrative of the other side, while addressing sensitive topics. Was there an opportunity to present multiple perspectives of historical or current events? This indicates a broader perspective and a willingness to accept different views, even when conflicting.
3. IDENTITY: Nurturing the **identity** of children as they develop the capacity to view themselves and their surroundings in a positive yet critical manner. Was there an opportunity to create positive components of a complex identity? This indicates that the students do not require a demonizing of the 'other' in order to create a positive identity of themselves.
4. LEARNING: Showing children that, like the conflict, **learning** is an ongoing process that requires constant effort to move forward. What was learned and what are the unresolved issues? This indicates awareness to a process of learning, noting that issues are not finite and resolved.
5. DIALOGUE: Encouraging **dialogue** as a tool to listen and express different ideas inside the classroom, the school, the community or between the two communities. What process of dialogue took place in the classroom? This indicates modeling of the values which we are teaching. If a teacher is to infuse the importance of dialogue, it must be part of the classroom environment.
6. RELEVANCY: Making all lessons **relevant** to the children and their lives. Was the lesson relevant to the goal of helping children cope with the conflict? This indicates

that the lesson is capable of influencing the children when encountering the conflict on a daily basis.

7. EDUCATION: Conducting a classroom dialogue about the conflict while maintaining an **educational** atmosphere. Were the children able to explore the various positions to an issue in an educational manner? This indicates that the classroom became a place to learn about the diversity of positions in the conflict, not a place to indoctrinate with a single, political position. If a teacher shows the children all the positions and lets them choose, then the classroom will transcend the political and remain educational.
8. NONVIOLENT: Promoting **nonviolence** amongst the children. Was the lesson and the ensuing discussion kept within a nonviolent framework? This indicates that the children will be more likely to make use of nonviolent methods of conflict resolution when coping with the conflict outside the classroom.

THE TRAINING PROCESS:

The in-service facilitators' training was held throughout the year of 2006 and included 10 training meetings (some of them were two days long). The participants were MECA's facilitators and staff. All the discussions were held in Arabic and Hebrew to allow the participants to express themselves fully. Simultaneous translation was provided.

I. What we tried to achieve in this training:

It was critical for MECA to create a more uniform language and shared skills of facilitation between the facilitators. Many of the facilitators have facilitated in MECA for years and have undergone trainings and seminars geared toward enhancing their abilities as facilitators. Still it was clear that there were different orientations and emphases among them all, as well as between the two cultures. Our main goal was to create a common tool box and frame of reference for MECA's facilitation. Also, due to the difficult nature of facilitating bi-national, cross-border work while in the midst of intractable conflict, it was essential for MECA to create space and time to discuss problems, coordinate efforts, and enhance the partnerships of the co-facilitators and the staff. Lastly, there was a need to undergo processes similar to what the participants would undergo so as to raise awareness of the dynamics and difficulties that participants may encounter as facilitators and to give them tools to use in such situations.

II. Each session took a particular piece in achieving the overall goal.

We combined structured meetings between co-facilitators for coordination and enhancing partnership, general facilitators meetings for updating, problem-solving, reflecting and evaluating, together with training sessions with outside trainers and experts in their fields. We brought in specialists on project management, facilitation, psychology, education and evaluation to conduct the various goals of the training. Their efforts combined to enrich and enhance the understanding and skills of our joint facilitation staff. The sessions included project management skills, facilitation skills such as creating safety, promoting active listening and dialogue, dealing with differences, communication and conflict resolution, coping with emotionally-laden content, and promoting empowerment of teachers and taking responsibility as well as evaluative methods for their work and their groups' work.

III. Measuring success of the training:

To learn and then internalize what was learned takes time. We have seen more common language and reference to specific training concepts, terminology, and tools, while observing the facilitators at work. Furthermore the successful creation, publication and at present dissemination of educational materials further suggests that the training enhanced coordination, skills and understandings that promoted successful goal achievement of processes and products of the groups. There is a need for more practice and continued exposure to workshops and trainings to further enhance the skills and practices of the facilitators. This is especially true as the reality surrounding Palestinians and Israelis deteriorates and creates moments of great despair and hopelessness. The mutual support, the on-going implementation of skills to cope with despair and strong

emotions, while furthering the project's development toward completion, will be an on-going aim in staff training and support.

IV. Who is this for and how was it created:

This facilitator's manual provides skills and tools for facilitation of educational and bi-national work in intractable conflict. It can be applied to either or both or all of the above. The basis for this manual was a series of trainings provided by MECA for the facilitators and staff in order to enhance facilitation skills in their work, to improve their coordination and efforts as co-facilitators and to help them succeed in both process and product work of their groups. The manual's sessions are based on the work of the consultants who led the facilitation sessions, while trying to take their ideas and provide a more general application for use beyond MECA.

Session One
Project Management: A Logical Framework
Dr. Bernard Sabella

- Goals:**
1. Introduce the terminology and framework for project management
 2. Apply this terminology and framework to each group's work
 3. Make the correlation between the organization's goals and individual group's goals
 4. Develop Action Plan for each group

1. What educational goals do you have for your students in this project? How would you define them? How does your group's work help accomplish these goals?
2. How do these goals fit under the umbrella of CHILD or your organization's evaluative criteria?
3. Developing a plan of action based on these goals: What are the steps you need to take to accomplish these goals? How can you use the CHILD (or other evaluative) criteria to self-assess the accomplishments and progress of the group – are we on track?

Program:

1. Introduction to Project Management: why and how it can help achieve goals more successfully. This is done in a plenary format.
2. In pairs of co-facilitators: What are your goals for your group's work this year, as part of the goals defined in organization's Mission Statement? First re-read this mission. **See the Appendix** for a sample Mission Statement.
3. Each pair of co-facilitators shares their goals. There must be clarification on the differentiation between the overall goal, the outputs, and the plan of action. Another clarification must be on the stakeholders – identify who are the stakeholders and how these goals and stakeholders are interconnected. Also, how can that tie be strengthened so that goal achievement addresses what is needed and of interest to the stakeholders.
4. Presentation of the Logical Framework – How to create an action plan. **See the Appendix** for a sample logical framework from the European Union's Call for Proposal.
5. The **Logical Framework** is under umbrella of the organization's mission
❖ The first step is to define the **Goals** of each group within the organization's mission, as done above. For example: The goal is to empower teachers
For each of the Groups there must be a **Model for Action Plan**. The acronym SMART clarifies assessment of the Action Plan in terms of the specific objective:
 - Specific
 - Measurable
 - Achievable
 - Relevant
 - Time frame

- ❖ Now define the **Purpose**: What are the specific goals of your group? For example: The purpose is to build a manual, creating tools for teachers by teachers, reflecting MECA's mission
- ❖ What is the specific **Output** you aim to achieve? For example: The output will be a manual with 36 activities on specific content related to the conflict for the different age groups within the school system.
- ❖ Which **Activities** will bring the desired outputs? For example: Here create the plan of action for the work to be done: schedule the meetings, the goals of each meeting, the timeline for creating the components of the manual, consider the stakeholders making sure it is appropriate and applicable, define structure and so forth.
- ❖ **Evaluation** of the goal, purpose, outputs, and activities – Did you accomplish your goals? Did the action plan contribute to clear definition of activities to achieve the outputs desired to this group?

Create a **Logical Framework Matrix** which includes all the above components for your group's Action Plan before you begin group meetings and group work. Think now how you will measure for success and how to evaluate your project's completion and success based on the evaluative criteria.

Session Two

Creating Safety in the Group, Minimizing Ambivalence and Anxiety

Dr. Shelley Ostroff

- Goals:**
1. To understand group dynamics in facilitation
 2. To understand sources of ambivalence and anxiety within group dynamics
 3. To create safety within the group for more effective group facilitation
 4. To address dilemmas of facilitation: (a). co-facilitation; (b). as the facilitator of a group; (c). dilemmas in facilitation connected to the task; (d). dilemmas on the organizational level affecting group facilitation.

I. Group facilitation, based on Wilfred Bion's theory and the Taviastock method of facilitation (see attached article in the appendix explaining the material in-depth):

- The **need to recognize what promotes work vs. what blocks work**: In group work there are two axes working in parallel process: (a). the axis that promotes work toward the task; (b). axis that blocks, breaks, attacks task. The facilitators must identify what is blocking the task and address those issues to enable work on the primary task.
- **In each individual in the group there is ambivalence**. One type of ambivalence is about the task. Usually there is a desire to come and work, and at the same time frustration, fear, and/or anger. There is ambivalence about the people in the group: feelings of closeness and of rejection. Ambivalence about the facilitators and their facilitation arises. Ambivalence within the participants as well is common: diverse feelings, questions about my place in the group, wanting to be noticed or appreciated and so forth.
- **In each group there's anxiety** which stems from: (a). the individual's place in group; (b). feelings on authority; (c). anxiety about success and failure; (d). ambivalence about others in the group. The greater the clarity for the group, the less will be their anxiety.
- **4 things we should be clear about in group work**: *(a). task; (b). place; (c). time; (d). roles.* As these are clearer, chances are better that the group can work toward the task. If less clear, there's more of a chance that there will be behaviors – lateness, discussions not connected to task, confusion of task – which distract from the primary task. **TASK**: From the directors, between co-facilitators, or in group there are many possibilities for misunderstanding or misinterpreting the task. The group needs to know on what there is a dialogue, what is the focus of the meeting, what is the expectation for output/product and so forth. As the task is clearer to all involved, there is more chance to create outputs. **ROLE**: What is the role of the facilitator: to enable, to decide, to direct? Which role or roles serve the task? If facilitators impose the task, then the task belongs to the facilitator. One of the challenges in facilitation is how to create ownership by the participants of the task? Facilitators who dominate create dependency in the group and in the objectives of group. The Art of Facilitation is in how to give each participant the feeling that the group is his/hers. At the beginning of group facilitation clarify how you see facilitation. Clarify for the group what your role is as facilitator, how you view the participants' role, and then conduct a dialogue on this. As a facilitator you might need to help participants address, clarify,

articulate the opportunities they have within the group, especially in voluntary groups when the task is significant for participants and therefore they come. Define the role of the participants in dialogue to share expectations and understandings: how many meetings, when, demands, product, and so forth. **TIME and PLACE:** While both are straightforward, there are nuances to each. Does the group begin on time when a minority appears? What is "on time" – is it defined by all the same? In terms of place, if you're meeting in a room, can others enter, is the door open, do participants come and go as they please. How is the space and time defined and maintained, so as to create safety and the ability to work on the primary task? The need for discussion and agreement on these issues reinforces the participants' responsibility and ownership for achieving the primary task overall.

II. In reference to Wilfred Bion's work on group dynamics there are three main dynamics that often appear and disrupt work on the primary task. These are dynamics that block the task: (1). **Dependency:** Each participant brings him/her self and their subconscious into the collective space. There is inherent anxiety over the individual's place. Who is in charge? If the facilitator is doing the job, then all is well, but if there are difficulties, the focus is often on the facilitator. There is dependence on the facilitator for safety. At the same time there can be opposition and anger about this dependency. There can be opposition to the facilitator as someone who represents authority and power. By having clarity of the group contract, dependency can often be averted. (2). **Pairing** – The group is quiet, while dialogue will be held by two participants within the group. The group is passive, yet there is energy of hope that this pairing can somehow save the group or save them from the group. The pairing should be reflected and dialogue reopened to the group. (3). **Fight/flight** When feeling anxious our instincts are to fight – with the facilitator, with other participants, about the task, about the instructions given, about anything rather than address the source of the anxiety in the issues that arise. Or the other tendency is to run from what is creating anxiety – the task, another participant, the facilitator. The participants often remove themselves from the discussion, sit quietly, do not participate, or will speak of disconnected things, intellectualize the discussion and run from the issues. Notice and address these phenomena.

III. Gathering Dilemmas: The trainer/facilitator gathers dilemmas from the facilitators and reframes responses and skills based on the issues raised. This is an opportunity to apply the theory to practice. Samples of issues raised are:

1. **How can we give space to building an agenda together?** Who takes responsibility? Most teachers in this organization come to meet Palestinian/Israeli teachers. Their task was only to meet in their eyes. As demands by the organization increased to include creating and implementing lesson plans, there was more responsibility and work for the teachers. In their eyes, the contract changed and there was as a result less participation. As the facilitators, you need to ascertain where the difficulty is; is it about the new task and perceived contract? Or is there difficulty identifying with these task? Or both?
2. **Share dilemmas with the group** – If you as facilitators are debating between continuing the program as is, or changing according to the immediate needs of the group or other questions, you can share these dilemmas with the group, deciding as a

- group. What do we do with the half hour left – finish the lesson plan or talk about what happened today in this group?
3. **Time** – checkpoints make time uncertain. How can you create the clarity of time under the present reality? It's important to stress that the meeting will begin on time to lessen anxiety and create safety with as much consistency as possible.
 4. **Location**: this is our space that we create for our joint work. Is the door open – if so what is the ramification for defined space? How many go in and out? What about cell phones – do they interfere with the space? Can the group agree to shut them? If they vibrate on silent, does this honor the group's space? How does the aesthetics of place affect the group's work? Space needs to promote the task.

IV. Work in pairs of co-facilitators on the issues of clarity of task and role. Speak about insights. Create a culture between you of wondering and investigating in the process of defining your task and role within your group as co-facilitators.

Session Three

The Conflict and Me – An Examination of personal perspectives and questions for facilitators

Waleed Al Mulla

- Goals:**
1. Checking personal limits and boundaries within the conflict, exploring change, hidden agendas and red lines.
 2. What is it I can do under these circumstances?
 3. What can be applied from our field of work to our students at school?

I. Opening Activity: Why are we here? What is the aim of our meeting and work? This is conducted in the plenary for all facilitators to respond and hear one another. This is an opportunity to explore the personal, collective, political, educational and other aspects of our work. What are people's perspectives on the aims? This is also a place to discuss ambivalence, difficulties and questions. Additionally it is a space to discuss what we can do as individuals and educators within this conflict.

What might help in such a difficult situation? What kind of behavior should we expect from the students? What is our role and where will it lead us? How do we raise the issue of humanity while in positions of power, modeling humanity in the classroom and in life to promote more humane behavior and attitudes?

II. Group Activity: It was acknowledged that there is fear at times to ask questions of the other, that the questions are dangerous because they could raise problems and misunderstandings. The group of facilitators was encouraged to ask specifically those questions. This group of facilitators was ready to explore and raise difficult questions and discuss them.

1. Think of a question that you want to ask one of the participants of the other side, but until now did not dare.
2. The other side will answer. Once the asker receives a question he/she can accept the answer or say that he/she does not believe and ask further.

This rotates between the Palestinian and Israeli facilitators – one asks a question of the other, while the other provides the answer. Sometimes the answers will clarify and sometimes they will not be understood or accepted. The discussion is focused on difficult and painful issues such as treatment by Israeli soldiers of Palestinians, questions of coping mechanisms when family and friends are threatened and/or injured, questions on policies and questions of educational practice in teaching about the other.

In the section about accepting or not accepting the answer – this is reflecting on the ability for change and to move from the “stuckness” within the conflict. This can clarify red lines, positions and to what extent the asker is ready to change. Our tendency is to

project onto the other all the problems of the conflict, he's the problem, I'm right/you're wrong, place the blame on the other alone – all of the above create a situation of no partnership toward peace, remaining stuck in the positions of the conflict. The conflict is a tango, entangling both sides in blame and guilt, in joint contribution and joint "stuckness."

3. An additional stage can be to go back to the original asker and inquire where the question comes from. Which problems, difficulties, crises was he/she referring to and how does this resonate?
4. Lastly, flowers are placed in the center of the circle. Each person takes a flower, goes to someone with whom you spoke and finish what was left unsaid, something that was still open. Or thank someone for something you learned from them today.

III Application to the classroom: How can students ask their painful questions and explore their limitations, boundaries, positions? How can the teacher promote learning about the other which would promote change in these limitations, boundaries and positions? This is the teachers' challenge. Discuss as co-facilitators the application for your group.

Session Four

Coping with emotionally-laden content

Dr. Mary Qualadaft and Dr. Alan Flashman

- Goals:**
1. Express and acknowledge emotions
 2. Gain skills in working with emotionally-laden content for the groups and for teachers to use in their classrooms
 3. Create support within the group to help cope with strong emotions as an on-going component to working on issues of the conflict

In this training session the aim is to confront some of the difficult emotions connected to our experiences within this conflict. We need help to open our hearts and talk without flattery of what we are thinking about as Palestinian and Israeli teachers in MECA. The work of this session focuses on working with the facilitators, so that they can work with their teachers on this emotional material and finally to promote discussions and work in the classroom on strong and difficult emotions.

The main topic is "Despair Versus Hope." Despair is a strong emotion and needs articulation and probing. All emotions need to be expressed and acknowledged in order to help process them in a healthy way. This is true for facilitators, teachers and students.

I. Activity for getting acquainted through hope: First we will get to know one another through hope, thereby creating a resource before discussing despair. Choose a Cope card that describes/expresses the last time you felt real hope. Share this with the group and place the cards in the circle. (Cope cards are therapeutic cards on danger and opportunity created by Dr. Ofra Ayalon and Mortiz Agtmeyer to help cope with stress, trauma and healing)

II. Choose another card that expresses despair. Share and place the card in the circle. Others are allowed to ask questions during this process, to clarify what one another are saying. This discussion promotes sharing personal experiences, difficulties, and strong emotions.

III Questions for the group:

1. Is it useful in such situations and circumstances, in which most have a sense of despair and negative feelings to discuss this topic?
2. What is the overall feeling as you look at both sets of cards in the middle of the circle?
3. How can listening to one another help create some hope amidst the problems?

IV Activity in a fishbowl:

1. One person volunteers to tell a story of despair. He/she chooses two people to sit in front of him/her to act as eyes, to help better understand, and to give another point of view. Two people sit behind the speaker as shoulders to support the speakers. The rest of the group sits around the 5 in the inner circle and observe

- silently. They do not participate directly in the activity, only in the debriefing session.
2. The volunteer speaker will pick a card somehow reflecting his/her story of despair, showing this card to the eyes and the shoulders.
 3. As the volunteer speaker begins to tell his/her story, the eyes can ask questions to probe further, to think about what can be done, while the shoulders support the speaker in his/her story.
 4. The purpose of this framework is to support a person in expressing and processing a difficult story, with accompanying emotions.
 5. In the debriefing session, all are to share:
 - a. How did you feel and what did you learn?
 - b. What was it like to speak, to support, to actively listen, and to silently observe?
 - c. How can we contribute to the safety of others to express themselves and articulate difficult emotions?
 - d. How can we cope with emotionally-laden content?
 - e. How does this promote the group's work?
 - f. How can this be applied to the classroom?

V. Alternate Activity in pairs or in small groups. This was recommended for use in the class:

1. Work in Pairs: Each picks a card about his/her story of despair and shares the story with their partner. Their partner will listen actively and empathically, not interrupting with his/her own story. The job of the listener is to both support and to understand. The listener can summarize what he/she heard and ask if they understood correctly, but not give ideas or suggestions.
2. The listener becomes the speaker and the roles reverse. How was it to listen? Could you understand the difficulty? Could you support your colleague? Did the speaker feel heard and/or supported? Did this help clarify for the speaker anything about the difficulty? How do they both feel after listening and speaking?

Conclusion: We need to hear the voice of despair to hear hope. We need to give it space in the groups and in the class.

See Appendix article "Children and Trauma: Security, Connection, Meaning" for a more complete psychological explanation.

Session Five
Difference, Taking responsibility and Empowerment
Dr. Ghassan Abdullah

- Goals:**
1. Recognizing needs of the participants
 2. Creating trust, strengthening self-confidence and promoting responsibility
 3. Motivating the group
 4. Assessing progress
 5. Opening closed minds

I. Recognizing Needs: Why do I feel that the participants in my group are always complaining and don't feel at ease with me? However, the participants in other groups seem to feel much more comfortable and productive? That's why we have to grasp the notion of basic needs of others: food, love and shelter. And the secondary needs which include: emotions, culture and thinking as described in Maslow's Pyramid of Needs. The base is food and shelter and the summit is self-actualization. Each one of us, Moslem, Jew or Christian, Palestinian or Israeli, wants to reach the summit.

As a facilitator one has to identify the needs of the teachers in the group, thus avoiding boredom among them. The best way of doing so and getting to know their needs is through interaction.

Activity in small groups: Each participant gives two examples that might cause boredom in the discussion. Discuss the needs of your group as you understand them.

Please note: There are differences as to what represents needs for the two sides. There is conflict between what the group needs to achieve and the needs of the participants. For example: As partners but not equals what should be done in a situation when Palestinian teachers do not get their salaries.

How do we identify and define the mission and goals?

How does the organization define the mission and goals?

How does this compare to the facilitators' and teachers' definitions of mission and goals?

II. Building trust in the group: Do not impose on the group and do not assume that participants will accept what you are doing as the facilitator. Ways of fulfilling tasks are: Either by individual work, neglecting the group which is easier but doesn't fulfill permanent goals, or to work as a team within the group. It is very important to realize the members of one group are not homogenous, the tension among them and the need to foster and create trust among the members which will eventually lead to self – trust. Lack of trust prohibits members from active participation. A suggestion is to look at the way teachers are sitting in their groups which may reflect the level of trust among them. If a teacher is sitting with his/her head up, this shows self-trust. On the other hand if a teacher is slouching on the seat, this shows tension and weariness. How can I, as facilitator, foster his/her self-assurance and trust of others? By letting each participant feel the vitality of his/her participation in the group and not to concentrate on specific members while ignoring others. Avoid flattery and hypocrisy and give a space for

questioning and discussion. Do not leave issues open and remaining from the bi-national group and do not try to resolve them with the uni-national group. The correct procedure is to work out the issue with the person with whom there is a problem, directly.

Individual work: Please answer these three questions:

1. Do you trust others so that you can relate to them when dealing with them and not only to get what you have wanted from them?
2. Do you tend to pretend that you trust others while you actually don't?
3. Do you foster others' trust in you by being honest and keeping your promises?

Your answers to these questions are the key in building mutual trust which will be appropriately done if you are honest with yourself. The way to building trust with others is to strengthen trust in yourself.

III: Motivating the group: What are ways of motivating the group? Motivation can be achieved by body language, moral motivation and role play.

What can facilitators do to motivate and encourage group members?

1. Recognize the role of every member in the group, showing them the positives and negatives of his participation.
2. Show respect to each participant without overdoing it.
3. Show cultural tolerance.
4. Encourage individual initiatives.
5. Foster competition among the members by providing them with the necessary tools and skills.
6. Recognize failure and success.
7. Foster the feeling of belonging among the members without imposing things on them.

IV. Assessing Progress: I have to evaluate what is done by assessing the work of the group. The group's mission cannot be accomplished without the members knowing and understanding fully the objectives of the group.

Four questions must be probed:

1. Do we, as facilitators, enable the members of the groups to feel proud of their work?
2. Do we, as facilitators, look for methods to increase their feeling of belonging?
3. To which extent do we use feedback to assess achievements?
4. Do we as co-facilitators, when planning the coming meeting, specify short term objectives which will foster the members' feeling of belonging?

Help the teachers acknowledge that they are doing this work to develop their skills in confronting professional and life's hardships.

Belonging to a bi-national organization is on two levels: uni- and bi-national: How do we foster belonging among the members of each group and what is the role of the

facilitators? Is every facilitator responsible for the participants from his/her nationality or should this responsibility be shared between the co-facilitators?

V. Opening Closed-mindedness:

People usually refuse new ideas especially in two situations:

1. If he/she feels that the other side rejects his ideas.
2. If the source of these ideas is from his/her enemy, although he/she feels that these ideas are useful.

What can we, as facilitators, do to open minds? Allow each participant to freely express his/her points-of-view and feelings, as long as they do not hurt or degrade others.

1. The participants cannot say "NO" in response to another's opinion. The aim of these meetings and dialogues is not persuading others and not reaching a joint point-of-view, but promoting understanding of one another.
2. Appreciate different points-of-view even when you do not agree.

Session Six
Communication and Conflict Resolution Tools for Bi-national Facilitation
Joni Orbach

- Goals:**
1. To understand the dynamic of conflict and communication difficulties
 2. To identify personal style of conflict – create awareness and develop strategies
 3. To learn communication and conflict resolution skills useful in group facilitation

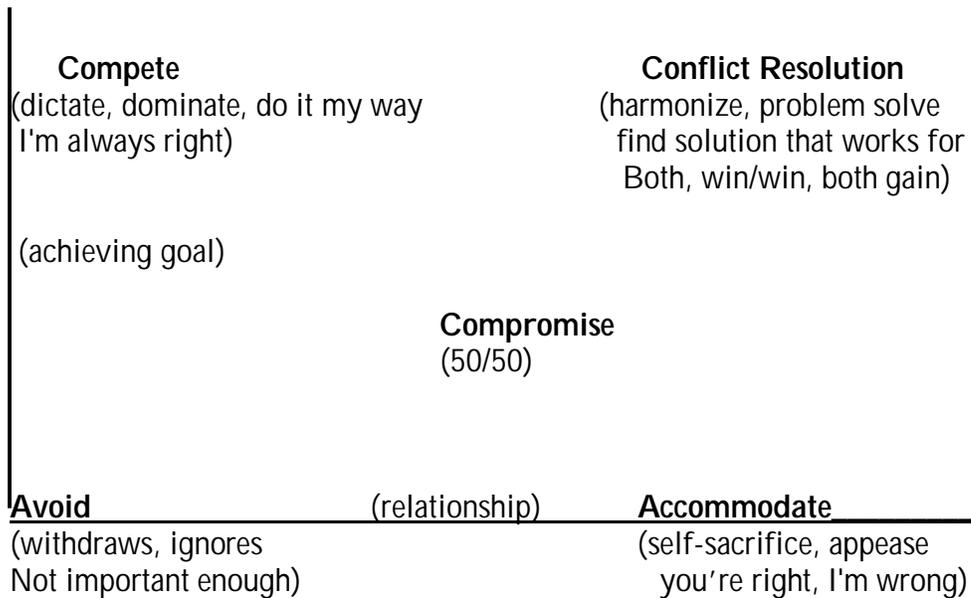
1. **What is conflict for you?** What's the first word, image, thought, feeling you have when you hear the word conflict? Write this down on a piece of paper. Afterwards share with the group.
2. **What is your tendency in conflict?** Observe the possibilities below and identify your tendency:
 - a. Fight/flight is instinctual in our personal styles of dealing with conflict:

Conflict Continuum:

Fight Competition Compromise **Conflict Resolution** Accommodate Avoid **Flight**

(Note the terminology as explained below). We each have a natural tendency – what is yours?

- b. **Conflict Graph: Relationship vs. Goal Achievement** – See the graph below. Which of the two (relationship or goal achievement) you see as more important in this particular case of conflict, will affect for which style you opt. If the relationship is more important than the goal achievement, you will tend to accommodate. If neither is important, it's not worth the conflict and you will avoid conflict. If your goal is more important than the relationship, you will compete. If both achieving the goal and maintaining the relationship are important, you will compromise or use conflict resolution for a more overall solution.



For example: Complaining to a third party is a way of avoiding the conflict, thereby transferring it to someone else to deal with, but not solving it yourself.

3. **What is your style of conflict as co-facilitators?** How can you resolve conflict between one another? How can you jointly solve conflicts within the groups? What do you need to solve conflicts? What helps you? What works best for you individually and as partners? Discuss this in pairs of co-facilitators.
4. **Here are some suggested methods to communicate and resolve the problems in constructive ways:**
 - a. **Use I/You Communication:** Only speak about yourself – I heard, I saw, I understand – reflect on yourself, your feelings, your thoughts and then you can hear what the other was feeling, thinking, without telling one another what the other was thinking and feeling. This is straight-forward, clearer communication which sometimes instantly clarifies misassumptions and misunderstandings.
 - b. **Recognize the conflict spiral and breaking the cycle:** One person (A) says or does something that injures another (B). The other (B) perceives a threat and responds in anger, which provokes (A) and the conflict spirals up with action, reaction, new action reaction and a larger conflict. This is a conflict spiral. You can break this cycle and share your perceptions and/or feelings, asking: What did you intend by that? Help me understand what you meant? Many conflicts can be ended right here.
 - c. **Practice Active Listening:** Listen to understand the other's story. Repeat back what you heard. Did you get that right? Did you understand them? Now let them listen to you for understanding. Does the new understanding help you resolve the problem?

- d. **Use Techniques from Difficult Conversations**, Douglas Stone, Bruce Patton, Sheila Heen – of the Harvard Negotiation Project

Here is a synopsis of the difficult conversation, how to understand it, and what you can do to resolve it constructively.

There are three conversations within a difficult conversation:

1. **The "What Happened?" Conversation** – Who said and did what? Who is right, what was the intention? Who's to blame?
2. **The Feelings Conversation** – Are my feelings valid? Appropriate? Should I acknowledge or deny them? What do I do about the other's feelings? What if they are angry or hurt?
3. **The Identity Conversation** – This is an internal debate about whether we are a competent or incompetent person? Good or bad? Worthy or unworthy of love?

Specific suggestions on how to have a Learning Conversation:

- 1) **Move from certainty to curiosity**. Move from "I know" to "Help me understand". Certainty locks out/closes communication and curiosity lets in/opens communication. **The "And Stance" – embrace both stories, "third story", his and her perspectives:** What is truth? His or mine? Who is to blame? One or both of us? Different perspectives have truths and combine to show the more complete story. Understand how each sees things and how each feels and embrace both stories to be able to move forward.
- 2) **Separate Intent from Impact** – (a) **Actions:** What did the other person actually say or do? (b) **Impact:** What was the impact of this on me? (c) **Assumption:** Based on this impact, what assumption am I making about what the other person intended?
- 3) **Distinguish Blame from Contribution:** **Blame** is about judging and contribution is about understanding. **Contribution:** (a) How did we each contribute to bringing about the current situation? What did we each do or not do to get ourselves into this situation? b) Having identified the contribution system, how can we change it? What can we do about it as we go forward?
- 4) **Feelings Matter:** Unexpressed feelings can sneak into the conversation. Unexpressed feelings make it difficult to listen. Feelings need to be expressed and acknowledged.
- 5) **Find the feelings under attributions, judgments, and characterizations, indirectly expressing emotions:**
Judgment: If you were a good friend, you would have been there for me.
Attribution: Why were you trying to hurt me?
Characterizations: You are so inconsiderate.
Instead express these feelings directly: For example: I feel hurt. I feel confused about the friendship. I feel angry. At some level I feel sort of embarrassed.

- 6) **The Importance of Acknowledgement:** Each side must have their feelings acknowledged before things get resolved. Acknowledgement means letting the other person know that what they have said has made an impression on you, that their feelings matter to you, and that you are working to understand them.
- 7) **Difficult Conversations Threaten Our Identity:** Suddenly, who we thought we were when we walked into the conversation is called into question. (a) Am I competent? (b) Am I a good person? (c) Am I worthy of love? How does this affect our self-image and self-esteem?

When having a difficult conversation: (1). Inquire to learn – open-ended questions are very helpful. (2). Paraphrase for clarity – did I understand you correctly? (3). Acknowledge their feelings – without this you cannot problem-solve. Please note: Acknowledging is not agreeing.

- e. **Non-Violent Communication as developed by Marshall Rosenberg:** How can you say what you feel, need, without attacking another? How can you receive another's attack, without continuing the conflict spiral? How I give a message and how I receive a message is vital in communication. This is the formula he suggests for giving and receiving messages:
 - ❖ **Observation:** Express what you see, hear, observe: I see that you are kicking that chair. I hear that you are raising your voice.
 - ❖ **Feelings:** Express your feeling: When you kick that chair or raise your voice, I feel_____.
 - ❖ **Needs:** Express your need: What I need is articulation of what's bothering you, quiet in the house.
 - ❖ **Request:** Make your request but understand that the answer can be no: I was wondering if you could tell me what is wrong or if you could speak in a normal voice without raising your voice.
- f. **Another good resource is a book called: Getting to Yes: Negotiation and Agreement Without Giving In by Roger Fischer and William Ury.**
Here are a few good suggestions:
 - ❖ **Separate the person from the problem.** Avoid the personal and focus on the problem. Shift from: you vs. me to us vs. the problem.
 - ❖ **Focus on interests, not positions:** What is the difference between an interest/need and positions? How can you identify the interest/need under the position? From here it is easier to solve the problem.
 - ❖ **Brainstorm options for mutual gain:** Come up with as many ideas as possible without worrying about how practical they are. Evaluate afterwards.
- g. **Dr. Alan Flashman's three step crisis management technique based on a MECA training in January 2001:**
 1. **Restore framework:** As a crisis hits, emotions rise and the group's framework will dissipate. It must be reestablished – we are a group and this framework provides the safety to discuss issues.

2. **Recognize and normalize flooding:** It is normal to get nervous, anxious or overwhelmed by disagreement or conflict. It is normal to disagree. We can look at this and understand it better. This is an opportunity to learn more about one another and understand each other better.
3. **Get curious:** Let us see if we can understand what is happening. Listen to understand. Reflect back what you hear. Validate feelings. Clarify to make sure you understand and reframe the crisis into new understandings that help you move forward.

As Co-Facilitators: Go back to the question of how you as co-facilitators can resolve conflict between yourselves and within your group. Of the methods and techniques discussed, which would you prefer for you? Which works for you as individuals? As partners? What would be effective within your group? Devise some methods that you will now try to use in your co-facilitation of your group.

Session Seven

Evaluation of the Activities: An Approach Based on "Learning from Success" Prof. Jona Rosenfeld

- Goals:**
1. Introduce "Learning from Success" as an Evaluative Tool
 2. Apply the "Learning from Success" method to teachers by training the facilitators for use in their groups.

I. Evaluation of Activities:

There are three foci of evaluation of mission:

1. to achieve its goals
 2. to be equipped with modes of work serving these goals
 3. to recruit teachers able to learn what is required and to enact it (#2)
-
1. The goal of the work is to enable Palestinian and Israeli school children, each in their own school, to engage in discourse on issues related to "violence and the enemy" as a means of humanizing their sight of the other side in times of persistent, ongoing and serious armed conflict.
 2. To enable the above is facilitated by enabling teachers on both sides to jointly learn what the means for doing so effectively in their classrooms are. This refers to deploying different modes of work in the classroom which are serving the above-mentioned purposes of the mission.
 3. This obviously depends on the capacity of the teachers to both engage in the joint learning events aimed at this work and, in its consequence, to work effectively.

One of the inherent hang-ups in engaging in such evaluation is that it is inevitable and desirable that each teacher does so in a manner which is both in line with his/her autonomous qualities and at one and the same time, in the service of this mission. Hence each of the three components of this work is not and cannot be uniform and, furthermore, must evolve in the course of the work. This means that the procedure of evaluation should and could be there to institute and implement with opportunities for ongoing learning which should be based on actual desired outcomes; i.e. the latter rather than doing so on the basis of preconceived theories and models.

II. Below is an overview of the Learning from Success Method for application by facilitators in their groups.

The Learning from Success Inquiry Format¹⁷

By: Israel Sykes, Jona Rosenfeld and Tzila Weiss

The learning from success inquiry format constitutes the heart of the learning from success method. It should be viewed as a kind of map to *guide the facilitation of group*

¹⁷ Excerpts from "Learning from Success: The Retrospective Method" (Hebrew), due to be published in August 2005.

learning about a complex, past endeavor in a way that makes it possible for group members to extract valid knowledge that can contribute to the production of successful action in other contexts. A complex endeavor refers to activities that have multiple goals, contexts, and partners, and that take place over an extended period of time. While it is possible to perform some of the *inquiry format* in a single session, a complete learning process generally requires several stages, including preparation before a session, group reflection; and then additional learning produced by documentation of the products of group reflection.

The *format for inquiry* consists of ten steps. Each step represents a strategy for overcoming potential obstacles in the process of learning from success.

1. Describe the organizational context and the area of success.
2. Identify a success that is worthy of study
3. Succinctly describe the success, in terms of "before" and "after".
4. Describe the positive objective and subjective outcomes.
5. Describe negative consequences and costs.
6. Decide whether the "success" warrants further learning
7. Identifying turning points or way stations on the path to success
8. Choose critical turning points, and detail the actions that led to success at or between them
9. Crafting key principles of action on the basis of the successful actions detailed in 7 so that others can be guided by them
10. Identify unresolved issues for further study

1. Describe the organizational context and the area of success: in order for someone else to draw from the success, he should know about the organizational process of the school and the area and type of success discussed.

2. Identify a success that is worthy of study. The facilitator asks participants, either in a group session or in individual interviews, to briefly describe successes and tentatively choose one for joint investigation. The criteria for a success "worthy of study" include positive outcomes traceable to deliberate professional actions, a contribution to the organization's mission, overcoming significant difficulties, objective (preferably measurable) evidence of success, subjective evidence (e.g. satisfaction of those involved) of success, and a direct or indirect benefit to clients.

3. Succinctly describe the success, in terms of "before" and "after". Participants are asked to provide a concise description of the relevant situation *before* and *after* the endeavor was undertaken. Generating these two descriptions and highlighting the positive changes in the situation point first of all to the probability that successful actions have indeed taken place.

4. Describe the positive objective and subjective outcomes. The group reflects more deeply and critically upon how it determines success. Expanding and deepening the

investigation of outcomes enables the group to construct a clear picture of the nature of the change. The strategy here is to flesh out previously unrecognized objective (measurable when possible) and subjective indicators of success by deliberately scanning personal, interpersonal, functional, procedural, and systemic realms of experience.

5. Describe negative consequences and costs. The group is asked to consider the resources invested and the negative consequences of achieving the change described in the earlier steps. The quality and value of past success as a basis for learning can only be determined by rigorously weighing positive and negative outcomes as well as costs. Negative outcomes may include harm to individuals who have lost out or been left behind, backlash that threatens the viability of the change or its advocates, and/or ethical flaws in the actions that were undertaken in order to achieve the successful outcomes.

6. Decide whether the "success" warrants further learning. The group revisits the initial identification of a success worthy of study (Step 1) using the data generated in Steps 2-4. This step is critical in building commitment to learning, because the process only proceeds if the group reaches consensus. When group members question the success, the facilitator encourages open discussion of the validity of its indicators as well as costs and benefits. If consensus cannot be reached after a reasonable amount of discussion, it is preferable to seek another success worthy of study (back to Step 1).

7. Identifying turning points or way stations on the path to success. The group directs its attention towards the *process* through which positive outcomes were achieved. Success stories often encompass complex actions taken over long periods of time. Facilitators need to help the group break them down into manageable, chronologically ordered stages marked off by "turning points" and/or key "way stations".

8. Choose critical turning points, and detail the actions that led to success at or between them. The facilitator helps participants identify and mentally revisit the points that are most fruitful for in-depth inquiry and then carefully reconstruct the details of the critical actions for achieving success. Facilitators need to challenge professional jargon that assumes common understanding while obscuring actual behavior. The group needs to generate concrete, specific accounts of actions, the reasoning behind them, and their consequences.

9. Crafting key principles of action on the basis of the successful actions detailed in 7 so that others can be guided by them. Principles of action are abstractions based on the details of each specific success story but general enough to be relevant to people in similar, but different, context. The major challenge at this stage is getting beyond statements that sound good but are too abstract to be translated into action.

10. Identify unresolved issues for further study. The facilitator notes issues that are important but not necessarily critical for reconstructing the action strategies that made success possible. Many such issues arise and can easily sidetrack inquiry so that it never reaches the phase of reconstructing the action strategies that had made success possible.

These issues should be set aside for a later stage or delegated to a different organizational forum. This step also reflects the open-ended nature of the group's learning. Reflection may reveal a great deal about success, but it also reveals a series of doors to further learning.

2. The learning group

Although the process of learning from success can be carried out by an individual, there is a great deal of mutual learning to be gained by "reflection-on-action" (Schon, 1983; Friedman and Sykes, 2001) in a group of multiple stakeholders. The learning group must include individuals who were directly engaged in a successful endeavor and a facilitator of inquiry. It is also useful to include colleagues who played tangential or indirect roles in the success.

The learning group should also involve colleagues at the same or different levels of the hierarchy who were not directly involved in the endeavor. They not only bring a more objective perspective but are also potential disseminators, expanding the potential impact of the inquiry. Through them, the actions and principles that underlie success in the particular endeavor can be disseminated to related fields of practice, organizational structure, policy, research and evaluation, and training. When indicated, clients and other beneficiaries of services are sought out and included *as partners* in the inquiry. Learning from success is based on an assumption that human service organizations must produce positive outcomes for their clients. Therefore, client views of the quality of outcomes and processes are an integral part of the inquiry.

3. Power Point: Documentation for Dissemination

Documenting knowledge acquired from the group inquiry process enables it to be retained and disseminated to other contexts. It is neither simply a recording of events nor an evaluation, but rather a form of explicating to others what has been learned and providing for others the basis for action. However, relatively few practitioners, and even facilitators, have the time or inclination to document the learning from reflective processes into such a refined form. As a result, the information upon which learning is based becomes impoverished, distorted, or simply lost.

In order to promote documentation, a *format for documenting success* was devised using Microsoft Power Point. This medium was selected because it requires documentation to be brief and concise, and it is easier to read and comprehend than regular text. While the structure of the documentation is pre-defined, Power Point allows for considerable creativity. Most educational professionals are acquainted with Power Point and are more comfortable with it than with writing formal reports. In addition, the Power Point format facilitates dissemination since it provides a ready means for presenting the results of learning both in meetings and via the internet.

The devised format is comprised of a series of headings under which the documenter can place the content relevant to the specific success story, each of which represents the content to be put on one (or more, if necessary) power point slide:

1. The name of the agency, the name of the success, and its beneficiaries

2. Background information on the agency
3. The situation prior to the endeavor
4. Positive outcomes (including objective and subjective indicators)
5. Negative outcomes and costs
6. Critical events on the path to success
7. Activities essential for success
8. Unanticipated byproducts
9. Extrapolated principles of action
10. Unresolved issues
11. Contact information

These categories reduce ambiguity by giving documenters (e.g. the school learning coordinators) precise definitions of what they need to produce. Because the *format for documenting success* is based on the *format for inquiry*, it provides a clear frame for organizing the information generated in the *learning group*.

The documentation format is also structured to meet the needs of its people who want to use the knowledge produced through learning from success. It enables potential consumers to determine whether the subject is relevant and interesting to them, whether the context is similar to their context, and whether the "success" is worth learning from. It helps them identify specific actions that contributed to positive outcomes and determine which ones they might use in their own work. Finally, it enables them to find out more about what transpired and what was learned.

III. Elicit examples, one from the Palestinian and one from the Israeli classroom, from the facilitators and use as examples of the application of this approach. A few suggestions: 1. Interview teachers by phone: What's the best thing he/she did with the students last week? What did he/she do with the conflict? Collect these stories and use them in the journal and/or manual. 2. Ask teachers for something from their classroom experience and/or something between teachers in the school, in the teachers' room. Describe the outcome and how it was done. 3. Activate Knowledge – Don't explain it. Just describe what was done. This way others can find out and use this knowledge.

Session Eight

Addressing the Hidden Agenda: Coping with the difficulties of bi-national work Khalil Sbeit

- Goals:**
1. Exploration of facilitation issues of concern to facilitators such as: working in pairs, tools for intervention in facilitation of groups, coping with dilemmas within the group
 2. Tools for more effective facilitation
 3. Strengthening the co-facilitation partnership

I. Introduction: The purpose of this workshop is to enrich the participants' practical and professional facilitation by talking about issues that they deal with in their work as facilitators within the bi-national framework.

Activity: The facilitators are in two groups. Each facilitator should write down a question or two on what is the most urgent question for the facilitator in this work? Share your questions with the group.

Sample questions that were raised:

1. How do we deal with crises in our groups? How can we deal with extreme opinions?
2. What is the role of the facilitator? What are the boundaries? What is allowed and forbidden in facilitation of group work?
3. How do facilitators motivate the members to attend the meetings? To bring materials to the meetings?
4. How can we overcome the conflicting needs of MECA and the participants?
5. How can we cope with changing participants, new participants entering amidst veterans?
6. How can we be flexible to meet the immediate needs that arise in meetings vs. the planned program which promotes the project's progress?

II. The trainer addresses the above with facilitation practices of Taviastock – refer to "Othering" by Dr. Shelley Ostroff in the Appendix for more complete facilitation and group dynamic theory.

Important points in facilitation:

1. The initial role of the facilitator is to enable the participants to articulate and feel comfort and safety in the group. Only later in the group process can the facilitator reveal things on a more personal level.
2. The key word is "primary task". All that is done should enable progress in accomplishing the primary task of the group.
3. Pay attention to boundaries of time and space. Who are the participants of the groups – this needs definition as well.
4. The primary task must be agreed upon by the co-facilitators.
5. You need to distinguish between facilitation and teaching. The role of the facilitator is not to teach or instruct the participants in the group. The role of the facilitator is to enable the group to learn – from texts, from one another and so forth.

6. It is important to address feelings. Hidden feelings can lead to mistrust. It is an important aspect of facilitation to get the participants to open up and share what they are thinking and feeling in honest ways. The group must feel safe to do so, which is why all aspects of the work must be clearly defined – task, roles, time and space. The facilitator should not say what he/she is thinking or feeling unless he/she is reflecting what the group is thinking or feeling.
7. To create ownership, you need the buy-in of the participants. It is therefore essential to discuss and agree upon the primary task. This will facilitate their cooperation and contribute to their preparation for meetings, implementations and so forth.

III. **Activity:** The Co-facilitators break into pairs and create together, without speaking, a drawing about their partnership. Afterwards they debrief the process:

1. How they felt as they were drawing;
2. What they were trying to draw;
3. How the drawing reflects upon their partnership;
4. What issues may need to be addressed for better partnership.

IV. **Debrief the learning:**

1. Share one idea that helped you.
2. Which question remains?
3. Share one idea that will strengthen your partnership as co-facilitators.

Session Nine
Evaluation of Performance
Mohammed Sadeq

Goals: 1. Evaluate performance of four groups within the organization in goal achievement.
2. Use Palestinian text as sample of work done between the four groups on how to teach toward peace.

Four groups are the main components involved in the bi-national educational organization's work. Students are the ultimate focus and aim of the three other groups and each need to be assessed in terms of performance evaluation:

1. The students - with the aim of nurturing peace attitudes among them.
2. The teachers - plan activities that reflect and foster the students' attitude towards peace.
3. The facilitators - work with teachers on means and ways of achieving these objectives.
4. The administration and staff - guide, direct and evaluate the facilitators' and teachers' work and the extent of their fulfillment of the organization's objectives regarding peace attitudes.

As a result of a lack of a model to which we can refer to for the purpose of evaluating the four above-mentioned groups, we're going to refer to an extract of a textbook, **Palestinian Society under Occupation**, taught in the tenth grade in the private schools in the Palestinian Authority.

The following is a proposed model for evaluation of the four groups' overall achievement of goals. This is a sample based on what could be done with the text below. The name of the lesson is: The social, political and economical changes during occupation. Page 54-55

Since the Israeli occupation on Palestine, the Israeli authorities followed the open bridges policy with Jordan according to the people and the goods movement, and they just allowed the goods to be transferred in one way to Jordan and not the opposite. The aim from that is to sale the agriculture productions for the west banker farmers out of the Israeli markets, so they will not be in a competition with the Israeli agricultural productions , which will lead to a big lose in the prices. The Israeli authorities continued in this economical policy from the beginning of the occupation till nowadays.

Although the open bridges policy kept the relation ship between the Palestinians in the west bank and their relatives in the east bank and in the other Arabic states, and by entering the money from the Palestinian workers in the Gulf States to their relatives and the governmental funds to the different nations. The Israeli authority used these bridges as a tool for group's puniton through forbidding export things or the people to cross from the villages or some cities in a lot of cases.

In the latest of June from the year 1967 the Israeli authorities decided a law that to include Jerusalem with the state of Israel ,and according to this law the other

Israeli laws become effective and valid in East Jerusalem become inferior to the Israeli disciplines, this decision was opposed by all the states in the world because it is an illegitimate proceeding which doesn't harmonize with the international conversations. While the rest of the occupied areas in the west bank and Gaza strip wasn't joined formally to Israel ,the Israeli occupation continued in Implementing the Jordanian laws in the west bank and the Egyptian rules in Gaza strip with doing a basic alterations on this laws to serve the Israeli interests . The occupation authorities tried from the beginning in not to control the needs of the occupied areas, except the security issues and the high degrees in the administration ,this authority left the daily issues for the Palestinian control by them selves, so they will be responsible about the culture and executives duties. But not including the occupied areas legally to Israel did not prevent it from following an actually joining policy step by step through merging the occupied economy areas in the Israeli economy and assimilation the Palestinian work force inside the Israeli economy and not allowing a developmental policy which let the occupied west bank and Gaza in assimilation the Palestinian work force and to build an economy separated from the Israeli economy .the industrial sector didn't develop in the west bank and Gaza , and it's stay on the same situation since 1967 , but for the agricultural sector the planted area lands shrinked ,so a high number of farmers left their lands and went to work in the Israeli factories and farms. Also the Israeli legislation which forbearing the Arab agricultural crop from marketing it into Israel ,and the competition which it faced from the Israeli agricultural crop which is supported by the government let this sector to export just for the Easy bank. This matter will stay under the Israeli policy control and the Jordanian policy.

The bad economic situation pushed a high number of the farmers and the Arab workers to work in the Israelis work fields. They estimated the number of the Palestinian workers in the Israeli factories and farmers in the area 1967 more than 100,000 worker from both the west bank and Gaza. Most of them works in the lower senility functional in the Israeli economy, because they work in the jobs that the Israeli people didn't like to work in that because of the low fees or from the hard work circumstances. Even the Palestinians who has a good skills to work in the Israeli factories took less than the Israelis workers who are in the same field of work. Other sectors discount from the Arab workers the health insurance instead from their fees although for the accidents insurance which transferred to the state treasury so the workers didn't took any considerations.

The expansion in the high educational system in both the west bank and Gaza find six Arab universities in the occupied areas so that gave the opportunity to a big number from the poor students to continue their academic studies into the occupied areas without going abroad, and now there are more than ten thousand students in the universities and the high colleges in both the west bank and Gaza strip.

The following objectives are defined by teachers for this text:

Facilitators work with the teachers:

1. What are the educational goals of this lesson?
2. How can use of this text promote peaceful attitudes?

The facilitators discuss with the teachers the defined objectives and then create questions for discussion in the classroom.

Activities are then created to achieve the above objectives by both facilitators and teachers.

The role of facilitators: This is the focus of this training. Assuming the above objectives and activities were defined and agreed upon, the questions below are central to promoting understanding and concepts of peace among teachers and then among students.

1. Do the facilitators discuss objectives and means of applying them with teachers and do they direct these activities and use them fully to develop the peace concept and attitudes among teachers?
2. Was the "Peace Concept" defined clearly for both sides?
3. Have facilitators enabled honest discussion of the political topics in the group's work, thus enabling similar classroom discussions?
4. Have the facilitators discussed the validity of these objectives as a whole and in relation to the organization's goals?

To evaluate the pace and goal achievement internally there must be a process for assessing the success of the four groups above.

Session Ten
Systematic Evaluation: How to Measure Impact
Dr. Haggai Kupermintz

- Goals:**
1. Clarify objectives and methods of evaluation to improve the process of developing educational materials and their potential impact on students.
 2. Specifically clarify the following questions:
 - a. What are you trying to accomplish? How – what are the methods used?
 - b. What was accomplished?
 - c. What are the next steps based on these accomplishments?

Introduction: Evaluation provides a framework for thinking about curricular materials. It is a layout for the analysis of this material in terms of psychological transformations. One must articulate the starting points on the specific issues to address. Where do you want to take the teachers? The students? What is the process of change you are aiming for in this material? What is the rationale for change in the students and teachers?

There are two main evaluative goals:

1. How to assess the impact of the teachers' work on themselves and on their students. This is a long-term goal.
2. Assess the process of the work within and across the groups as to whether they are promoting the organizational goals. This is a more immediate, short-term goal.

I. What are the goals of evaluation for the organization? What are its objectives, its role? What can help ascertain systematic information to improve the activity in a continuous and long-term manner?

Important Concepts:

1. **Summarizing evaluation** – this assesses the practical outputs. An example would be giving your students an exam at the end of learning specific material. This is a limited (closed) form of evaluation.
2. **Formative evaluation:** This looks at the processes, the interactions that compose the overall activities. The value of evaluation is in its ability to provide information in real time that can direct future activity. This provides the opportunity to discern where one is heading and to choose the best path. In educational work this means examining the main components of the process in the classroom. How the teachers define the goals and objectives of the work with the students, what they think will help them, what challenges them, what needs can the facilitators support and so forth.

After agreeing on the goals then the research tools can be defined.

The evaluative process aims our sight to the far end to know how to get there. Different information is gathered at each stage which informs on the long-term goal achievement.

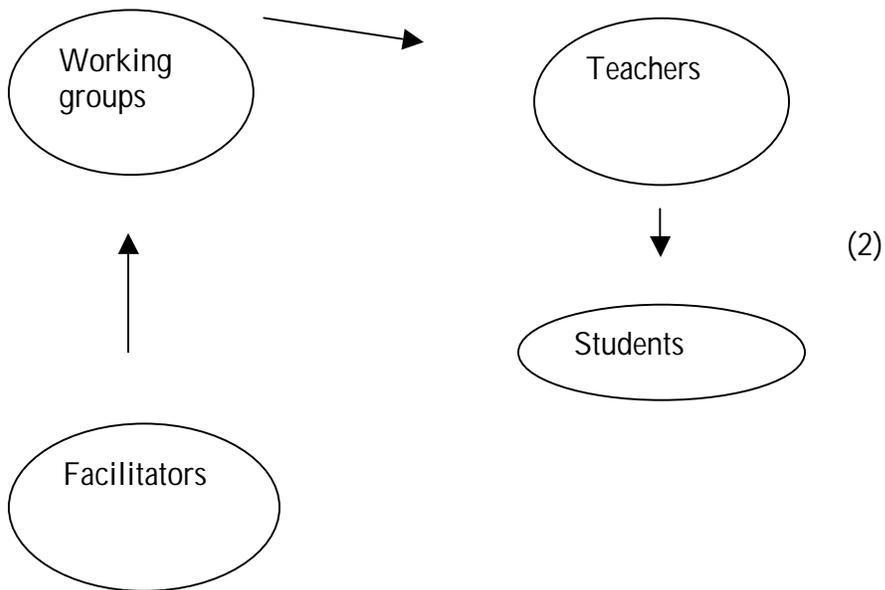
How can we collect information about the teachers' perceptions concerning the process and its influence on them and the interaction between the different components of the organization?

The questions should provide data about the work of each group and about the interaction between them. The focus should be on the teachers: What do we expect of them to be able to do? What is the process they need to go through? How can they help the students?

Table 1 - Participants

Staff

(1)



The staff should assess the work between facilitators and their working groups on the one hand and the teachers and their students on the other hand.

An example for how to begin the process to set educational goals:

With what are the attitudes and reality you begin when you start to teach this material?
What are basic assumptions of the society at this point on this topic?

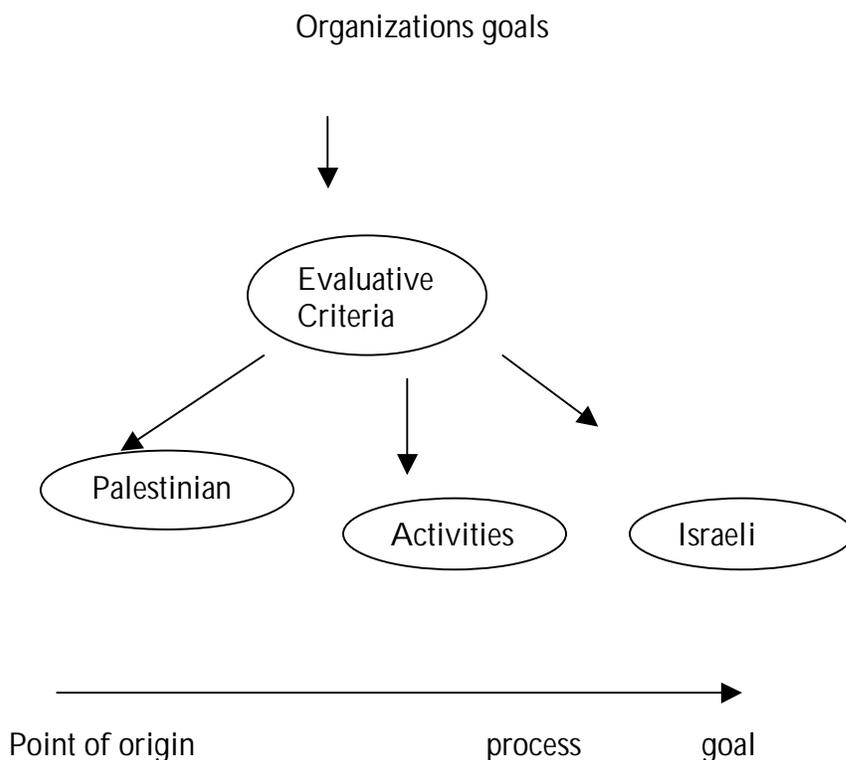
The physical separation wall between Palestinians and Israelis is not as high as the mental one that prevents the students from seeing the other side. It is necessary to know how each side perceives it.

The Israeli students face two psychological barriers – fear and superiority feelings, and have two open positions: 1. There is no partner on the other side; 2. The other side does not feel pain.

These are meaningful for educational work. This work can not be exclusively cognitive but should address the emotional aspects as well. We should find out what are the barriers that prevent the Palestinian student from seeing the Israeli and address them as well.

When planning an activity we have to define what is the students' starting point and where we wish to take them and why this activity is the right one to achieve this. What are the challenges that will disturb the process and what will help it. This implies that there can be a difference between activities that are designed for the Israeli students and the ones for the Palestinians.

Table 2



The arrow is the process which leads from the point of origin towards the goal. It is a curvy line, rather than the straight line in the diagram. Processes zigzag and are not usually straight forward.

Evaluative Pointers:

- The evaluation should check the process according to the organization's **evaluative criteria**.
- **There must be a coherent "theory of action"** for the organizational vision and goals in order to succeed in the work and to assess levels of success based on a clear agreed-upon statement.
- **The evaluative process should also check each group individually and the interactions between the different groups in the organization.** What are the important questions about the process specifically and jointly? Was there mutual contribution? What part of the organization's goals does each group carry out? What is each group's place in the overall process? The rationale of every group? The relationship with the management? Processes the group underwent?
- **There should be a focus on the influence on the teachers:** What does the organization want the teachers to do? What is the process they need to undergo and how can they help their students? One needs to check how the teachers grasp the goals of their work with the students. The organization needs to help them clarify these goals in order to understand better the rationale of the activities which will bring them to these goals. How are these processes connected to the general organizational goals?
- **If one organizational goal is to change positions, affect attitudes,** then this must be clarified and defined. What are the specific attitudinal goals and what methodologies and processes will help to achieve them.
- **There must be tools to evaluate the influence on the students:** What characterizes the students' thinking before and to where do we want to take them and why? What is the teacher doing to influence this thinking in special consideration of each group.
- **What is the psychological transformation aimed at in this work with the students?**

Activity: In pairs of co-facilitators, answer the following questions about your group and project. Answer these periodically to continue assessing progress and success.

- a. What are you trying to accomplish? How – what are the methods used?
- b. What was accomplished?
- c. What are the next steps based on these accomplishments?

Session Eleven

Prejudice and stereotyping

- Goals:**
1. Define and raise awareness on the following terms: stereotype, enemy, prejudice
 2. How to overcome attitudes of enemies and transform into constructive relationships?
 3. Develop techniques for work in groups and in the classrooms
- I. Read articles by Dr. Ofra Ayalon on Reconciliation – “Changing the face of the enemy” and by Dr. Alan Flashman – “Demon in the Mirror.”
1. What did you learn about the psychological processes of enemy, stereotyping and prejudice formations?
 2. How can individuals confront their own stereotypes, enemy-images and prejudices? What are the educational goals in such work? What is the necessary process to help our teachers and students understand the terms, look inward on these issues and gain more awareness about themselves and the other Israeli/Palestinian in a constructive manner?
- II. Activity 1 for group work and the classroom:
1. Draw a picture of the enemy. Alternatively choose from a set of cards such as Cope cards or other therapeutic cards or pictures. What are the characteristics of the enemy? What are the words and the feelings that accompany the image?
 2. Share in groups of four your enemy image, words and feelings. Discuss what makes the enemy an enemy. How would this enemy perceive you? What would he/she draw? What would he/she say, think and feel?
 3. When and how would my enemy stop being an enemy? What can I do?

Activity 2 for group work with application to the classroom:

1. In a uni-national group: write down the stereotypes of the other groups from your society.
2. In the uni-national group: write down the stereotypes the other groups has about your society.
3. In small groups of bi-national participants (4-6) share these stereotypes.
4. What was similar? What was different? What was painful? What questions do you have?
5. How can we humanize these stereotypes?

APPENDIX:

1. MECA's Mission Statement

Middle East Children's Association (MECA) Mission Statement

MECA is a joint Israeli-Palestinian organization whose purpose is to enable Palestinian and Israeli children to cope with the effects of occupation and violence, and assume responsibility for their future. MECA's programs aim to further this goal by working with Israeli and Palestinian educators from each of the respective educational systems. This mission should be an integral component of the process that aims to build two nation states - Palestinian and Israeli – living non-violently side-by-side.

MECA therefore aims to:

- Empower Palestinian and Israeli educators to assume leadership roles in creating societal change in the midst of conflict and the process of its resolution;
- Address the needs of Israeli and Palestinian children in their classrooms, respecting their complex multiple identities (e.g., nationality, religion, gender) and perspectives during and after continued violence;
- Work within the civil society as a model of cooperation and understanding between the two nations and to promote the role of education in creating social, pedagogical and political change.

2. Sample Logical Framework from European Union's Call for Proposal

LOGICAL FRAMEWORK

| | Intervention logic | Objectively verifiable indicators of achievement | Sources and means of verification | Assumptions |
|-------------------------------|---|--|---|---|
| Overall objectives | <i>What are the overall broader objectives to which the action will contribute?</i> | <i>What are the key indicators related to the overall objectives?</i> | <i>What are the sources of information for these indicators?</i> | |
| Specific objective | <i>What specific objective is the action intended to achieve to contribute to the overall objectives?</i> | <i>Which indicators clearly show that the objective of the action has been achieved?</i> | <i>What are the sources of information that exist or can be collected? What are the methods required to get this information?</i> | <i>Which factors and conditions outside the Beneficiary's responsibility are necessary to achieve that objective? (external conditions) Which risks should be taken into consideration?</i> |
| Expected results | <i>The results are the outputs envisaged to achieve the specific objective. What are the expected results? (enumerate them)</i> | <i>What are the indicators to measure whether and to what extent the action achieves the expected results?</i> | <i>What are the sources of information for these indicators?</i> | <i>What external conditions must be met to obtain the expected results on schedule?</i> |
| Activities | <i>What are the key activities to be carried out and in what sequence in order to produce the expected results?</i> | Means: <i>What are the means required to implement these activities, e. g.</i> | <i>What are the sources of information about action progress?</i> | <i>What pre-conditions are required before the action starts? What conditions outside the Beneficiary's</i> |

| | | | | |
|--|---|--|---|--|
| | <i>(group the activities by result)</i> | <i>personnel, equipment, training, studies, supplies, operational facilities, etc.</i> | Costs <i>What are the action costs? How are they classified? (breakdown in the Budget for the Action)</i> | <i>direct control have to be met for the implementation of the planned activities?</i> |
|--|---|--|---|--|

This Logical framework, is from the EU Partnership for Peace Call for Proposals

3. Article by Dr. Shelley Ostroff

"Othering" : the psychological role of the stranger and the mechanisms used to cope with the anxiety evoked in the face of otherness.

The German Final Solution was an aesthetic solution; it was a job of editing, it was the artist's finger removing a smudge, it simply annihilated what was considered not harmonious

Cynthia Ozick¹⁸

The meeting with people who are seen as different in significant ways is often a trigger on the one hand for feelings of curiosity and enthusiasm and on the other hand for feelings of distrust, disdain, aggression and hatred. In this paper I will explore some of the psychological mechanisms which determine the way in which human beings relate as individuals and as groups to people who are different from them. The tendency towards prejudice, disdain, fear, envy, anger, hatred and hostility towards an-other, generally stems from a sense of anxiety and a perception of the other as in some way threatening. To overcome this anxiety a variety of psychological mechanisms are mobilized. These mechanisms are evident in much of everyday human behavior but in extreme forms are the psychological roots of racism, sexism, homophobia and other forms of severe social discrimination, structural inequality and socio-political conflict. Awareness of psychological roots of the anxiety and coping mechanisms related to the encounter with "otherness" in its different forms provides practical tools for those working towards reducing inter-group conflict and creating environments and processes which reduce anxiety and diminish prejudice, stereotypes and hostility. In this paper I will explore the role of the stranger in society and the way in which the attitude towards the "other" or "stranger" becomes embedded in structural inequality. The first section of this paper looks at the role of the "stranger" in society and the anxiety and ambivalence which the stranger evokes, the second part presents some of the psychological mechanisms used to cope with anxiety aroused in the face of strangers and the third section discusses the mechanisms typical of groups and the way in which these may be mobilized to deal with stranger anxiety.

The stranger

Simone De Beauvoir is often quoted as saying "Otherness is a fundamental category of human thought". It is not so much the otherness itself which is at issue in this paper - but rather the form which that process of "othering" takes and the way that the process of "othering" becomes institutionalized in societal forms of structural inequality. "Othering" is an essential part of self development. By noting differences between oneself and others, by identifying more with some characteristics and behaviors and less with others, by modeling oneself on some and rejecting others as role models, one is able to build a richer and clearer sense of ones own identity. It is when these identifications are tinged with judgment and distortions of oneself or others that the process of

¹⁸ Quoted in Bauman, pg. 66

“othering” becomes dangerous. The judgment based quality of “othering” through which “in groups” and “out groups” are created is ubiquitous. It can be found for instance in the “popular kids group” in kindergarten, the adolescent cliques and gangs, the inter-departmental and inter-disciplinary stereotypes and prejudices in organizations, in the phenomena of ethnic prejudice, racism, sexism, homophobia, and other forms of social prejudice, discrimination and ideologically based conflict.

When prejudice, stereotypes and fear of the other coincide with unequal power relations, the power is often used in conscious and unconscious ways to reinforce existing oppression and maintain, if not promote the inequality in formal and informal ways. Formal, manifest structural inequality can take the form of discriminatory laws and regulations in the areas of politics, education, economics and social rights and privileges. It is the “informal structural inequality” which is more elusive to the naked eye. It is implicit for instance in the way society organizes itself so that it perpetuates socio-economic inequality and inequality of opportunities in areas such as literacy, education, professional roles, salaries, popular cultural figures and public decision making roles.

Different theories address the issue of structural inequality through different prisms. Neo-Marxist and Race, Class and Gender Studies focus on the way in which unequal power relations are consciously used for purposes of domination and exploitation. Social psychology looks at the way in which inequality is internalized and perpetuated in daily social interactions for instance by teachers who tend to reinforce boys more than girls for certain types of academic achievement or by employers who entrust whites over blacks with roles of greater responsibility. Feminist theory which focuses on the social construction of reality highlights the way in which gender inequality is embedded in and perpetuated in discourse. The “authoritative” writings of those in power about those with less power is seen as a form of colonialism. (Kitzinger and Wilkinson, 1996)

In the different forms of structural inequality, people are differentiated along lines of belonging to a certain group according to parameters such as race, colour, age, disability, gender, religion, nationality or sexual orientation. In each case there is the group who enjoys certain rights or privileges and the other, who is to some extent excluded from these rights or privileges. To the privileged group, the excluded or oppressed group is marked out by some form of “otherness” or as “strangers” to the “in-group”.

In much of the literature, there seems to be little differentiation between the terms “strangers” and “enemies”. The term enemy generally refers to a conscious and defined other with whom there are reciprocal relations of opposition, struggle and hostility. The relationship with strangers is often accompanied by feelings of hostility and struggle, however the term “stranger” does not in itself have clear emotional or judgmental connotations. The Oxford Pocket Dictionary definition of the stranger is a “person in a place or company that he does not belong to, person strange to or to one, person strange to something”.

On the feeling and image level, the processes of differentiation are generally multi-faceted and ambiguous. Concepts such as friend and enemy are terms which nudge the unarticulated feelings into boxes in order to create order. They can be seen as articulated formulations of ongoing internal processes whereby humans differentiate themselves from others. These processes involve evaluations of similarities and differences, likes and dislikes, attractions and fears and are a core part of establishing ones identity and place in society. Their use provides a certain clarity and can be seen as mechanisms to cope with the discomfort arising from the ambiguity and ambivalence inherent in internal images and feelings which accompany inter-personal relations.

While friends and enemies are clearly situated in relation to oneself the place of the stranger is enigmatic. Simmel and Bauman focus on the anxiety and hostility which the stranger arouses because he embodies uncertainty and poses a threat to the clear order of binary opposition.

The unity of nearness and remoteness involved in every human relation is organized, in the phenomenon of the stranger, in a way which may be most briefly formulated by saying that in the relationship to him, distance means that he, who is close by, is far, and strangeness means that he, who also is far, is actually near. (Simmel, 1903, pg 402)

They (strangers) are the premonition of that third element which should not be. These are the true hybrids, the monsters- not just unclassified, but unclassifiable. They question oppositions as such - the plausibility of dichotomy it suggests and the feasibility of separation it demands. They "infringe onto the division of things. (Bauman, 1991, pg. 54)

Following Simmel, Bauman describes friendship and enmity as the archetypal forms of sociation and as constituting a two pronged matrix. According to Bauman friendship is determined by a sense of responsibility while enmity is based on the pragmatics of struggle and a renunciation of responsibility and moral duty.

Against this cozy antagonism, this conflict-torn collusion of friends and enemies, the stranger rebels. The threat he carries is more horrifying than that which one can fear from the enemy. The stranger threatens the sociation itself - the very possibility of sociation.And all this because the stranger is neither friend nor enemy; and because he may be both. And because we do not know and have no way of knowing which is the case. (Ibid pg. 55)

(The stranger) disturbs the fought after co-ordination between moral and topographical closeness - the staying together of friends and the remoteness of enemies: The stranger disturbs the resonance between physical and psychological distance; he is physically close while remaining spiritually remote. He brings into the inner circle of proximity the kind of difference and otherness that are anticipated and tolerated only at a distance -where they can be either dismissed as

irrelevant or repelled as hostile. The stranger represents an incongruous and hence resented synthesis of nearness and remoteness. (ibid, pg. 60)

Both Simmel and Bauman focus on the strangers who come into ones life world at some point in time - they are not there from the start and constantly hold the possibility of leaving. In society, these are for instance foreign workers and immigrants who by their entering into ones life world uninvited, 'put one on the receiving side of their initiative' and bring into it qualities which do not emerge from the group itself.

Bauman suggests that the structural inequality evident in Nationalist states is designed primarily to deal with the problem of strangers rather than the problem of enemies. The nationalist ideology attempts to eliminate strangers, to reduce all divisions which threaten national unity, and to promote or even enforce ethnic, religious, linguistic and cultural homogeneity. If these cannot be enforced then a 'cultural fence' is created and the stranger is made 'untouchable'.

Strict prohibitions of *cunnubium*, *commercium* and *commensality* are the most common methods of cultural isolation and limitation of contact. Applied singly or in combination, they set the stranger as the Other and protect the ambiguity of his status from polluting the clarity of native identity." (ibid pg. 66)

"They (Nationalist States) are engaged in incessant propaganda of shared attitudes. They construct long historical memories and do their best to discredit or suppress such stubborn memories as cannot be squeezed into shared tradition - now redefined, in the state appropriate quasi legal terms, as 'our common heritage'. They preach the sense of common mission, common fate, common destiny. They breed, or at least legitimize and give tacit support to, animosity towards everyone standing outside the holy union. In other words, national states promote uniformity. Nationalism is a religion of friendship; the national state is the church which forces the prospective flock to practice the cult. The state enforced homogeneity is the practice of nationalist ideology." (ibid pg. 66)

Bauman adds that the social institution of stigma serves as a 'weapon against ambiguity'. Modern societies rebel against fate and ascription and advocate self actualization and self determination. Stigma however which marks others by outward signs creates a limit to the extent which an individual or group can transform themselves and mask their differences. 'Stigma ... restores dignity to the fate and casts a shadow on the promise of limitless perfectibility.'(Ibid pg. 68)

The psychoanalytic approach looks to the origins of stranger anxiety. At the age of seven or eight months babies begin to react with anxiety in response to strangers. They may 'freeze' at the sight of anyone new and then begin to cry. In the second year this reaction may intensify, and thereafter the intensity begins to wane. Erlich (1990) notes that "stranger anxiety" sets in at the moment when the fusion with the mother becomes an almost conscious source of pleasure and security, and the stranger threatens to undercut and interrupt that merger. He suggests that the extent to which the stranger evokes either

curiosity and exploration or anxiety and projection may be related to the "goodness" and security sensed in the mother child relatedness and in their affective attunement.

Erlich links these early experiences with later feelings towards strangers who can be seen as the 'prototype of the internal, psychic enemy that becomes a "social reality" - the enemy who threatens "to destroy our peace, to snatch us out of the calmness that comes through Being - the merger with another in the experience of simply being alive. Historically and currently, there is always great readiness to project onto the stranger this role of the enemy, 'the destroyer of the peace'." (Erlich, 1990)

Many authors have written about the psychological need for enemies and the function enemies fulfill. In these cases there is often an interchangeability of the use of the terms stranger and enemies. Robins and Post suggests for instance that enemies are needed in order to facilitate self definition. However, they say, "A mature, integrated person learns that "enemy" objects are at most adversaries or distasteful beings, not objects to be hated or destroyed. For some people, and for many when under stress, however, the bad objects become true enemies." (Robins and Post , 1997, pg. 92) These statements indicate the problematic of the term "enemy". In the ubiquitous process of evaluating ones position in relation to others, different degrees of closeness and animosity are experienced towards "others". The problem of definition lies in the question as to when is the mixture of attraction and animosity, compassion and hostility felt in relation to others, such that the other can be clearly defined as an enemy?

In situations of stress and threat, it becomes more difficult to contain ambivalence and the tendency is to revert to the early coping mechanism of splitting the world into good or bad - in this case - friends and enemies. In these situations the "enemy" becomes all bad and as such must be controlled or eliminated. A person or group is more likely to be able to cope with the ambivalence which strangers arouse when they feel secure that the stranger does not hold any threat to their basic needs. This will depend on the maturity and sense of security of the group as well as on the nature of the particular stranger and what the stranger represents for that group. To the extent that the person or group feels threatened on the level of their basic needs, the greater the likelihood that the stranger will be perceived as the enemy.

It is questionable however if humans have an innate need for enemies or whether the creation of enemies is a secondary function which serves to fulfill other more basic needs. If there is a basic need for enemies, this does not explain the peaceful periods of history nor the many communities which function without any clearly defined enemies or acts of hostility. The theories about the need for enemies nevertheless draw attention to some of the functions that the creation of enemies serves. Some suggest these functions relate to the psychological need for identity and superiority; sociological functions of fostering cohesiveness and solidarity; political functions of gaining and holding control; and economic functions of profit, and trade. (Middents, 1990) Others argue that enemies facilitate the maintenance of a favorable self image and harmony in the group and that the externalization of aggression allows for group solidarity and continuity (Bryce, 1986). According to Zweig and Abrams (1991) enemies serve the vital function of being the

objects onto whom we can attribute those qualities that we cannot tolerate in ourselves. Schneider (1998) suggests that the enemy allows us an opportunity to rid ourselves not only of the qualities which we despise, but also to rid ourselves of the inner conflicts and difficulties. The conflict is no longer within ourselves, but rather with a concrete external object.

In the following paragraph Post describes some of the functions of enemies and the paradox of being bound to our enemies. Because they are necessary for our process of self-definition, it is necessary to have them in our midst.

The more "different" the stranger in our midst, the more readily available he is as a target for externalization. An important aspect of the development of group identity is symbols of difference shared by the other - symbols on which to project hatred. But because they are representations of the self that are being projected, there must be a kinship recognized at an unconscious level. We are bound to those we hate. Nevertheless, there must be a recognizable difference, a distinct gap to facilitate the distinction between "us" and "them" - A "good enough enemy" is an object that is available to serve as a reservoir for all the negated aspects of the self. In this way, the enemy provides the valuable function of stabilizing the internal group by storing group projection. Just as the paranoid delusional system makes sense and provides cohesion for the individual ego under threat of fragmentation, so too does the enemy provide cohesion for the social group, especially the social group under stress. Ironically those groups from which we most passionately distinguish ourselves are those to which we are most closely bound. (Robins and Post, 1997, pg. 92)

Marshall Rosenberg suggests that the making of enemies is not an innate inevitable phenomena nor a need. Like any forms of daily occurrences of judgment, criticism and discriminatory or violent behavior he postulates that enemy making is "the tragic expression of other unmet needs".¹⁹ What are the basic needs that may be threatened by the encounter with people who are different? What are these basic needs which when unmet will increase the likelihood that strangers or those who are "other" in significant ways will be transformed into enemies or into others who must be excluded, controlled, oppressed or dominated?

Our primary needs are for survival and for physical security. We also have basic needs for a positive self image, a sense of self worth and dignity, a sense of physical and emotional integrity, a certain level of freedom, a sense of fundamental mastery in order to be able to maneuver in the world, a coherent identity, a sense of belonging and kinship, and ultimately a sense of self actualization. These needs can be directly threatened in situations of war where there is a threat to ones life, territory and resources for survival.

In the case of war, the enemy is clearly defined, the cause of war most often being conflict over territory, human rights, identity or ideology. When basic human rights are

¹⁹ Notes from a seminar by Marshall Rosenberg on "Non-Violent Communication" , Switzerland 1994

jeopardized, many of the needs stated above cannot be satisfied. When another group upholds an ideology different to one's own, one's sense of coherent identity, sense of mastery, self worth and belonging may also be threatened. Religious conflict for instance is based on two mutually exclusive worldviews and perceptions of truth. Confronting the other's perspective can put into question the very foundations of one's own existence, the cultural beliefs one has always assumed to be "the only acceptable way" or "right", and thus exposure to different attractive cultures and belief systems may threaten one's identification with one's own group. Structurally embedded socio-economic and socio-political inequality also frustrates many of the above-mentioned needs.

A strong link between stress and enemy making is evident in much of the literature. Robins and Post state that the "innate tendency to idealize the in-group and demonize the out group can never be eradicated. The germs of that more primitive psychology remain within the personality, ready to be activated at times of stress. Thus otherwise psychologically healthy individuals can be infected by paranoid thinking when the group with which they identify is attacked, when economic reversals occur, or even when epidemics of disease or forces of nature, such as earthquakes, afflict the group." (Robins and Post pg. 98)

The link between certain types of stresses such as war, socio-economic inequality, oppressive governmental policies and religious coercion are likely to increase prejudice and hostility and push towards structural inequality which controls the strangers who are perceived as a threat. But what of prejudice and the resulting structural inequality which do not seem to result directly from situations of societal stress - prejudices such as sexism, anti-Semitism, racism and homophobia.

Elizabeth Breuhl-Young examines some of the theory from the fields of psychology and social psychology on prejudice. The Neo Marxist theory indicates that these phenomena are related to issues of power and exploitation, the conscious use of prejudice being used to maintain a hierarchical oppressive class structure. Realistic group conflict theory argues that groups which are "positively interdependent" and equal in status do not hate and stigmatize each other, while groups that are competing and vying for dominance develop derogatory attitudes to justify and explain their hostility and the unequal power relations. The Frustration aggression scapegoat theory - suggests that prejudice operates by displacement. In this view, prejudice operates as a steam escape valve. By venting frustration and aggression through prejudice on a scapegoat, a greater explosion is prevented. The frustration and aggression arises for instance when an impersonal force like a set of rules or an economic crisis prevents people from getting what they want. The aggression is then expressed towards a third party - a scapegoat. The intensity of the aggression is related to the intensity of the frustration so that in situations of economic hardship anti-Semitism may be greater. After the first world wars theorists began to examine the phenomenon of 'ethnocentrism' arising in countries where there were strong waves of immigration and attributed prejudice to the needs of all groups to mark themselves as distinct and protect their territories and identity. Studies also found a correlation between people who grew up with frustrating authoritarian parents and prejudice.

Allport defines prejudice as: "An aversive or hostile attitude toward a person who belongs to a group, simply because he belongs to that group, and is therefore presumed to have the objectionable qualities ascribed to a group." (Allport, 1954, pg 7) He specifies ethnic prejudice as "an antipathy based upon a faulty and inflexible generalization. It may be felt or expressed. It may be directed toward a group as a whole or toward an individual because he is a member of that group." (Ibid. pg 9)

Elizabeth Breuhl-Young rejects the reduction of prejudices to a singular phenomenon with the same cause and manifestations. In her psychoanalytic study she examines the different roots of different types of prejudices. She suggests that there are unique forms of prejudice and distinguishes these from ethnocentrism which she considers a universal prejudice, the function of which is to protect group identity in economic, social and political terms. Prejudices on the other hand such as racism, sexism (homophobia is also in this category) and anti-Semitism focus on marks of difference between people, they are supremacist and make evolutionary claims. She terms these prejudices "ideologies of desire" and refers to them as products of modern society that become institutionalized in structural inequality.

Ideologies of desire are, generally, backlashes against movements of equality; they are regressive prejudices that reinstate inequalities and distinctions when the force of movements for equality has been registered and (often unconsciously) rejected. As the psychoanalyst Ernst Kris remarked: "Everywhere in Western civilization there exists some sort of link between equalitarian beliefs and the growth of prejudicial attitudes. Prejudice replaces social barriers of another kind." Prejudices institutionalize at a deeper and more inchoate individual and social or political levels the differences between "us" and "them" that movements for equality address. In other words, ideologies of desire become entangled with governments, with states proclaiming equality before the law, either as they are used (like anti-Semitism) to destroy such states and establish suprastate entities, or as they are institutionalized (like racism) by such states, or as they extend (like sexism) state political reach into nonpolitical arenas." (Young- Breuhl, 1996, pg. 30)

She argues that anti-Semitism, racism and sexism represent three different types of this kind of historically specific modern prejudice. Like ethnocentrism they all involve distorted generalizations, projection and stereotyping. They are however quite distinct because they derive from three distinct types of psychic configurations or characters. She recognizes that the typology she presents of the three prejudices is a theoretical typology and in reality no ideal types exist. She offers the typology as an opportunity to raise questions and draw attention to certain phenomena and tendencies. While the prejudices overlap and people can be both anti-Semitic and sexist, she believes that most people who are prejudiced usually have a fundamental prejudice. The three broad character types she describes are the obsessional, hysterical and narcissistic and she relates these to anti-Semitism, racism and sexism respectively. She suggests that "there are social and political conditions in which the various character types and their

characteristic prejudices flourish, in which they have political and social power and also ideological power to influence people's ideas."(Ibid. pg. 37)

According to Young-Breuhl, the obsessional prejudice such as anti-Semitism is typical of people with rigid, superego-dominated characters - and societies which are organized and function obsessively. This prejudice is linked most clearly with issues related to the anal stage of development when the child is struggling with issues of toilet training, control and autonomy.

Obsessionals purge themselves of polluting thoughts and desires by displacing them onto others who then are experienced as dirtying and assertively polluting. Their ideal is a self filtered of all impurities, all temptation - an imperturbable, perhaps even saintly self that cannot be attacked. (Ibid. pg. 214)

The aggressor is perceived as a penetrator (especially from behind) who is intrusive both physically and mentally like a parasite and towards whom compassion must be suppressed, and for whom a solution must be found. They must be marked off so that they cannot infiltrate and spread their pollution unknowingly. The coping mechanism is one of "undoing". They must be eliminated, expelled, destroyed - so that no trace is left and they no longer intrude into the mental and physical space of the prejudiced. In the same way, any trace of their history must be eliminated - hence the movements which deny the holocaust.

Obsessional prejudices are the prejudices toward which people who are given to fixed ideas and ritualistic acts gravitate and through which they can behave sadistically without being conscious of their victims. The obsessional prejudices feature conspiracies of demonic enemies everywhere, omnipresent pollutants, filthy people, which the obsessively prejudiced feel compelled to eliminate - wash away, flush away, fumigate, demolish. The obsessively prejudiced attribute to their victims a special capacity for commercial or economic conspiracy and diabolical behind-the-scenes cleverness, and they both envy this capacity and, acting imitatively turn the fruits of this cleverness (particularly in the domain of technology) on their victims. They imagine the conspirators as having the capacity to penetrate them, get into their bowels and their privacies. (Ibid. pg. 34)

The hysterical prejudice of which racism is typical is related to issues around the oedipal developmental stage when the child is struggling with its sexual identity and forbidden wishes toward the parent of the opposite sex. In racism, a group is appointed which is seen as acting out forbidden, sexual and sexually aggressive desires that the person has repressed.

Racism, by contrast, exemplifies hysterical prejudice - that a person uses unconsciously to appoint a group to act out in the world forbidden sexual and sexually aggressive desires that the person has repressed. Racism is a prejudice that represents or symbolizes genital power or prowess and sexual desires by

bodily features like skin color, thick hair, muscularity, or big breasts; it equates strength, size, and darkness with primitivity, archaic and unrestrained sexual activity forbidden in "civilization." The victims are, like victims of the most common forms of classism, another hysterical prejudice, "lower". Racism is a prejudice of desire for regression expressed as a charge that people who are "other" and sexually powerful - as parents or siblings are in the eyes of children - have never progressed, are intellectually inferior, are uncivilized. The 'lower' men are imagined as brutal, the "lower" women as either (and sometimes both) sexually lascivious or maternally bountiful, milk giving and care giving.

Racists are people who, in the manner of hysterics, prevent themselves from regressing into infantile helplessness and incestuous love of their own family members by cordoning off their desires and by loving or forming partial, unconscious identifications with the victims of their prejudices. The "others", either as domestic servants or slaves or as a fantasized part of the prejudiced person's household, are love and hate objects in the loving and hating of whom no bans on incest or on rivalry are violated; they are the safe - for the prejudiced person - objects of childhood passions. Ideally the victims do not get destroyed completely or flushed away as the obsessional's victims do; they are needed alive so that they can be loved like mummies, prostituted or raped like whores, sexually mutilated, beaten, deprived of their power, crippled, emasculated - and in all instances, kept in their places. (Young Breuhl pg. 34)

A splitting off process occurs within the hierarchical worldview of the racist where on the one hand he views himself as more refined and less sexual than those toward whom he directs his reproach and prejudice. Often this is accompanied by sexual fantasies or actual sexual acts with those he is prejudiced against. These acts are denied and the conscious self image remains unsullied. Sometimes these acts take the form of "gang bang"s upon women of the "lower class" or gang bashes" - lynching and torturing of the men to render them impotent. In the case of racism, acts are often of humiliation rather than elimination. Racism is driven by rivalry and early feelings towards the powerful parents of the opposite sex who one envies and for whom one must compete. Racism can also be seen as sibling rivalry for the favors of the parents.

The third character type which she outlines is the narcissistic type exemplified by the sexism as a prejudice. The developmental issue here relates to issues of the child discovering that the love object is not identical to oneself.

The sexist prejudice has a narcissistic foundation. Sexists cannot tolerate the idea that there exist people not like them, specifically - anatomically not like them although this is displaced and disguised and can appear for instance in intellectual separatism. Unlike the other prejudices, Young-Breuhl claims that the deepest motivational layer of sexism is one of denial of difference which is hidden beneath upper layers where sexual difference is emphasized and even exaggerated. "Sexism keeps the denial in place, it keeps the hope of sameness alive. In its most elementary forms sexism keeps alive the male child's belief that this mother is like him, even to the point that she has a phallus like his "

(Young-Breuhl, pg.234) This is often achieved by keeping the other (in this case the woman) out of sight so as not to be confronted with differences. Men's only clubs, women being kept out of sight in public and out of the places of power, and in certain cases even covering themselves for modesty can be seen as examples of denial operating. The purpose of sexism is to preserve " a narcissistic sense of intactness rather than purification or elimination". (Ibid pg.236)

"The narcissistic prejudices are prejudices of boundary establishment of genital intactness asserted and mental integrity insisted upon. On the other side of the narcissist's boundaries there is not a "them", a "not us", but blank, a lack - or at the most, a profound mystery. Women challenge male gender identity and represent the possibility of castration. Control over women, and especially over women's sexuality and reproductive capacities, equals control over the marks of difference between males and females; it is the deepest counter to anxiety over gender identity and over castration. Sexism is expressed in many ways but its essential meaning is control over female sexuality and reproduction, and its essential purpose is to keep men from recognizing women in their difference or from succumbing to their fear of becoming women. The most sexist societies are those in which narcissism is encouraged and vice versa. (ibid pg.35)

Sexism as active devaluation is, of course, also common, and within the Melanie Klein object relations tradition, it is charged primarily to envy. Klein who defined envy generally as the angry feeling one person experiences when another person possesses and enjoys something desirable, which produces an impulse to steal or spoil that something, believed that the infant's first and paradigmatic envious feelings are directed at the mother's breast. Children want to incorporate the breast, to gain for themselves its milk, its awesome power. She felt that a girl's penis envy rests, ultimately, on this breast envy - that the penis is experienced as a source of power on the model of the breast. And analysts noted that the strongest defense men (and women) summon against envy is devaluation. Sexism in this sense, is a defense against the desire to have the maternal breast, to be maternal or to regain the merger or symbiosis with the mother that is given up with growing up.(ibid pg. 128)

By devaluation one implicitly deals with the unbearable difference by saying that the other is so different, - so much lower than myself that any comparison is unworthy and irrelevant and thus there is no threat to my own intactness.

Young Breuhl notes that feminist analyses of sexism often reveal a kind of countersexism. They also mobilize denial in creating images of "Before Difference" female superiority. There is a female narcissistic idealizing of the mother infant daughter bond or matriarchal period which reveals a longing to return to unchallenged narcissism where there are no differences. Young Breuhl sees homophobia as linked to sexism.

Many of the psychological and social elements that combine in sexism similarly merge in homophobia. But homosexuals are distinctive as a victim group by

virtue of their abilities (as assigned to them by homophobes, of course) to fulfill the needs of all of the types of ideologies of desire. Homosexuals (particularly males) can be filthy lucre for the obsessively prejudiced, who maintain for example that the Jews and the gays control Hollywood, or that all the Jews who control Hollywood are gay. The obsessively prejudiced may insist that there are no gays in the American military - mendacious newspaper stories to the contrary notwithstanding - because gays are much too interested in making money to bother with the military. And so forth. Homosexuals can also be "Negroes" (especially the ones who are Negroes) for the hysterically prejudiced: they are imagined as hypersexual or sexually monomaniac, they have huge phalluses or abnormal genitalia, they engage in all manner of exciting and forbidden perversities; they are "black" pornography, they are always ready for rape. (Ibid. pg. 36)

Young-Breuhl links the feelings, fantasies and behavioral manifestations of these prejudices to early experiences and in doing so differentiates clearly between the three types of prejudice. However it seems that a serious limitation of her theory lies in the reification and crystallization of certain character types and qualities, such as racism and racists, or sexism and people who are homophobic. This pathologizing of certain sets of people creates a different set of "others". This type of categorization in effect creates a different set of societal splits - between the "good" and the "bad" people - those who are racists or sexists. She thus does not give adequate recognition to the existence of these phenomena to a greater or lesser extent in the majority of the population. As long as we can point to others as racists and sexists as the 'others' we can feel pure of those qualities within ourselves.

While her descriptions of societal processes are recognizable and provide insight into possible important links between different phenomena, the use of a typology creates an artificial simplification of complex process and an artificial boundary between those who fall into her categories and those who do not. Perhaps it is worthwhile to consider the phenomena she describes as dynamic processes which occur to a greater or lesser extent in all human beings, and which change with changing circumstances.

While she distinguishes these categories from ethnocentrism, it seems that the dynamics she describes can also shed light on processes evident in different forms of ethnocentrism which exist today. In highly complex societies which are often split along multiple lines including ideological, political, socio-economic, sexual orientation, religious, ethnic and cultural, (beyond issues of sexism, racism and anti-Semitism), many of the "obsessive", "narcissistic" and "hysterical" phenomena she describes can be seen to exist in the inter-group dynamics. It is important however to see these phenomena as dynamic qualities and processes which are not exclusive to any individuals or groups. Otherwise we are in danger of defensively projecting our own "obsessive", "narcissistic", and "hysterical" qualities (to the extent that these can be defined) onto others and it is likely to be displaced rather than worked through in a process of integration and maturation.

The exploration by authors such as Baumann and Simmel, Robins and Post and Young-Breuhl draw attention to the highly loaded psychological aspects of "otherness" especially evident in today's highly competitive and individualistic cultures.

A psycho-dynamic systemic perspective argues that while human beings have certain innate proclivities, they also have within them all qualities to a greater or lesser extent. During socializations certain elements are highlighted and others repressed. There is a tendency to deny in oneself and project onto others the qualities that individuals consider unacceptable or undesirable. The maturation process involves to a large extent befriending the "imperfections", the qualities which have been rejected, denied, repressed and often projected and reintegrating them into the personality. Similarly with a healthy maturation process the individual is able to develop a tolerance of ambiguity, ambivalence and complexity.

With maturity, people develop increasingly sophisticated ego defense mechanisms and more realistically appraise their environment and distinguish the internal from the external world, and thus progress beyond the world of polarized idealized love and hateful persecutory evil, where the good object and the internal persecutory object are widely separated. Their own self-concept comes to contain all aspects, neither disowning uncomfortable feelings nor idealizing. In the felicitous phrase of Donald Winnicott, they integrate the disparate aspects into a "good enough mother." As this is accomplished, they develop an integrated holistic sense of objects, for the most part no longer idealizing and demonizing." (Robins and Post, pg 79)

There is a danger that in an individuals discomfort with their own prejudice - they displace the prejudice onto "prejudiced" people and develop theories about them in a parallel process of "othering". Young-Breuhl, like other theorists who write about prejudice of different sorts may unconsciously be trapped in the same systemic process of projection, displacement, stereotype and devaluation of the "other" that is seen as the oppressive enemy.

Summary

In this section I have explored the psychological role of the stranger in society, and a psychological approach to understanding the origins of the threat which the stranger may be perceived as posing and the mechanisms employed to deal with this anxiety. The challenge for social scientists and those involved in social change is to explore the way in which through education and social structures these maturing processes can be facilitated. When repressed and denied, the powerful emotions stirred in the encounter with otherness are likely to erupt in violence and oppression and the use of power to maintain structural inequality which impinges on human rights. Often this oppression, rooted in anxiety, is cloaked in paternalistic, economic or ideologically self righteous justifications. In order to find ways to promote tolerance and pluralism in society it seems essential that the unconscious mechanisms at work in the encounter with otherness must be explored, understood and brought to consciousness.

Section 2

Some psychological mechanisms used to defend against anxiety aroused by the encounter with otherness

The psycho-dynamic approach to inter-group mediation and dialogue groups takes into account unconscious processes and explores the mechanisms used by individuals and groups to cope with the anxiety evoked by the encounter with otherness. These mechanisms often distort reality and reinforce conflict. One of the premises put forward in this paper is that people are more likely to react with hostility to those who are perceived as different from them, in particular when they feel there is a threat to their basic needs. The sense of threat can result from a real or imagined situation.

In this paper I will present some of the general coping mechanisms used in a variety of threatening situations and explore the way they are used specifically to deal with anxiety stemming from the encounter with those who are different. This is followed by a discussion of some unconscious processes that occur in groups and the way in which they are manifested in relation to the issue of differences between individuals and groups. I close the paper with a discussion of the work of Besod Siach, the Israeli association for the promotion of dialogue between groups in conflict. In this section I reflect briefly on the mechanisms described in the paper as they are manifest in the work Besod Siach particularly around questions of dialogue, leadership and transformation on the fault lines of Israeli society.

1. Splitting and projection

Melanie Klein suggested that an infant experiences the mother at times as the provider of pleasure and satisfaction and as such develops love and desire towards her. At other times she is the source of pain and discomfort arousing feelings of fear, hatred and aggression. The infant is unable to hold the anxiety resulting from these conflicting feelings in relation to the same person and as a result, psychically “splits” the mother into two different mothers - the “good” mother of the pleasurable experiences and the “bad” mother of the frustrating painful ones. Because at this stage of life there is no integrated sense or image of a self or of a “mother” but rather a very primitive fragmented experience of parts of oneself and of parts of the maternal figure, it is more accurate to say that in the internal world of the infant there evolves the image of an idealized “good” breast and a “bad”, “persecuting” breast. She termed this mechanism whereby the infant copes with these qualitatively different experiences of the same maternal object as “**splitting**”, signifying the splitting of the maternal object into two separate objects the good one and the bad one.

Splitting involves the activation of the mechanism of **projection**. In the psychoanalytic sense projection is an “operation whereby qualities, feelings, wishes or even ‘objects’ which the subject refuses to recognize or rejects in himself, are expelled from the self and located in another person or thing.” (Laplanche and Pontalis, 1988, pg. 349)

From infancy a form of projection is used whereby the infant rids itself of its aggressive feelings and instead experiences aggression as coming from the outside.

“The child’s distress concerning the aggressive hatred within himself is relieved by splitting off and projecting the bad part - the internal persecutor - outward, onto other persons or objects, and retaining the good parts inside, idealizing them. Thus the loving, nurturing part becomes the foundation of the idealized self-concept, while the negative destructive feelings are disowned and projected outward, onto strangers or groups. (Robins and Post, pg 77)

Between about four months and one year the infant gradually begins to relate to the mother as a whole object and becomes distressed at the simultaneous feelings of love and hate towards the same object. Whereas in the first phase, negative feelings are expelled and experienced as belonging to the external object, in this phase the infants own negative feelings to the object are no longer denied and this often leads to a sense of shame, guilt, and self reproach.

In addition to aggressive and destructive impulses, painful feelings of reproach and shame are disowned. The young child is spared self reproach by projecting it outward. The repression of self-reproach and its projection outward lead to the expectation of criticism from others and a distrust of others. In effect, this is a persecutory projection of critical parents, a projection of conscience. (Robins and Post, (1997, pg.78)

Splitting and projection are the most primitive of mechanisms originating in infancy. They are mechanisms however which are used throughout life and are the basis of many other coping mechanisms. We can see in it for instance when people unable to bear ambiguity and ambivalence divide the world into good and bad, black and white in order to create order and gain control.

When these mechanisms come into play in relation to “otherness”, the self is seen as all good and the other as all bad. A person will project the unwanted parts of him or herself into the other, and then deny that quality within him or herself. The splitting process is evident in the tendency to idealize one’s own group and devalue the other group. When guilt and shame come into play one may see an inversion of this with one group devaluing their own group and idealizing the “other” group.

The idealization of ones own group and devaluation of the other is common in inter-group conflict and is evident in statements whereby groups divide themselves along specific lines in accordance to what they value: such as those who place value on intellectual qualities may regard themselves as “intellectuals” as opposed to the others who are regarded as “primitives” or “barbarians”. Similarly a group may choose to see themselves as “moral, principled and hard working” as opposed to the other group who they see as “immoral and hedonists”. A further example would be a group who saw themselves as “peace loving” as opposed to the others who are “aggressive and war hungry”. With these artificial splits, groups project the unwanted parts of themselves into

the other group so that they do not acknowledge those parts of themselves which are for instance ignorant or unrefined as in the first example, fun loving in the second example or aggressive in the third. In statements such as "the weaker sex" male weakness is denied and put into the female gender. In statements of another ethnicity as being "dirty", "cunning" or "manipulative" these qualities are denied in ones own ethnicity which is constructed as clean, honest and straightforward. Peavy quotes Saulalisky as saying "One acts decisively only in the conviction that all the angels are on one side and all the devils are on the other." (Peavy, 1991, pg. 205)

Splitting and projection mechanisms are important in understanding not only what is referred to as the paranoid personality structure, but also the activation of paranoid parts of individuals and societies in times of anxiety. According to the Random House dictionary, Paranoia is the systematized delusions and the projection of personal conflicts, which are ascribed to the supposed hostility of others.

The paranoid belief system is the structure that holds the paranoid together, his protection against psychological disintegration.....This sense of being an innocent victim is associated with feelings of righteousness. A sequence can ensue that has violent potential. Under attack by the outside persecutor, the innocent victim feels aggrieved and increasingly angry. As the dynamic escalates, he can become consumed with righteous retaliatory rage. This in turn may lead him to attack his (feared and imagined) attackers in order to compel them to cease attacking him. The responsibility has been shifted in this enterprise. Instead of being guilt ridden over his own inner rage, the paranoid is now indignant over his enemies' unjust persecution of him and must defend himself against them. The aggression is required by them. It is defensive aggression. His aggression is, quite literally, self-defense. How much better to be all-powerful than to be powerless; how much better to be the center of a worldwide conspiracy than to be insignificant and ignored. Impaired in his ability to form relationships, the paranoid in his delusion finds himself the center of a vast network of relationships, the paranoid pseudo community in which he is at the center. This is preferable to chaos and earlier vague inchoate feelings of danger. The paranoid holds tenaciously to his comforting sense making delusion that he is surrounded by enemies. (Robins and Post pg. 82)

"Recall that the image of the enemy that the paranoid creates is often a projection of his own feelings, a mirror image of himself. The paranoid sees his actions as reactions required by the enemy. If the enemy is...The paranoid motivations fears, anxieties, and desires will be ascribed to phantom opponents. The relationship with the enemy is thus one beginning in fantasy and externalization, but if the adversary is drawn into responding, what began as fantasy is transformed into reality. These mechanisms contribute to the psychology of nations at war, with each nation externalizing its bad objects and aggressive impulses onto the enemy. Each nation's own side is idealized, its aggression required by the persecutory enemy. (Robins and Post 94)

Projection is also a central Jung understands of human functioning. In 1917, in his essay "on the Psychology of the Unconscious," Jung speaks of the personal shadow as *the other* in us, the unconscious personality of the same sex, the reprehensible inferior, the other that embarrasses or shames us: "By shadow I mean the 'negative' side of the personality, the sum of all those unpleasant qualities we like to hide, together with the insufficiently developed functions and the content of the personal unconscious." (Zweig and Abrams, pg. 3)

The shadow is negative essentially because of the values which we ascribe to the qualities which we repress and become its character. Once repressed these qualities take on fearsome and repugnant proportions. It is these qualities which we deny in ourselves and project into others in exaggerated form. "Paranoia reduces anxiety and guilt by transferring to (projecting) the other all the characteristics one does not want to recognize in oneself" (Keen, 1991, pg. 200)

The problem in military psychology is how to convert the act of murder into patriotism. For the most part, this process of dehumanizing the enemy has not been closely examined. When we project our shadows, we systematically blind ourselves to what we are doing. To mass produce hatred, the body politic must remain unconscious of its own paranoia, projection and propaganda. "The enemy" is thus considered as real and objective as a rock or a mad dog. Our first task is to break this taboo, make conscious the unconscious of the body politic, and examine the ways in which we create an enemy." (Ibid, pg. 200)

If we desire peace, each of us must begin to demythologize the enemy; cease politicizing psychological events; re-own our shadows; make an intricate study of the myriad ways in which we disown, deny, and project our selfishness, cruelty, greed, and so on onto others; be conscious of how we have unconsciously created a warrior psyche and have perpetuated warfare in its many modes. (Ibid, pg. 202)

Other coping mechanisms

Idealization and Devaluation: As mentioned earlier the tendency to idealize one's own group and devalue the other is a derivative of the splitting and projective mechanisms. This for instance may occur when one's sense of self and self esteem is insecure - when there is competition and shame.

Projective Identification: Unlike projection which takes place primarily in the realm of fantasy, Projective identification refers to a process by which an infant transfers in actuality its unwanted feelings into the mother. The infant in this way rids itself of anxiety and puts it into the mother. The mother then begins to feel the emotions which the infant has expelled. Throughout life this mechanism is employed and can explain much of what occurs in interpersonal and inter-group interactions. This interaction takes place on an unconscious level of communication. In couples for instance, a wife may be anxious about her sense of weakness and inadequacy. She may deny these feelings and through a process of projective identification with more or less subtle means transfer

these feelings into her husband. It will be the husband that then begins to own and express these feelings.

Projective identification is helpful in providing insight into systemic inter-group processes. In a country split into a right which upholds militaristic, nationalistic policies and a left which upholds pacifist humanitarian policies an interesting process of polarization of roles takes place largely due to the process of projective identification. The left anxious about issues related to aggression disowns its own aggression and transfers it into the right who is a susceptible container for such feelings. If there is a situation for instance of possible external threat of war - the very denial by the left of their own aggressiveness will raise the anxiety of the right who will feel a need to overcompensate and emphasize their own aggressive tendencies. The right on the other hand may feel uncomfortable with any sign of weakness, emotionality or fear of bloodshed. They in turn project their resistance to bloodshed and feelings of human frailty into the left who in turn overemphasize this quality within themselves. Each takes up a role in relation to the other which is reinforced by the public discourse. A systemic situation is created where right and left need each other to hold the unwanted parts of themselves. The system however becomes polarized and leads to increasing conflict between the two.

Erlich suggests that projective identification is a way of relating to the enemy by controlling and dominating him by penetrating and intruding parts of oneself into him. He suggests that introjective identification is a similar process where one masters the enemy by his becoming a part of the self. "This is also tantamount to cannibalizing the enemy, and at a higher level - of absorbing him through intermarriage and cultural assimilation." (Erlich, pg. 11) In groups one may witness processes of intellectual, cultural or sexual seduction through which the "other" is enticed into becoming merged with ones own group.

Intellectualization and rationalization: When the encounter with otherness raises uncomfortable feelings such as discomfort, anxiety, fear or hatred, these feelings are generally difficult to acknowledge, explore or communicate.

Intellectualization is a process whereby a person "in order to master his conflicts and emotions, attempts to couch them in a discursive form". (Laplanche and Pontalis, pg. 224) Often theories are created about the other and in this way there is also an attempt to master a situation by creating order out of chaos. An example would be in a dialogue group between religious and secular where both sub-groups get involved in abstract theoretical discussions about the conflict, providing long and detailed analyses of the situation with little or no display of emotion or personal reflection.

Rationalization Rationalization is a "Procedure whereby the subject attempts to present an explanation that is either logically consistent or ethically acceptable for attitudes, actions, ideas, feelings, etc., whose true motives are not perceived." (Laplanche and Pontalis 375) In coping with difference which is anxiety provoking this mode of coping is evident in rational explanations for the aversion, hatred or hostility one may feel

towards another, those who are different. The most obvious example is the theoretical writings of Hitler in Mein Kampf. Other examples are the elaborate theories built around immigrants and foreign workers and the way they threaten society which justify the hatred and violence toward them.

Stereotypes and generalizations: Stereotypes and generalizations as to other groups stem also from a need to create order out of chaos. The “other” from whom we differentiate ourselves is both similar and different from us. It is this confluence of similarity and difference which is confusing and anxiety provoking. In order to master our anxiety of the other we must know him, understand him and thus control him and so we control him by defining him. In this way the unfamiliar becomes familiar and predictable. By generalizing and stereotyping (often using projection of undesired parts of ourselves) we are also able to differentiate ourselves from the other and in so doing, lessen our sense of identification with and our compassion for him. We are similarly able to clarify our own sense of identity by comparison.

Schneider looks at the reasons for maintaining the enmity in situations of war:

If I am fearful of making peace with another, it is because I perceive a threat to my self, to my integrity. It is easier for me to hold on to my individuality or uniqueness when I am vastly different from another. By accentuating my separateness I feel that I am able to strengthen my position. Making peace with another forces me to relax my strict boundaries which were set in place in order to separate me from opposite views, in order to meet the other side. (Schneider, pg 208)

In this case, stereotypes and generalizations preserve the differences between me and the enemy, they preserve a comfortable distance where the other person can be seen in a one dimensional way.

Denial: One way of dealing with the discomfort of difference is by denying that there are any differences or that differences which may exist are in any way significant. In the religious and secular groups which gather to discuss about conflict arising from their differences one may witness a process where the group focuses on the similarities between them and speak only about matters which are not divisive. While this may be seen as a positive development, in fact it is often an avoidance of the real issues which divide them and thus no significant progress is made.

Wilkinson and Kitzinger point out the refusal of Others' difference can be just as oppressive as the affirmation of differences which serve to underwrite “distinctions which are not essentially real, but which are constructed precisely in order to provide the rationale and justification for oppressive practices.”

Oppression can operate through refusal to acknowledge the differences of those in relation to whom we occupy position of privilege, whether this refusal is expressed in the liberal insistence on ‘color-blindness’, or in the post modern insistence on the dazzling diversity of experience within and between socially

constructed and constantly shifting categories, such that no one 'difference' is afforded any more significance than any other." (Wilkinson and Kitzinger pg. 23)

Exclusion: One way of dealing with difference is by expelling it from within the in - group and creating an out group. People who represent differences which threaten the sense of identity, integrity or self worth of a group may be excluded by legal means or more subtly excluded from the social groups or conversation with their presence on some level being denied. This dynamic can be seen in the various clubs which exclude women, minorities or people who are disabled in some way. By excluding them either physically or in ones consciousness one does not have to deal with the disturbing differences. The institutionalized exclusion by legal or socio-political means of certain groups stems from a desire to deny the existence of differences. (Young-Breuhl)

Scapegoating.

"In its original sense, in the Bible (Leviticus XVI: 21), the scapegoat was a white goat, on to which the sins of the community were laid, in a religious ceremony. The goat was then cast out into the desert to die, taking the sins with it. In this way the sins of the community were atoned." (Schaverien, 1987, pg. 74)

Scapegoating is a form of exclusion which contains the added element of projection of the unwanted elements into the scapegoat. The scapegoat is then expelled and with that the group is cleansed of those unwanted parts of themselves. In a group, one member may express in direct ways feelings which the rest of the group may have but wish to disown. The group will then attack, punish or exclude him or her in some way. Anxiety relating to the stranger, the person who holds some quality which is perceived as other and threatening is often dealt with by scapegoating him.

Identification with the aggressor:

"Faced with an external threat (typically represented by a criticism emanating from an authority), the subject identifies himself with his aggressor. He may do so either by appropriating the aggression itself, or else by physical or moral emulation of the aggressor, or again by adopting particular symbols of power by which the aggressor is designated." (Laplanche and Pontalis, pg 208)

Erlich points to the fact that when the "other" is identified with the aggressor "the fear of the menacing figure is handled through its internalization and identification with it at the expense of the self." (Erlich, pg. 11) In these cases the person or group adopts the patterns of thought, values and behavior of the aggressor including the aggressive attitude toward oneself, and can lead to dealing with the enemy in an acquiescent and self effacing way, which ultimately puts ones psychological and physical identity in jeopardy.

Section 3

Group mechanisms for coping with anxiety in relation to "otherness"

In 1957 Foulkes and Anthony wrote about the group as a matrix. Drawing on gestalt psychology they suggested that what we experience in the group is not the sum of the individuals but rather a sense of the group as a whole.

"The network of all individual mental processes, the psychological medium in which they meet, communicate, and interact can be called the matrix. ... In further formulation of our observations we have come to conceive these processes not merely as interpersonal but as transpersonal. "(Foulkes and Anthony, 1957, pg. 26)

The group matrix is a construct which can be conceived as an interactional field, "as the network of all individual mental processes, the psychological medium in which they meet, communicate, and interact." (ibid, pg. 26) It relates to the entity of the group beyond the sum of the individuals and derives from the dynamic interactions of the conscious and unconscious images and feelings which members bring to the group. Group members bring personal images of groups built on past experience, "inner groups", which are projected onto the current group. The interaction of these projections occurs largely on an unconscious level and influences in a dynamic way the development of the group.

"It must be remembered that what is dynamically unconscious is also at the same time subject to the primary process. It belongs to the system ucs (unconscious), that is to say it is cast in a primitive symbolic language. This language is understood unconsciously, and transmission - communication - does take place without consciousness. The group, through processes of progressive communication, works its way through from this primary, symbolic level of expression into a conscious, articulate language. "(Foulkes and Anthony pg. 28)

Foulkes differentiates between the 'occupation', which is the manifest declared activities of a group and the 'preoccupations' which are the latent occupations which the group may have.

Wilfred Bion working as a psychiatrist was another pioneer of the exploration of unconscious group processes. Drawing on the work of Melanie Klein, Bion like Foulkes drew attention to the way in which groups are seen to function on two different levels. He called these levels the "work group" and the "basic assumption group". When in the state of the work group, the group can be seen to have a relatively intact sense of reality and to focus in a way which actively promotes the primary task of the specific group. The basic assumption state occurs when the anxiety level in the group is high and the group tends to connect in an unconscious way around a specific anxiety. He noticed that there were a number of coping mechanisms which the group activates in order to deal with the anxiety. These mechanisms seemed to be based on common tacit, basic

assumptions that drive the groups behavior and interfere with its reality testing and ability to function effectively.

Bion identified three distinct basic assumptions which he inferred from group behavior: dependency, fight flight and pairing.

In the **dependency** group, anxiety is dealt with by the members colluding to function in a dependent way which expresses a search within the group for an all powerful, all knowing leader who will provide guidance, answers and security. The members empty themselves of their own power and resources and revert to a regressive longing for a powerful parental figure. This is often manifested by asking the designated, formal leader many questions relating to knowledge or guidance, by raging at him for his or her fallibility or by looking for an alternative leader who will answer the needs of the group. Dependency can also be manifested in overt claims or covert behavior indicating that the leader is not needed and can be dispensed with. Much of the emotional energy in this situation is nevertheless focused on the leader.

Anxiety in groups relating to otherness and strangers may trigger the dependency assumption and the leader will be looked to provide some form of defense against the anxiety, a means of protection from the perceived threat. In dialogue groups where groups in conflict meet, the facilitator is often urged into the role of peace-maker, rule prescriber or content provider so that the conflict will not emerge in an uncontrollable way. The group in this ways surrenders their own authority and capacities to deal constructively with conflict. On a societal level, leaders may be activated to create laws and regulations which will control the threat of the stranger.

In the **fight-flight** group, the members cope with anxiety and internal conflict by focusing on a real or imagined enemy who is outside of the group. In other words, the group comes together by creating a common enemy, and displacing the internal aggression and conflict onto the external enemy thus preserving their own cohesion and identity. Even in dialogue groups between groups in conflict, the internal conflict is denied and the "real enemy" to both is considered to be a group external to the particular conflict. In the case of dialogue groups, the common enemy could for instance be the government or another religious, political, or ethnic group outside of those represented in the conflict within the group. On the societal level this basic assumption can be reflected in a situation of war which is initiated or maintained in order to create internal cohesiveness and underplay the "strangeness" and hostility between internal divisions in society.

In the flight mode, the group may express its unity in its flight from the common enemy. In dialogue groups, the flight mode is often manifested in the avoidance of the conflict and the differences within the group. This may often take the form of endless digression and evasion of the discomfort within the group which threatens its cohesiveness. The group however is unable to make progress with exploring the differences and the conflict, which is the primary task of the group. On a societal level flight may be manifested in a collusion of all parties to create diversions which prevent dealing directly with the conflictual issues at hand.

The leader of such a group is adroit at identifying suitable targets for aggression - that is, external enemies. The leader mobilizes group hatred and spurs the group either to attack or to flee, inspiring courage and sacrifice. These actions are seen as necessary to preserve the group, and each member gains security from them. Preservation for the group in the face of the perceived enemy is key, and concern for the individual is secondary, to the point that individual needs and lives may be sacrificed in order to preserve the group. (Robins and Post, pg. 84)

When the basic assumption of **pairing** is active, the group deals with anxiety by avoiding the issues of the present and a sense of hope or belief that the future will be better than a savior will arise who will answer the needs of the group. Often most of the group will sit quietly and watch while two people engage in conversation. The accompanying feeling is one of hope - as if through this intercourse a savior will emerge which will release the group from the anxiety. In dialogue groups this is often evident in a long discussion between one member belonging to one sub-group and another from the other sub-group while the rest of the group passively watches. The discussion however does not develop the work at hand as it is the sense of anticipation which needs to be maintained rather than a concrete solution. On a societal level this may be manifested in public figures from two opposing groups whose friendly relations are witnessed with curiosity and expectation in the public eye, yet who do not effectively have the power to change anything. Their role is more to contain public anxiety.

Bion pointed out that, sometimes in a mild way and sometimes in a powerful way, these unconscious assumptions cause groups, organizations and societies not only to behave in a paranoid manner but also to make them highly susceptible to the leadership, control and manipulation of paranoid individuals. In such cases the issue of otherness and strangeness is emphasized as a threat to the group which must be dealt with and those who are considered strangers are persecuted in order to control and eliminate the threat which they are perceived as posing.

Suggestions of other basic assumptions have been put forward by Turquet (1974) and Lawrence, Bain and Gould (1996)

Later, Turquet added a fourth basic assumption, 'one-ness', where, 'members seek to join in a powerful union with an omnipotent force, unobtainably high, to surrender themselves for passive participation and thereby to feel existence, well-being and wholeness' (Turquet 1974: 76). More recently, Lawrence, Bain and Gould (1996) identified a fifth basic assumption which they called 'basic assumption me-ness'. Here there is withdrawal and dissociation from the group, which is pre-defined as a bad object *not* to be joined. No one is actively for or against anything, but instead members are pre-occupied with getting and preserving their share. The over-riding question becomes 'what will be to my advantage?' - a climate in which any compromise may be made, but no real stand

taken, in which one must always look out for oneself rather than investing in the enterprise as a whole. (Roberts, 1999)

The basic assumption of "one-ness" can perhaps be evident in instances where conflicting groups deny their differences and members use the term "we" freely as if referring to one undifferentiated entity where all the members are presented as sharing the same basic feeling or perception reality. Comments such as "We know that we don't tolerate violence and aggression" or "We feel committed to deep dialogue and understanding" are sometimes indications of this assumption.

In situations of the basic assumption "me-ness" group members may deny any sense of meaningfulness to the entity of the group. Comments such as "I came here as an individual to see what I can get from meeting people different from me - but I don't feel committed to the group and I don't have any expectations from anybody else here - everybody can do what they want." may be an example of this assumption.

In sections two and three I have presented a list of some of the psychological mechanisms used by both individuals and groups as defenses against anxiety and show how they may be mobilized in relation to those perceived as "other". The paper is based on the belief that bringing to awareness the unconscious dynamics which occur in the meeting with otherness may contribute towards identifying and transforming the societal processes and structural inequality which oppress those who are considered as different.

Section 4

Dialogue, Leadership and Transformation on the Fault Lines of Israeli Society.

The following are some brief speculations from my perspective as a member of the Board of Besod Siach, the Israeli association for promoting dialogue between groups in conflict. The board of the association comprises nine religious and non religious members from the political right and left. Two years ago the association decided to direct our energies towards leadership in order to gain maximum leverage for our activities.

The title of this section "Dialogue, Leadership and Transformation on the Fault Lines of Israeli Society". highlights much of what Besod Siach is trying to do but also the fact that it entails a search for a somewhat elusive path of effective action - especially when our action is often propelled by a combination of deep despair and frustration at the deep rifts in our society on the one hand and somewhat omnipotent wishes to heal these rifts on the other hand.

Paulo Freire said that "Dialogue is the tension between a passionate commitment to one's own point of view and an absolute readiness to completely give it up."

That is quite a tension - a tension between seemingly incompatible inner states! What would foster the possibility of holding such a tension and working with it - with individuals, with groups and particularly with leaders dealing with issues of political and ideological conflict, in situations where rigidity of the commitment to one's own point of view is almost a culturally ingrained habit as well as a ubiquitous defense against anxiety.

David Bohm the physicist and philosopher has written quite a bit on the subject of dialogue. He sees the fragmented view of reality, which holds a concept of either/ or truths as a manifestation of the atomistic Cartesian culture in which we are embedded. He believes that paradox and opposition are essential parts of reality, and sees dialogue as an opportunity to go beyond the fragmented view:

"The object of a dialogue is not to analyze things or to win an argument, or to exchange opinions. Rather, it is to suspend your opinions and to look at the opinions - to listen to everybody's opinions, to suspend them and to see what all that means.....And if we can see them all, we may then move more creatively in a different direction. We can just simply share the appreciation of the meanings; and out of this whole thing, truth emerges unannounced - not that we have chosen it

If each of us in this room is suspending, then we are all doing the same thing. We are all looking at everything together. The content of our consciousness is essentially the same. Accordingly, a different kind of consciousness is possible among us, a participatory consciousness..." (Bohm, 1990, pg. 11)

This quote suggests that part of the ability to engage in dialogue rests on the development of some kind of observing ego with which we can simultaneously be involved in the dialogue as well as observe it with a certain level of objectivity. If all the participants in the dialogue are simultaneously doing this, the participatory consciousness which emerges can perhaps be viewed as this group observing ego.

Bohm's quote, like Freire's, confronts us with a sense of the rarity of the experience of dialogue in our daily lives let alone in situations of conflict. The rarity of a situation where participants in a discussion place their opinions into a common space, a space where all opinions, assumptions are brought forward and suspended, and the participants, rather than grasping their own opinions which are no more than fragments of a whole are able to suspend them and take a step back to look at the larger meaning of what the coexistence of all these assumptions implies about the systemic picture of the whole.

In a well known dialogue between Buber and Rogers on therapy and dialogue, Buber speaks of the element of openness to surprise as a basic ingredient of dialogue, particularly surprise at encountering unfamiliar parts of oneself evoked by the encounter with the other. They also put forward the idea that for dialogue to occur there must be a sense of openness and a willingness to be changed by the process.

What is common to all the references about dialogue is the prerequisite of the flexibility of the ego to maneuver between inside and outside. The ability to move effectively between the tension of believing in one's own point of view and the readiness to give it up, the ability to suspend it in order to see it as part of a fuller picture, the openness to surprise and to being changed all indicate high levels of ego functioning generally possible only in situations of safety and comfort.

The meeting with the other or with "otherness" is often a trigger for mixed feelings of curiosity on the one hand and fear on the other. In order to be closer to the spectrum of curiosity regarding otherness a strong sense of security is needed. Security and confidence in one's own physical survival; one's own self worth and one's identity. With this general sense of safety one is able to use curiosity to explore new possibilities which the other represents without feeling that it involves surrendering something of the self or that it indicates the other to be superior or that one's identity is destabilized without one's ability to incorporate or integrate aspects of the other at will.

In situations of ideological debate, especially in Israeli society, there are often real and manifest threats to one's sense of self worth (*vulgar public devaluations of the other side by public figures*), threats to one's sense of identity (*questions of who is a Jew/ or my identity as an Israeli citizen and ability to identify with the governmental policy*) and even to one's physical safety (epitomized by the assassination but also violence among protestors and violent threats on judges and other public figures) and/or physical possessions (land) or social and legal rights (the right for free religious expression of the reform Jews). In situations like this, groups respond with the full spectrum of defense mechanisms to cope with anxiety. When the group members relate to the differences between them, splitting, projection, rationalization, idealization and denigration are but a few of the mechanisms used. It is almost inevitable that individuals use the terms "We" and "You" as if the individuals were representatives of a completely consensual system, and fall quickly into stereotypic descriptions of the other.).

In the work groups of Besod Siach, one of the central principles is to have representatives of both sides of the conflict in the board. Despite having worked together for years with periods of more or less successful dialogue between the members of the board, powerful and often traumatic societal events reawaken the intensity of the conflict between us and conversations are often coloured by the primitive defense mechanisms, in direct expressions of rage and blame. Paradoxically in less stormy times we find ourselves holding onto the intensity of the conflict - almost unwilling to let it go. This clinging to the conflict, to the heat of the arguments seems to reflect something of the society at large.

Why is it so difficult to move towards dialogue? What is the attachment to the pleasure of victory in the heated arguments, to being "right" and "better, cleverer, more self righteous - what is this all about?" Is it the reflection of a culture which is characterized by a history of war, socialized to dealing in a warlike mentality with an enemy?

Or is it perhaps a reflection of a need to solidify new and fragile identities in a country which has not yet established its own clear identity by using the other as a mirror, establishing ones own value and identity by devaluing the other.

Perhaps our difficulty in letting go of the conflict between us stems from an unconscious fear that relinquishing the conflict is in some way losing a life force, a libidinal energy. What will replace the vital energy of the conflict? Will there be a void - a terrible sense of emptiness in its place. Or perhaps when we can no longer be so sure of ourselves in the face of the other we will have to encounter the pain of our own imperfection, our insecurity and our fragility. In talking to the other will we betray our side, our family, values, history or even God?

And perhaps there is another question - What will meaningful discourse with the other bring? Perhaps the fear is the fear of attraction, of love - of intercourse with what is different? What is the monster that will be conceived by the inter-breeding? And if the intercourse feels good - the intimacy may threaten the very foundations of ones identity and seduce us to change. These are only some of the profound fears which emerge in our valiant attempts to move beyond the familiar conflict to familiarity with each other.

Is our quest a quixotic one? No doubt we are to some extent using our work on healing the external rifts as a path to mending deep splits and anxieties related to otherness within ourselves. Our goal of promoting dialogue and a multi-faceted society which thrives on difference is undoubtedly one of the most crucial issues facing Israeli society today. The urgency of the crisis however also reflects also the depth of the problem in the world today, within Israeli society and I believe within each of us as individuals living within a culture with a predominantly fragmented, competitive, and hierarchical worldview.

What are we holding in our roles for our communities? What is the conscious and unconscious work are we doing, and on behalf of whom? The question as to our own willingness to change constantly confronts us? It is not always clear! How do we avoid getting caught up in endless introspection in order to avoid confronting the external realities of the work we have set up for ourselves. On the other hand, how can we ensure that we do not get caught up in frantic defensive activity with leaders in society trying to change them in order to deflect an inability to change ourselves?. Perhaps the ripple effect of actually allowing ourselves to change will be the most effective form of leadership we can offer. In trying to maneuver between the extremes of fear and hope, passion and apathy , helplessness and omnipotence, our challenge is to begin to find the ways within ourselves to become strong enough in order to be soft , flexible, permeable and aware, and to use the work within ourselves and our teams as a guide for the work that we do with leaders in Israeli society.

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4. CHILDREN AND TRAUMA: SECURITY, CONNECTION, MEANING

Summary of Jerusalem Conference
Middle East Children's Association
September 27, 2002
Alan Flashman, MD

Unfortunately, the security situation did not permit a bi-national meeting. This summary is intended to share with the Palestinians the contents that were presented to the Israeli members. This represents reality for Israeli children. No attempt was made to describe Palestinian reality, since the effort could not be fully bi-national. We hope that our Palestinian counterparts find the material interesting and evocative, and in some ways useful for Palestinian reality.

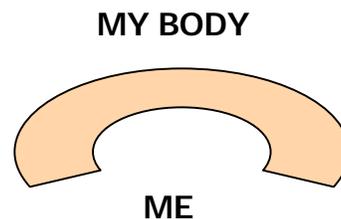
Children are faced with three levels of difficulty facing trauma. These levels can be described as relating to needs for personal **security**, for a sense of **connection** with others facing the trauma, and for giving voice to the personal **meaning** that the traumatic situation bears for each child. Each level of difficulty deserves close attention. It is equally important that no one level push aside attention to the other levels. This conference is devoted to an overview. The goal is to demonstrate each level and the differences between them. A brief sketch will be made of one possible approach to the needs of each level. Finally, one approach that could **integrate** the three levels together will be demonstrated. Teachers are encouraged to bear in mind all three levels while trying to help their students cope with the trauma of the current situation.

Professor Jona Rosenfeld stressed that while the day is devoted to expanding teachers' capacities, it is crucial that teachers and experts not ignore the successes that teachers already have experienced in coping with trauma. Teachers were encouraged to record one example of such a success (form appended) so that the "experts" may begin to learn from the "field" directly.

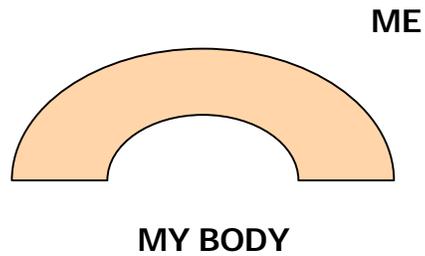
Security

Definition

Trauma is a condition in which children feel overwhelmed. We say, for example, that the child's defense mechanisms are unable to provide the child with a feeling of security. Such a situation can be described by a developmental analogy. A young baby does not feel the master of author of her body. Rather, a one-year-old feels that her body is the larger framework of her experience, and her experience of herself, her "I" is one part of this body. This situation could be visualized as follows:

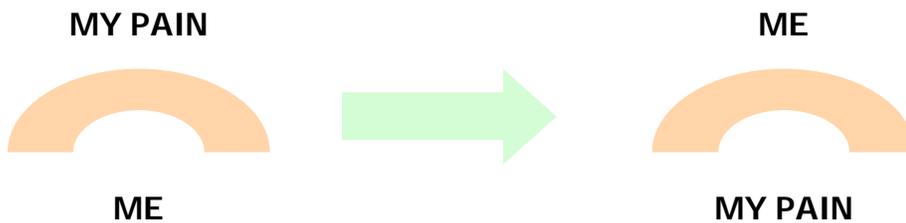


By the age of two years, the child had grown into a different relationship to her body. She now feels that her "I" is more broad and includes within it her body, She is then able to speak of and relate to her body as a part of herself, her "I".



In a similar way, trauma feels at first too large to the child. She feels that the feelings aroused in her are greater than herself, her "I". This creates a feeling of regression, that is, the child feels reduced to a less independent developmental stage. This regression in itself creates a feeling of helplessness and shame.

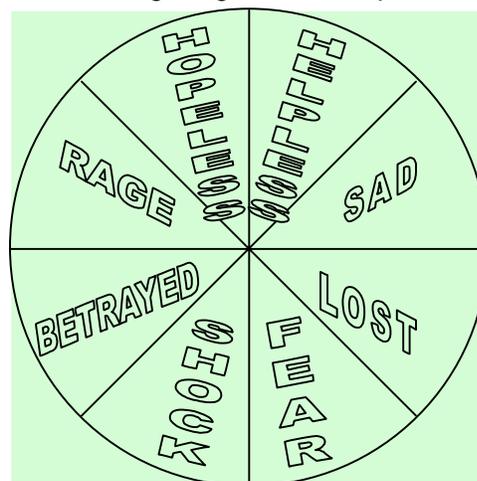
Restoring security to the child involves repeating the same basic developmental sequence, this time, with the overwhelming pain:



Approach

One way to invert the I/Pain relationship involves giving name to the pain. Giving name both encourages emotional ventilation and provides mastery in that the child is the one who names the pain.

In Rhodes, Dr. Ofra Ayalon taught a method for giving name to pain called the FEELING WHEEL. Children are offered circular format, on paper, on a large polygal or even on a large sheet on which can stand. In the circle the children write names of their feelings. Younger children be offered a wheel with names that they recognize. In this way a "wheel" is created room for all feelings, and the feelings are given a place and a name. In the classroom, children could be asked to plot



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first thing they felt on hearing of a recent terror attack:

In small groups, teachers practiced making their own FEELING WHEEL, experienced the process of naming feelings and of seeing the different feelings written before them, and discussed different applications in different classroom settings.

Additional suggestions were touched upon. Children make good use of their physical environment to restore security. Teachers could help a class define the kind of environmental touches that help restore security. These could include particular music, fragrances, food and drink and even lotions and creams that are felt to be calming - especially for younger children.

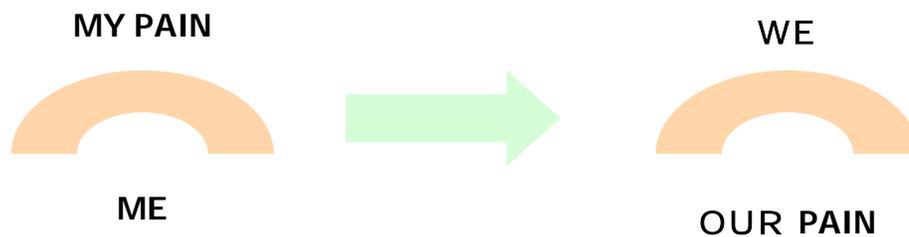
Connection

Definition

In addition to a sense of security, children need to feel that what they experience connects them as members of a group. Particularly when faced with overwhelming trauma, a child may feel only she is being affected so strongly, that she is different from others and thus isolated in her reactions. Often creating a group "position" regarding the source of the child's pain restores the necessary sense of connection. Thus a group feels connected, for example, when they can feel and express anger together at a particular "enemy". Usually, the more clear the trauma, the more defined and possible the creation of a group "position." One of the special difficulties of the current security situation is that a group "position" is very hard to come by despite the direct and painful trauma. Children face a society of adults who feel frustrated and paralyzed. This fact itself is poorly recognized or acknowledged. To my experience, a great number of Israeli adults themselves find it difficult to be sure whom to "blame" for the current impasse, or what steps could be expected or demanded and from whom - in order to reach a reality of basic security. This very quandary of adults makes it doubly hard for adults to speak with children.

One possible group "position" would involve articulating together the very quandary in which children find themselves. The "position" itself would involve giving voice to the perplexity and uncertainty in which children live, to the vacuum of clarity about what to expect from the adult world, to the shared sense that while each child feels something different at any given time, all the children **share the burden of an uncertain childhood**. This would restore the sense of WE-ness, of connection between the children, and would relieve the isolation of each individual child.

One important way to conceptualize the importance of the "WE" continues a theme of trauma stated before. While children need to move from being overwhelmed by pain to being the master or author of that pain, the "WE" contributes an intermediary phase. It is far easier for children to feel as a group that "WE" are able to contain "OUR" pain. This later helps the child to feel the master of her own pain:



Approach

One group activity that could create this sense of connection was demonstrated using the HABITAT set of cards which Dr. Ofra Ayalon selected and donated for the demonstration. A group of six teachers volunteered to sit in a small circle. All the HABITAT cards were spread out on a table nearby.

1. Each teacher was asked to choose one card that gave expression to a dominant feeling she experienced in response to a recent terror attack. Teachers approached the table one or two at a time until each had chosen her card.
2. All the teachers revealed their cards together while sitting in the circle. Thus each teacher could see represented simultaneously the inner experiences of the other group members.
3. In turn each teacher took all the cards. She placed on the ground in the middle of the circle first her own card. Then she positioned the other cards which she collected from her colleagues as she felt her feeling related to the other feelings. Thus this teacher now could see how her feeling fit into the group feelings.
4. The other members of the group were invited to experience through the cards how their colleague experienced herself in relation to their feelings. This way each teacher saw how this colleague experienced her own feelings and the feelings of the group.
5. Steps 3 & 4 were repeated for each member of the group.
6. In the end the group created a sense of WE but seeing how each individual found a particular place and related in a special way to the feelings of the rest of the group.

This exercise was demonstrated to the entire group. Teachers were encouraged to continue to think on their own of ways of modifying such an approach in their classroom.

Meaning

Definition

Once children feel individually secure and collectively connected, they can safely be helped to give voice to the meaning of their situation. Now they can express their differences one from the other, standing together on connected ground.

I think that the important meanings that need room- and help – to be expressed are the meanings that the adult world does not like to hear. These are meanings connected to how children feel towards the adult world that has failed them. They are the voice of protest, of anger with adults, of a sense of being entitled to a better world, of betrayal by adults who do not protect them, of fear of having to rely on these adults and of despair with the world of their parents.

These are entirely normative questions. Naturally, children may confuse a good question with a definitive answer (not only children do this). They will need the help that comes from a careful listening to the details of the protest or despair, the way in which each child has something unique to say. This listening provides recognition, an echo that gives the child assurance that there is value in what he has to say, even if the answer is not in hand.

It is very easy to gloss over the level of meaning. It is rather natural for adults who like children, especially teachers who devote their lives to helping children, to want to provide the answers for the children. Now, security and connection are really more like answers, they are feelings we help children to acquire. Meaning, however, is the place for the unanswered question. It is here that the child confronts the gaps in reality. No one can spare a child confrontation with these gaps, the same way that no one can spare a child the necessary pains of growing up. But the child's experience of herself is entirely different when the truth of her painful questions is acknowledged as important.

Imagine the opposite situation. Imagine that children are helped to calm down and to feel part of the class. Then they are told, "That's it." This is a not uncommon situation. It happens, say, when parents argue and a child becomes upset. The parents may try to comfort the child, but they also need to listen to her pain. The child will need parents who will give place for her voice of protest and anger: "You are being bad parents!" Should the parents just calm her down, she will feel silenced, perhaps by a pillow, but silenced nonetheless. (Actually, it is more confusing to be silenced by a pillow, because you are not even certain that you are being silenced.) She will learn that she is expected to be "OK" according to her parents' expectations, which include sparing themselves hearing her protest.

In the same way, children in the class will feel silenced by a well-meaning teacher who "takes care" of them without then listening to them. Children will feel that they are expected to feel according to what adults want them to feel. They will become confused by the feelings of anger or despair that they still feel but will understand that they are not to give them voice. Anyway, if they were to persist, they would only be "calmed down" more.

I am suggesting that this subtle but serious silencing will continue to be the lot of all children who are not actively helped to find and express their full inner voice, including the protest against the very adults who are trying to help them. I am further suggesting that this is the bedrock of an approach to children that is democratic. Adults hold all the power over expression, because children need the help of adults to formulate their authentic voice. It is far too easy and self-serving for adults to be "silencers" in the guise of protectors. Of course, adults must be ready themselves to listen to a voice that currently many adult Israelis find difficult to express or receive. This will be part of the teachers' preparation. A "silenced" adult will have trouble helping a child to give voice. Current feminist developmental literature has demonstrated this amply.

What would be the result of leaving children silent? What do children do when faced with inner feelings of protest that are not acknowledged? I think they will seek a pseudo-resolution for these feelings. In our situation of armed conflict, children will be vulnerable to a process of **demonization**. It will feel safer for them to direct all of their frustration and anger at the anonymous other, "the Palestinians". A short sketch of the dangers that demonization pose to emotional development was shared with the teachers,

and is appended. I want to stress that in my experience the only antidote to demonization is to give adequate voice to the meanings of protest. Otherwise, teaching “against” demonization will be experienced by children as another form of silencing and be deeply resented and rejected.

Approach

Several questions for class discussion were suggested. These are intended to help children give voice to their inner meanings, and to include the issue of demonization within such discussions.

1. What do adults expect from children? For example, how do adults insist that children resolve their differences on the soccer field?
2. What do children expect from adults? This could include a discussion of how children experience the behavior of adults around them, at home or in school, or in society. A consideration of the contradictions between adult expectations and adult behavior is invited.
3. How does one survive disappointment? Children could be encouraged to give examples of frustrations that they live with in personal, social, and political spheres.
4. What is it like to grow up as a Palestinian in these times?

Integration

Definition

The classroom does not approach the three levels outlined here in an orderly fashion. The levels are separated here only for the sake of definition. In the real world all three levels are experienced together. One example was demonstrated that could create a climate that approaches all three levels.

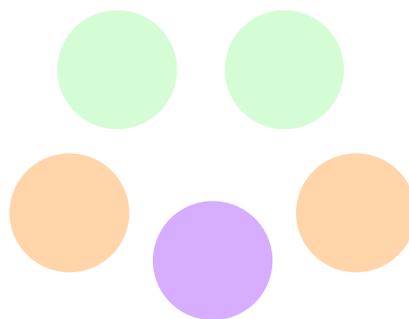
Approach

One teacher  volunteered to report on a difficult experience she had with a child deeply affected by the recent disturbances.

She was asked to choose four helpers:

- two to sit on either side  
- two to sit opposite her  

(In the Rhodes bi-national meeting, each teacher chose one of each nationality for her two sides, one of each nationality for her two opposites, crossing sides, so that each side of her had one of each nationality). The volunteer was asked to relate a situation in which she felt great difficulty in helping a child traumatized by one of the recent terror attacks. While she spoke, she was encouraged to make use of her helpers, and they were encouraged to offer support, checking with the volunteer that the help they wanted to offer at any moment coincided with her needs. For example, those sitting on her sides could offer shoulder-to-shoulder closeness, those opposite could ask questions to make sure they were understanding the story well. The exercise began a bit



diffuse in this particular demonstration. I want to emphasize here a few additional pointers regarding this method:

1. The **rationale** involves having the volunteer co-responsible for creating her own safe environment.
2. The volunteer should be able to experience three levels of help.
 - Those beside her are meant to establish **security**.
 - Those opposite her are meant to acknowledge **meaning**
 - The entire group is experienced as **connection**.
3. In actual practice such a group would move in and out of these three levels as needed by the volunteer.
4. A facilitator leading such an exercise would be aware that the helpers opposite might attempt to understand meaning before there is enough security and connection. The facilitator would be careful to check with the volunteer regularly whether her needs for help were being met at every moment.
5. In the full exercise each member of the group would become a volunteer in turn.
 - Each new volunteer rearranges her helpers in the way best suited for herself. She will choose whom she wants in each position.
 - When a full round of turns at relating a personal story is anticipated, each helper is always also thinking about what kind of help she will want when her turn comes. In this way the group task is to become each time an effective helping group – the same people, constituted in different roles. This reflects on the connection aspect of the group in the exercise with the cards described above.
6. The **metaphor** comes from the legendary “Clouds of Glory” that surrounded the Children of Israel during their forty-year sojourn in the desert after the Exodus from Egypt.
7. The exercise gives practical experiential acknowledgement to the tremendous need for a safe and connected environment in which trauma can be related.
8. Teachers are encouraged to explore the possible application of such a technique with their pupils.
9. Teachers are encouraged to remind themselves and each other of their own experiences and especially intuitive successes in creating an integrated experience of security, connection and meaning.

The school

How can teachers create an atmosphere of security, connection, and meaning for themselves? Some participants raised this crucial question. Adults need to create an integrative experience for themselves before they can transmit it to their pupils. Teachers and principals are encouraged to confront the needs of the adults in each school as a necessary basis for deep work with children. This will hopefully be addressed in future meetings.

5. "Reconciliation - Changing the face of the enemy", COMMUNITY STRESS PREVENTION 3 1988

Dr. Ofra Ayalon

Nord International Trauma Consultancy ,Tivon, Israel

Conciliation - the art of making peace, is normally practiced between enemies. When a society moves toward political changes related to peace, there is a need for adjusting the attitudes of the warring groups toward one another. Those formerly declared as 'enemies' will be transformed into 'neighbors', and hostility will be replaced by discourse. Ghandi's declaration: "There is no way to peace - peace is the way", has so far been an unsatisfactory guideline to peace educators seeking efficient methods to establish reconciliation (Keldorff, 1986). Studies on dissolution of prejudice (Lumsden & Wolfe, 1996) suggest that the process of changing attitudes toward the 'other' should start prior to the actual encounter between former adversaries.

The work reported here conveys the development of programs for enhancing coping and conciliation resources in times of adversity. It stems from over three decades of personal involvement in issues of war and peace in Israeli society as well as in other beleaguered countries around the world. The paper introduces the concept and the practice of a reconciliation training workshop for psychologists who deal with the ravages of war. Before a curriculum for reconciliation can be launched, we have to confront two disturbing questions:

- a. What are the psychological and sociological functions of 'having an enemy'?
- b. What are the psycho-dynamic processes and the educational practices which underlie the 'creating of an enemy'?

If we can decipher these universal queries, we will be better equipped to propose a psycho-social alternative to enmity, namely - reconciliation.

Socio-political obstacles for reconciliation

"Can we live without an enemy?" (Rowe, 1985)

Dorothy Rowe, in her book "Living with the Bomb" (1985), argues that we create our world out of mental constructs and perceive our personal and social identity in terms of contrasts. Thus we can only define ourselves (me) via the definition of 'the other' (not-me). The need for 'the other', 'the stranger', the 'alien' as a means of defining the identity of any group and the individuals within it seems to be universal. Conceiving the 'stranger' as a threat helps to bind the group together and contributes to its cohesiveness. By defining the 'enemy' we delineate the boundaries of our group and enhance our sense of belonging, security and self-esteem in contrast to the perceived inferiority of the 'other'. This process, which is apparently as old as civilization, is repeatedly reinforced in families, schools, communities, football teams, ethnic and religious groups, political parties, and, above all - in nations.

The hopes for changing these long-lasting alienating processes, scant as they may seem, lie within the above mentioned constructivist theory. Namely, the mind that had created them can, with appropriate prompting, *recreate a pro-social conception, by which the 'other' will be seen as a resource rather than as a threat.* Under certain conditions,

curiosity and courage can replace suspicion. The same curiosity that drives us to enrich our lives and the courage to change with changing circumstances are essential for our survival.

Psychological and educational obstacles for reconciliation

"In the beginning we create the enemy. Before the weapon comes the image."
(Keen, 1986)

Depth psychology has presented us with insight and evidence, that show how the 'enemy' image is constructed from denied aspects of the self. By means of the central defense mechanism of 'projection' a process of inner splitting takes place in the individual or in the group: the 'good' splits from the 'bad'. Rejected elements' such as meanness, jealousy, greed, hatred, etc., are denied as parts of the self and ascribed to the 'other', be it a person, a group of people, or a whole nation (Volkan, 1990).

Jung (1980) coined the concept of the 'shadow' as a powerful metaphor of the 'dark side' of the personality, that contains those undesirable qualities and attributes we refuse to admit as are own. By denying them we allow them to control us. As it seems unlikely that we would acknowledge the internal split between good and evil parts of the self, "we are driven to fabricate an enemy as a scapegoat to bear the burden of our denied enmity" (Keen, 1986). This split is responsible for creating 'enemy masks' in our imagination and sticking them onto the faces of those whom we define as the 'others', without differentiation. These masks convey the archetypes of the 'Shadow' and 'Evil'. The enemy is described as inhuman and inferior , containing a host of negative attributes such as ugly, dirty, greedy, dishonest, criminal, barbarian, satanic. Clad by images like these, the 'other' becomes a ready target for persecution and destruction. These perceptions are often reinforced by education from early childhood and by political brainwashing later on in life. This combination is very effective. It enables us to attribute certain hateful and threatening qualities to a group of people whom we perceive as alien or different. Situations of political rivalry and war create a vicious circle, which feeds these stereotypes and is fed by them.

The interface between external hostile encounters such as in war-induced violence, and projections of inner rejected parts, generates a persistent psycho-social fear/hate combination very resistant to change. When we look at the roots of war from a Jungian perspective, we might gain psychological tools for reversing the odds. (Abrams & Zwieg, 1991). This perspective can teach us how we may reclaim the shadow we have projected onto the enemy. By gaining awareness of the duality of 'good' and 'evil' within the human psyche, we must experience and understand our tendency to project the internal 'evil' unto others. By re-owning these rejected parts of ourselves we take the first step toward accepting the 'other'. In his powerful essay on "Faces of the Enemy" Keen (1986), inspired by Jungian 'shadow' theory, raises a series of questions: "How do we struggle against paranoia, illusion, self-indulgence, infantile guilt and shame, sloth, cruelty, hostility, fear, blame, meaninglessness? The creative answer to this struggle against the 'demonic temptations of the self' leads to a search for new ways to fight the distorted, perverse, injurious within the 'self'. The goal of meeting and accepting our 'shadow' is to stop the dangerous splitting and projections. It demands a growing ability to contain the

tension of the opposites to contain both good and evil, right and wrong, and integrate them in our personality".

When the time for change arrives, as, for example, following political negotiations with former enemies, there also arises an opportunity to change and adjust the inner processes of projection of the 'evil', of scapegoating and of vengeance (Schmookler, 1988).

The wounds of trauma

"If you could lick my heart, it will poison you" (a Holocaust survivor)

Not all is projection. We have ample evidence that personal traumatic experiences may, in some cases, induce bigotry, xenophobia and violence, as mechanisms to ward off the horrible fears and memories of the trauma and vent massive grief and anger. Post traumatic aggression, along with other PTSD symptoms of suffering, needs post traumatic therapy before it can be channeled into more constructive modes of operation (Ayalon, 1998a). Loss and grief take their toll. Unattended grief, so frequent in times of war and mass destruction, may fester for years and erupt in dangerous anti-social behaviors. The variety of strategies for coping with massive traumatization vary tremendously. Some survivors adopt military strategies, some end up depressed and sick, while others (the majority, according to Herman, 1992) adopt a heroic and/or humanitarian strategy.

An interactive encounter between representatives of adversarial groups

The following are vignettes from the reconciliation training process, as well as descriptions of specific techniques used to enhance the goals of post-war interventions.

It is difficult enough to conduct encounters between antagonistic groups in the **aftermath** of hostilities, but it is usually deemed impossible to do it **during** active hostile acts of war. Just as the prospects for cease-fire were looming over war ridden FY (as a result of diplomatic negotiations in 1995) - we dared to try the impossible. We brought together a group of psycho-social caregivers from Bosnia, Serbia, Croatia, Macedonia and Montenegro. These colleagues, dedicated to repair the ravages of the war in their communities, had trained with us over the previous years in separate seminars both in Israel and in their respective countries. Now they convened together on neutral ground to negotiate the psychological prerequisites for reconciliation.

The core issue of this volatile encounter was TRUST. Could the participants trust each other? Could they trust us, the trainers?

We, the three Israeli trainers, have gained the cooperation of the participants during our previous seminars. We drew our professional expertise from living and working in trauma relief services in a country with a long history of war traumatization, (Ayalon, 1983; 1992; 1993a;b;c; Lahad 1997. Gal, 1996) The fact that the trainers live and work under similar circumstances as the participants enhanced our credibility as having a personal and professional 'shared fate' experience with them. The participants were

already familiar with our salutogenic (health oriented) approach for enhancing the coping resources of individuals and groups under stress. They accepted the fact that helpers, as part of their beleaguered societies, were scarred by the same war whose scars they have been trying to heal. Their need for personal healing was acknowledged. Great emphasis was put on empowering the participants while introducing new skills for working with trauma recovery, bereavement, violence, refugees, repatriation and reconciliation. The traditional concept of 'super-vision' was replaced by 'equa-vision' (Capewell, 1995), to express the mutual, active and independent learning process, in which the trainers offer themselves not as leaders but as resources for continued learning. All these elements were considered the building blocks of trust.

Obstacles, risks and challenges

This encounter had brought together people *separated* by the atrocities of war. The war eroded and destroyed the potential for communication and collaboration. It was obvious that the wounds of war were still raw, reflecting the shattered sense of self and shattered sense of community. The meeting was a challenge fraught with anxiety, hate, suspicion, pain and anger, tinged with fragile hope and commiseration.

The challenge was to help the participants go through a process of psychological conversion, to help them relinquish entrenched attitudes and claims for victimhood. As one of the participants said on the first day: "I cannot accept that the other side's children are as vulnerable as ours and have suffered as much". Although they all shared an implicit agreement not to open up the 'Pandora's box' of political polemics for the sake of the pursuit of recovery and reconciliation, the clashes between seeming perpetrators and obvious victims was irresistible to many of the participants. At that stage some of them perceived the acknowledgement of all having a 'shared fate' as an assault on their sense of justice! In the first phases of the training workshop the unspoken tensions mounted to an alarming degree, although they were muted by professional self-discipline, they were nevertheless visible in body language, averted gazes, or a random tear. The encounter began with animosity, suspicion, blame and guilt between the different adversarial sub-groups, and it gradually evolved into an interactive and subsequently mutually supported professional network.

In addition to these obstacles they all shared a perturbing sense of uncertainty, which loomed like a cloud over this ambiguous encounter, concerning the results of the political negotiations in Dayton, Ohio. Failure of these negotiations threatened to annihilate any prospect for implementing the emerging reconciliation projects so carefully developed in the workshop.

A safe place

For a long time social psychology has harbored the notion that bringing together representatives of rival factions and hosting them in a benign atmosphere helps relinquish animosity. In most cases subsequent research proved the mere encounter as ineffective, unless the two opponent groups unite through a 'super-ordinate' purpose that pulls them together (Lewin, 1948). Subsequently we have also come to realize that resistance to changing attitudes toward an opponent is rooted in "psychological need, such as identity,

security, recognition, participation, dignity, justice, and pervasive fears" (Kelman, 1991). Realizing the failure of most social/rational conflict resolution training to produce a viable and transferable change (Lumsden & Wolfe, 1996), we sought out a new approach, one that would cater to emotional needs as well as to the need for cognitive re-evaluation and pro-social activities.

The rebuilding of a society that can heal from war and develop means for existence in peace needs the reconstruction of the damaged 'social zone'. Obviously this task was beyond the scope of the workshop. On the other hand, methods for healing the traumatized 'individual inner zone' were well within participants' scope, as mental health workers. But at the start it was almost impossible to share these therapeutic concerns in such a mixed group. Therefore it became vital to create a third zone - that will provide a 'transitional space' (Winnicott, 1971; Lumsden, 1995), in which individual healing and societal reconciliation could take place. As creative play in the life of children is absolutely necessary for their moving between the inner conflictual world and outward reality, so was the *creative-metaphoric engagement* vital for the adults participants, because it afforded them *a safe space in which to experiment with change, healing and growth and attempts to create order out of chaos*.

What follows are a few examples of the creative techniques and strategies we used in operating in the third 'transitional' zone.

1. meeting your inner demons

Modes: Imagination, Affect and Cognition.

Methods: inner-dialogue, painting, role-play, music, dance, cognitive reconstruction.

We entered the 'third zone' of creative expression by presenting an array of small objects and picture-cards, to choose from them 'love' and 'hate' objects. Participants could project onto them the inner split between 'me' - the positive self image, and the 'not-me' - the evil, demonized enemy. They carried imaginary dialogues between these personified images, than they identified and role-played their chosen 'monster', used an imaginary camera to enlarge those demonic images and then shrink them to minuscule stature, using N.L.P. techniques (Bandler, 1985). These activities helped participants expand their self awareness and finally accept the 'demons' as their own inner projections. As political scientists like Sandole & Merwe (1993) suggest, "if we desire peace, each of us must begin de-mythologizing the enemy, re-own our shadow, study the endless ways in which we deny and project our selfishness, cruelty, greed and so on onto others".

This process created the *bridge between inner splits and inter-personal conflicts*. It lay the grounds for later discussions of methods for bridging polarized ethnic and political groups.

2. Foe or Friend: Changing attitudes toward the enemy

(modes: Affect and Belief systems. Methods: storytelling, writing and re-narration)

Hot issues of national loyalty vs. humanitarian values were approached indirectly through a metaphoric story in the method of biblio-therapy. The story placed the conflict between national loyalties and humanistic commitments in a remote time and place (Buck, 1950) It tells about a Japanese doctor during WW2 who is confronted by a moral dilemma, whether to cure or kill a wounded American-enemy

soldier who escaped from prison. When faced with the unavoidable conflict, the 'hero' of the story has to make a choice between these two sets of values.

The therapeutic benefit of a well chosen story lies in the fact that it conveys taboo subjects, pain or fear in the disguise of a metaphor, allowing the audience to find in it some solutions that seem tailored for them and their unique internal struggles. This applies to the explicit content as well as to the implied messages. Therapeutic use of stories involve specific tasks, to fill in the gaps in the story with the listener's own images, projections and experience. The tasks are designed to facilitate personal expression, and trigger memories, knowledge, wishes, and expectations (Ayalon, 1993d; 1996).

In the "Enemy" story, participants were asked to play the role of a 'metaphorical advisor' and re-write the story-line. Each participant's story subtly reflected moral concerns and conflicts regarding the issue of communicating with 'enemies'. The new narratives were then shared and discussed in the group, within the safe space of the metaphor, as a prelude to dealing with real life situations. Examining value-laden dilemmas from the safe distance of the metaphor enabled participants to gain more flexibility and tolerance than might have otherwise been possible. The transitional space of 'as if' reality enabled them to leave entrenched images of the enemy and negotiate new alternatives. The structure and process of metaphoric story-making (Gersie, 1997) in dealing with unresolved issues, provided the participants with a potent tool for future endeavours in reconciliation work within their communities.

3. Body memory and healing

(Mode: physical. Method: relaxation, body-games, physical interaction).

The importance of the physical component in conflict, trauma and recovery cannot be over-emphasized. In traumatic experience the sensory-motor system is highly aroused and the body remembers the traumatic shock long after cognitive reframing has transformed past events into distant memories or even abandoned the memories altogether (Herman, 1992). The need to heal the body-image has been incorporated into therapy by special methods which center on awareness of body-responses, personal space, and boundaries (Rothschild, 1993). The body operates in a personal space, the same space that is invaded by the stranger, the rapist, the gunman. With this in mind, we integrated into our workshop the following activities, to enhance the physical coping resources. We introduced a physical-metaphorical game activity that emphasized the body's vulnerability while teaching how to protect its boundaries without reverting to retaliative violence. Each participant held one end of a short rope, that was tied on the loose end to all other ropes, thus representing bondage and limited personal freedom. At the suggestion by the trainer the ropes that had previously constricted freedom of movement were transformed into protective devices, to delineate boundaries, to support and to bond. The 'game' continued until everyone was exhausted and the duality of the physical sensation has sunk in. Other non-verbal bodily explorations were experimented with between individuals from rivaling factions, for each of them to find the kind of touch that was supportive and non-threatening and to begin building trust beyond what words could achieve.

The direct physical experience came as a surprise to the trainees. According to their own statements, they had seldom considered including body-experience in their therapeutic work as desirable or even legitimate. Eventually a consensus was reached, stating that the body/self image needed confirmation in the process of building personal and inter-group trust. In the new language of psycho-political conflict resolution, 'confirmation' came to imply acceptance of the other person's most fundamental values and self-worth (Montville, 1993).

Reflections: the wounded healer as the agent of peace

Therapists exposed to traumatic material often testify that they run the risk of becoming traumatized themselves. Work with trauma victims can be particularly challenging for the therapists, who might even take over the pain and the hurt of their clients, without always being aware of the emotional contagion. This pending risk has received different names, such as "vicarious traumatization" (Lansen, 1993), "secondary traumatic stress disorder" (APA), "burnout" (Pines, 1993) and more recently "compassion fatigue" (Figley, 1996). Figley calls it "the stress of caring too much", but it can also be the stress of being a 'near miss', as a member of the community under fire (Ayalon, 1992). Trauma therapists in former-Yugoslavia and in Israel, who are exposed to both primary and secondary traumatization at the same time, are well familiar with this risk. The creative interactions in this workshop, aimed at protecting helpers against compassion fatigue, comprised a major support in the participants' new role as peace educators and conciliators.

Conclusion

A holistic, multi-channeled programme of conflict resolution and reconciliation was shared by an Israeli training team and a group of care-givers from former-Yugoslavia. The concept of 'transitional space' provided a safe container for wrestling with seemingly intractable issues.

It would be presumptuous to assume that a one-time intervention, however effective and moving, will have a lasting impact on attitude-change. We are committed to searching for new methods and to opening up more than one communication channel to reinforce change.

The issue of reconciliation has not been exhausted, but Pandora's box has been opened, and at the very bottom we may find HOPE.

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5. “Demon in the Mirror: The Price of Projection”

Alan Flashman, MD

Violent conflict arouses violent emotions. During Israel’s current violent conflict with the Palestinian Authority one violent emotion to which we are particularly susceptible is the demonization of the Palestinian people. The mechanism of demonization is the psychological defense mechanism of projection: parts of our selves which are temporarily difficult to accept are seen as belonging solely to the other. Projection has its uses in normal everyday psychological balance. And the battered and bewildered Israeli psyche surely needs better defense than Israeli bus stations and cafes. Demonization of entire people is the expression of massive group projection. What are the effects of such demonization upon our own children’s development?

Defense mechanisms play a useful role in our emotional life when they create temporary and partial solutions which remain open to further work and to further input from reality and from our thinking. For example, in mourning it is common to feel a “split” reality. We live part of the time with the knowledge that a loved one is no longer with us. We live another part of our life feeling the continuous presence of the deceased. For a time, both feelings are necessary and live side by side while the logic that makes them irreconcilable is suspended. Over time we come more to accept our loss and the temporary unrealistic structure of denial of loss fades away. Children have the developmental need to adopt these temporary strategies for more prolonged periods. The crucial question for children becomes its effect on further development.: Does the temporary arrangement enhance and facilitate further development or does it retard or obstruct such progress?

Massive projection becomes a developmental danger for our children because it is too absolute, too final, too irreversible, in short- virtually irresistible. It offers a pseudo-solution, a partial truth, which is “too good”, and thereby obstructs rather than facilitates seeking and finding better solutions. Massive projection takes a toll on every aspect of emotional balance and development:

- **On aggression:** By projecting murderous impulses upon Palestinians alone, Israeli children become estranged from their own aggressive instincts. They feel less control over their own natural inner violence, as the violence they project upon Palestinians is considered out of control. This will make it more difficult for them to be normally aggressive with each other and thus learn how to make their personal aggression work in concert with other parts of their personality. Projection makes our own aggression a “loose canon.”
- **On Conscience:** It is only in grade school that children begin to reliably feel responsible for their own actions. They gradually take inside themselves the voices of parents who tell them what is right and wrong, permitted and forbidden. We help a child all along this path by pointing out that while it is hard to criticize herself, she gains more self-control and autonomy by learning to see her own failings and take responsibility for them. Massive projection runs directly counter to this sensitive, new developmental achievement. By demonizing the Palestinians, children are encouraged to feel that *our* side is free from self-critique

or responsibility, because *their* side deserves anything we do. A parent would be horrified if his child insisted that this was the only way to understand why the child has done something. "It's *his* fault" is exactly what we are trying to help children grow beyond.

- **On reality:** Knowing an answer may seem to be preferable to having a question. We generally wish to help children to approach reality with questions. One of the most pressing questions of our current reality would be, "What is it like to be my age and live in the Palestinian Authority today? How do children there cope day by day? What losses and fears and threats do they encounter?" These questions are foreclosed by the answer that demonization provides. Foreclosing one question risks foreclosure of other questions, indeed the risk in one of foreclosing of an open attitude to reality altogether. Children burdened by demonizing the Palestinians become burdened with answers that precede questions.
- **On fantasy:** Human creative experience depends upon the existence of a realm where the imaginary and the real can intermingle. The British Psychoanalyst Donald W. Winnicott called this the "transitional zone." A common example involves the suspension of the question "is this real" that allows us to become emotionally involved in a film or novel. Artists commonly rely on this lifting of the barrier between fantasy and reality to create with materials from each realm. Access to this transitional zone is as vulnerable as it is essential for growth. Now demonization is an example of invasion of fantasy into reality. Devils, hobgoblins, vampires are all the lawful denizens of our fantasy world. We can meet them safely in our transitional zone. But when an entire – neighboring – people are made into demons, and the media upon whom we rely to report reality confirms this assignation, then this fantasy becomes too frightening and too convincing –precisely because it has roots so close to home, right in our own fantasies.
This invasion creates a need to close down the transitional zone, and separate reality from fantasy. Some children will respond with a choice of reality only, although that reality will be infused with fantasy in a frightening, flooding, unproductive way. Such children will become aggressive towards their "real" enemies, including Israeli children who are "soft" on the enemy. Other children will retreat into fantasy, and leave no place in reality for even assertion or self-protection from others. Both children will have their creative life narrowed severely.
- **On family:** The family is normally a place for learning about normative conflict. Siblings make rival claims for parental attention or protection. Spouses have competing needs for resources and affection. The Other is always a member of the group. With demonization afoot, family members may find more freedom to demonize others in the family, the in-laws, and the other sibling camp. Alternatively, the family may become "united" around defending itself against Others who are different. This creates a pseudo-unity in which normative conflicts are erased by the need to "stand united." Pseudo-unity comes at the price of disavowing the presence or possibility of resolving the real conflicts in the family. Students of Family Therapist Murray Bowen know that family health requires the ability of real conflict to find real resolution. Families with a higher level of

- “differentiation” allow room for conflicting members to settle their differences. More poorly differentiated families form “triangles” in which conflicts are displaced upon other relations. For example, spouses may deflect their own conflict by teaming up for - or against- a given child, or grandparent, or school. Demonization of the Palestinians could provide an Israeli family with too-convenient a triangle upon whom to displace all normative inner conflicts, which are then doomed to be remained unresolved, with a lowering of the families level of differentiation.
- **On voice:** Carol Gilligan and her colleagues have recently described the way in which school-age girls “know” and “say” allot more about social relations than do their adolescent peers. These researches have shown how the need to become a “good girl” who is acceptable to all friends and pleasing to adults creates the risk that the girl may “lose her voice” and settle for pseudo-relationships at the cost of real relationships. Now many an Israeli schoolgirl could naturally imagine her age mates in the Palestinian Authority shuddering a nightmarish daily reality. This intuition would be easily suppressed by the demonization expected by parents and peers. But the girl who loses voice about one matter runs a developmental risk of loss of voice regarding many other social insights. So I believe there could be a particular risk to girls who are silenced from casting doubt on the demonization process.
 - **On social relations:** Peer relations are the great training ground for social relations as adults. We would like to believe that children learn to respect their peers, to listen to differences, to assert their own needs without erasing the needs of others. We would be horrified to learn that children have demonized another child or another group. When we find this has happened – as it often does – we like to believe that we respond in a vigorous adult educational manner to challenge the very process of mass projection. But in the current climate of demonization of Palestinians, children are more likely to learn of the acceptability and indeed advantages of mass projection. They become more likely to apply this strategy in their own relations. Hate and projection do not tend to stay put, and more commonly fall back upon the group using them.
 - **On thinking and learning:** Children go to school not just to learn information. They learn about learning, and particularly they learn the *pleasures* of learning and thinking, what psychoanalysts refer to as sublimations. They learn that thinking before acting, that talking about feelings give them pleasure and mastery, and are effective in mastering reality. Demonization of Palestinian children leaves little room for thought or learning. Projection is a far more primitive – and therefore attractive – psychic mechanism than sublimation. In an atmosphere that condones and encourages massive projection, children will find it very difficult to attend to the more complex and tedious formation of sublimations necessary for learning.
 - **On history:** Children take part in the great group narrative we call history. They need a story that provides coherence and affiliation. They need a “we” that is present through time with whom they can feel connected. Demonization tends to collapse the story of who *we* are into the much less helpful story of who *they* are. Our own complex and fascinating –and inspiring- history needs no demonic Other

to be told. Children can understand that there is a tragic conflict and that the solution is not yet clear. Once they are offered the demonic Other, their interest and ability to appreciate the story of who *we* are pales into the hatred of that Other.

- **On spirit:** Those Israelis who wish to teach something about the world of Spirit generally look the notion of human brotherhood as a fundamental principle in which the presence of One Creator is realized. In the brotherhood of man there are conflicts, tragedies, enemies, -but not demons. The very notion of a different from of human being, who only hates us and who is not like us in any way – this invites in children a Gnostic dualism on earth that is easily transferred onto the celestial sphere. Those who find in Martin Buber’s theology of dialogue an important statement of Jewish spirit will find the spread of demonization antithetical to this approach. Even in times of crisis and conflict – and perhaps especially in such times – children are most open to lessons of the Spirit, and most vulnerable to the suffocation of spirit by chauvinism and demonization.
- **On hope:** I recently concluded a piece for the Jerusalem Post with the sentence:
Nothing gives children more hope than the understanding that children of the enemy side are very much like themselves, also growing up in times of pain, solitude and silence.

This sentence was censored by the editor without my consent. Apparently, it is considered unacceptable by some today to suggest that Palestinian children are still human beings.

But I stand by this sentence – indeed its fate has prompted this current essay. To what can Israeli children turn in hopes for a brighter future? To a resumed conquest? To an even more extreme and aggressive “solution?” All of my experience with children suggests that children need to hope that on the other side there are children like themselves, who wish to live in a quiet and just way, protected and safe. I believe that by demonizing the Palestinian people – including their children – we deny our children a lost ray of hope, and condemn them to a future of mutual demonization, bloodshed, and hopelessness.

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