



# CENTER REVIEW



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## Psychology As If the Whole Earth Mattered Center colloquium, May 3, 1990

Panelists at the colloquium were Walter Christie, M.D., Sarah Conn, Ph.D., and William Keepin, Ph.D. The panel was moderated by John E. Mack, M.D.

Given that the environmental crisis has been created by an accumulation of human actions and inventions, and not by "acts of God," it is surprising that so little attention has been directed to the role that human nature and psychology play in perpetuating this crisis and in hindering efforts to reverse destructive trends. Once the interaction between human psychology and environmental destruction is better understood, environmental groups will have the information needed to design and evaluate interventions that *effectively* encourage humanity to address unprecedented, yet often invisible, threats.

The moderator and panelists at this first Center colloquium on the psychosocial issues related to environmental destruction are pioneers in this relatively new area of inquiry. As a group, they sought to offer preliminary answers to key questions. How has human nature contributed to environmental problems? How does Western industrialized culture compound these problems? How have psychology and its assumptions about human nature contributed to these maladaptive psychological and social trends? What would new conceptual models and practices that lead to achieving a sustainable environment look like? How could a revamped discipline of psychology help change the collective and institutional behavior that threatens planetary survival?

John E. Mack, Founding Director of the Center and a leading thinker on the psychosocial issues underlying the arms race, opened the panel discussion by pointing out that psychology deals with relationships, and that new thinking about the psychology of environmental destruction will have to address a relationship

gone wrong—that between human beings and the globe they inhabit. The critical task is to explore ways to change this relationship by reconnecting the human race to the natural world.

William Keepin, a physicist based in Berkeley, California, consults to governments and environmental organizations on strategies for promoting energy efficiency and the use of renewable resources. In the course of working on environmental problems, he has become convinced that a technological approach to these problems is necessary but not sufficient. He has turned his attention to analyzing the psychological roots of the environmental crisis, and has begun to incorporate this analysis into his work. He points out that fundamental psychological questions need to be asked about human nature and culture when humanity is doing things that threaten its own existence in the name of improving it. Nuclear weapons were invented and are manufactured to promote "security." Environmental destruction is generated by the pursuit of wealth and economic well-being. Without an understanding of the psychological forces that drive the crisis, technical assistance will amount to little more than a quick fix.

Keepin asserted that the discipline of psychology as currently practiced is inadequate to the task of examining these fundamental questions. Psychology's answer to the question, "What is a human being?" is based on the Western scientific tradition, and rests on principles of the traditional models underlying physics that lead to the subject/object split. Psychology's reliance on these principles has built humanity's separation from nature into the heart of the discipline, and from there into widely held cultural assumptions. In the public mind, the natural world is to be tamed and used. We are not part of it: we observe and manipulate it. Keepin outlined

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## Children in War



Teenagers from a Children of War Tour representing Northern Ireland, Israel, Palestine, Namibia and Nigeria. For articles about the *Voices of Children in War*, see page 6.

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## ABOUT THE CENTER

### Goals and Objectives

Within the broad range of current national and international efforts to promote peace and environmental responsibility, the Center's integration of theory, research, and action makes it unique. The Center for Psychological Studies in the Nuclear Age, founded in 1983 as an affiliate of Harvard Medical School, addresses the psychological and social forces that fuel the major threats to global survival—regional and international conflict and environmental destruction.

The Center aims to generate and use psychological insights and tools to increase the effectiveness of efforts to bring about social change. Its interdisciplinary research projects yield information about the psychosocial roots of global threats. Its intervention, or action, projects apply research findings and psychological skills to redirect human thought and behavior into life-sustaining paths. Finally, the Center uses its extensive public education program to share findings from its research and intervention projects with policy makers and members of the public.

### New Center Associate Director

The Center is most fortunate to welcome a new Associate Director, Bonnie Shepard, to its staff. Bonnie brings to the Center her varied background in mental health, publishing, multicultural education, and women's reproductive health and development. She has lived and worked in Latin America, and spent the last nine years as a technical expert and manager in an international population foundation, The Pathfinder Fund. During her years at Pathfinder, she worked with local groups in Latin America to develop and administer women's and adolescent programs, and family planning service projects. She has Master's degrees in multicultural education and in public administration.

Bonnie's duties as Associate Director include participation in program planning, project administration, writing and editing of Center materials and publications, and coordination of foundation fundraising.

### John Mack: Elected President International Society of Political Psychology

John E. Mack, M.D., Founding Director of the Center, has been elected to serve as President of the International Society of Political Psychology, 1991-1992. ISPP is an interdisciplinary organization founded in 1978 to analyze the interrelationships between psychological and political processes. The challenge to ISPP, as Dr. Mack sees it, is to maintain the quality of its scholarship and education while at the same time serving as an agent for needed social and political change. Through its workshops, meetings, and publications, the society provides a forum for dialogue around important political issues, and a place for debate about ideas that can play a valuable role in creating a more united human community that is peaceful, free and just.

### Award for Melissa Everett

We are pleased to announce that Melissa Everett, Project Associate for the Center's Corporate Leadership project, has received the 1990 Olive Branch Award for her book, *Breaking Ranks*. (See *Materials Available from the Center*, page 18.) This award for "excellence in coverage of international security issues" is given jointly by the Center on War, Peace, and the News Media at New York University, the Editors' Organizing Committee, and Editors and Publishers for Nuclear Disarmament. Ms. Everett joins Carol Cohn as the second Center Research Associate to receive this honor.

#### Center Staff

##### Executive Director

Penelope Hart Bragonier, Ph.D.

##### Associate Director

Bonnie L. Shepard, M.Ed., M.P.A.

##### Director of Donor Development

Pamela Kelly, M.Ed.

##### Program Coordinator

Lorraine L. Gray

##### Office Manager

Stefanie H. Fenton

Many thanks to our dedicated  
volunteers and work study students

## CALENDAR

October 9, 1990 7:00 PM  
Boylston Auditorium, Boylston Hall, Harvard Yard

**The Heart of the Warrior:** This Center event will feature a film about the friendship between two vets of unpopular wars — an American Vietnam vet, a Russian from the war in Afghanistan — and a discussion about the universal wounds suffered by warriors acting in the service of society's imperatives and myths.

Moderator: **Joseph V. Montville**

Panelists: **Stephen Peck**, director of the film; **Robert Sampson**, the American vet; **Robert Bosnak**, Jungian analyst; **Bessel Van der Kolk**, Director, Trauma Clinic, Mass. Mental Health Center

Admission: \$8 (students: \$3)

November 15 8:00 PM  
Macht Auditorium, Cambridge Hospital

**The Western Mind at the Threshold:** At this Center colloquium, psychologist and philosopher **Richard Tarnas, Ph.D.**, will discuss how recent advances in depth psychology and philosophy suggest a new perspective for understanding both the historical development of the Western mind and the pivotal nature of our current historical and intellectual situation.

November 29 Place & Time TBA

**The Center's 1990 Recognition Award** will honor **Herbert Kelman, Ph.D.**, for his pioneering contributions to the field of conflict resolution. Dr. Kelman is Chair of the Middle East Seminar at the Harvard Center for International Affairs and co-author of *Crimes of Obedience: Toward a Social Psychology of Authority and Responsibility* (see *Materials*, page 18).

January 11, 1991 7:30-9:30 PM  
January 12, 1991 10 AM-5 PM  
Interface, Watertown, MA

### Shifting the Model of the Self: Connecting to a Larger World

At this two-part event co-sponsored by Interface and the Center, **Sarah A. Conn, Ph.D.**, (see Profile, page 4) will present a model for therapy that explores the connections between personal and global issues. For registration and program information, call 924-1100.

## The Roots of Evil and the Origins of Caring

*Center colloquium presented by Ervin Staub, February 22, 1990*

Ervin Staub has been to the inferno and returned with a message. A Hungarian Jew who survived the Nazi holocaust, he has devoted his career as a psychologist in America to understanding how civilized people are able to exterminate innocents by the millions and how such calamities might be prevented in the future. Using the Nazi holocaust as his central model, he has developed a complex psychocultural theory of genocide to account for the motives which animate genocide, the processes by which inhibitions against killing are lost, and the crucial role of bystanders in averting or encouraging mass murder. In his presentation he set forth his model of group violence and explored its implications for current world events.

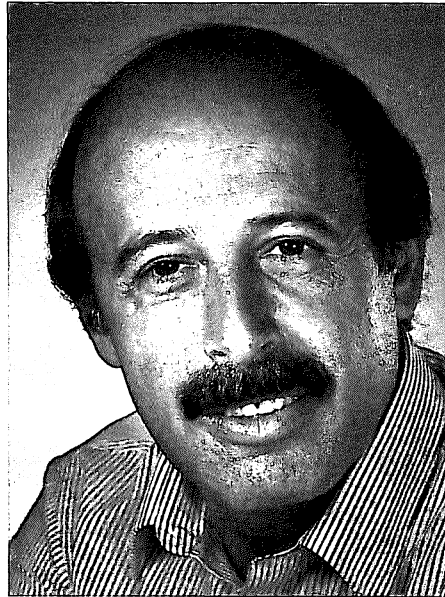
Staub pointed out that genocidal violence invariably follows intense social, economic, or political upheaval. Germany in the 1930s is a classic example of a society stressed beyond the limits of endurance. In this case military defeat and a change in the form of government were followed by devastating inflation and unemployment.

In such situations people feel their faith in the future and their sense of connection with other members of society eroding. They feel loneliness, fear and rage. Meanwhile they need to regain a "useable comprehension of life" and a sense of connection with a clearly defined group. The collective victimization of scapegoats offers the aggressors an alienated experience of redemption in such moments. The scapegoats are presented as responsible for the crisis, thus rendering it both intelligible and manageable. And, in a situation polarized by the intensity of institutionalized hatreds, the victimizers experience a transcendent sense of union with one another as members of a group.

Staub pointed out that not all groups respond to such crises with genocide and group violence. Although social crises invariably create a psychological environment hospitable towards scapegoating, some cultures are more predisposed than others towards such behaviors. The Germans, for example, had a "cultural tilt" towards obedience and a search for social uniformity. They also had a long history of anti-Semitism and a sense of national superiority which had been radically

undermined by the calamities of the 1920s and 1930s. This made Germany a high-risk society for genocide.

Yet even the combination of social crisis and a cultural tilt towards genocidal behavior were not sufficient to assure a holocaust. Group violence finally became institutionalized as a result both of the



Ervin Staub

Nazis' skillful leadership and the passivity of bystanders in Germany. The Nazi leaders' skill lay in their recognition that people had to be acclimatized gradually to the persecution of the Jews. This persecution progressed along a continuum of steps so small that the trend was easy to ignore and a boundary of conscience hard to draw. As the persecution deepened, the role of bystanders who did not speak out was crucial in giving passive support to the violence. "When bystanders don't remain passive, they can have tremendous power," Staub said.

Staub concluded his talk by observing that the United States has recently had its share of social upheavals: assassinated leaders, a lost war in Vietnam, the scourge of drugs and a sexual revolution. Such experiences create pressures towards group violence within the United States.

Staub insisted, however, that group violence can be headed off very effectively if we only train our citizens properly. Citizens who have been educated about

the social and psychological processes which lead to group violence will not be so vulnerable to them. Staub also argued that we need to nurture an ethic of "critical loyalty" in the U.S. (the opposite of "America: love it or leave it") to inhibit bystander passivity, and that we need to foster multiracial and multicultural group experiences which break down the stereotypes upon which racism and group violence feed.

Let us hope that we can all benefit from the wisdom Ervin Staub derived from his firsthand experience of genocide, so that it will never be repeated.

— Hugh Gusterson  
Center Fellow 1990-1991

### Center Welcomes Ervin Staub to Board

We are pleased to welcome Ervin Staub to the Center's Board of Directors. Dr. Staub, a native Hungarian and Professor of Psychology at the University of Massachusetts at Amherst, has devoted his career to work that coincides with the Center's interests. (See article, this page.) He is well known, particularly within the fields of social, personality, and developmental psychology, for his extensive research on self-control, motivation and values, and on the psychological origins and correlates of altruism and helping behavior.

This May Dr. Staub was awarded the Otto Klineberg Intercultural and International Relations Prize by the Society for the Psychological Study of Social Issues (SPSSI) for his paper, "The Psychology of Bystanders, Perpetrators, and Heroic Helpers." This paper, an example of psychology applied to important world problems, is a summary of Dr. Staub's recently released book, *The Roots of Evil: The Origins of Genocide and Other Group Violence*, which is available from the Center (see page 18).

On behalf of the Board and Staff — and the many friends of the Center — I take personal pleasure in welcoming Ervin to our community

Robert L. Allen  
Chairman of the Board

## Profile: Sarah A. Conn, Center Research Associate

by Melissa Everett

When she was an undergraduate at Smith, Sarah Conn remembers, her normally high academic performance was interrupted by a bout of "sophomore slump," when working did not seem worth it. At the time, she accepted conventional explanations and exhortations to pull herself together, ultimately graduating with honors. Only decades later, as a psychologist specializing in "global awareness and social responsibility," did she make a connection between her malaise and events in the larger world. Her slump coincided perfectly with the Cuban missile crisis, one of many events she now believes have affected our culture at levels far deeper than the conscious.

Today, at 47, Conn makes her living articulating the relationship between individual lives and global events and helping people cope creatively with the state of the world. As a Center Research Associate, she has done pioneering work in what she calls "global psychotherapy" or "psychotherapy when the whole earth matters." As teacher of a popular course called "The Psychology of Global Awareness and Social Responsibility," she has provided mental health professionals from Cambridge Hospital and undergraduates from Tufts University with a stimulating introduction to the roots of social activism. As a clinician in private practice — and provider of couples therapy with husband Lane K. Conn — she has applied her own theories effectively toward helping people cope with personal conflicts and global events. While maintaining these commitments and raising two daughters, she has worked with a variety of arms control groups in developing educational strategies and empowering activists for the long haul.

The description evokes "superwoman" images, but Conn's talent is less in lone feats of grandeur than in drawing together supportive resources to work for social change in steady, self-nurturing ways, in countless support groups, workshops, and courses. Conn is fond of quoting systems thinker David Bohm, who makes the case that true shifts in social paradigms take place most readily when people are in a relatively low state of agitation and in relatively intimate relations with each

other. She also stands firmly in the tradition of her mentor and friend, Joanna Macy, who holds that psychological isolation is the greatest barrier to empowerment and who reminds us that in a global crisis "we only have time to work slowly."

Conn's chosen task is raising consciousness, and she sees it as work that



Sarah A. Conn

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### ***Personal and global pain are not separate spheres.***

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requires great gentleness and tenacity. Her client population includes families seeking to heal relationships and individuals desiring to focus careers. But she is just as likely to be working on a breakthrough with a patient whose anger or phobia or addiction is connected to "pain for the world." Whether she is focusing on the barrage of horror stories in the daily news or the highly personal experience of seeing environmental degradation in one's community, Conn confronts the ways in which what is going on in the world affects the psychological well-being of those who live in it. Conn's provocative thesis is that, but for our inhibitions and isolation, concern about global issues would naturally galvanize every one of us into action in the interest of our collective survival, and would help us to find greater personal clarity and peace in the process.

With her Ph.D. from Harvard (1971) and postdoctoral gestalt therapy training under Isidore From, Sarah Conn has developed her vision as a clinician and educator along several parallel tracks. As a therapist in the early 1980s, she was acutely

aware of the debate in the profession about the social/emotional effects of the arms race. That awareness was heightened by encounters with her then-neighbor and fellow activist, Helen Caldicott, as they participated together in Newton Action for Nuclear Disarmament. For Conn, taking such a stand was a natural consequence of the continuous reweaving and reinterpreting of her own life experience required by her work. She recalls visiting her children's school and experiencing unexpected memories of "hiding under little desks like these, long ago, in air raid drills." Whether she is teaching, speaking, or encouraging members of her community to take action, she is functioning as a therapist, helping others to integrate the experiences and images which play that same galvanizing role for them.

Her course, "The Psychology of Global Awareness and Social Responsibility," is one of the most comprehensive survey courses to be found on the subject. Built on Conn's unique philosophy of "experiential education," the course requires students' personal as well as intellectual involvement and serves as a gentle laboratory in applying the theories under discussion. Students' experience provides key material for class discussion, and self-reflection becomes an integral part of learning. Conn's classroom presence reflects the conviction that people do not need more information about global and local horrors; they need avenues for constructive action and the personal prerequisites for taking that action, outlined in a theoretical model she has developed (see "Psychology As If the Whole Earth Mattered," p. 1).

Conn often asks her students one of Joanna Macy's particularly potent consciousness raising questions, "If you were infinitely fearless and powerful, what would you do in the interest of the survival of the planet?" They answer and frequently go on to change their lives to make such empowered action possible. In class exercises, students have imagined themselves the last living beings on earth. They have carried on fantasies "allowing another life form to speak through them." They have also carried out ambitious research pro-

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## Pathways to Peace for the People of the Book: A Psychological Strategy for Peace in Jerusalem

by Joseph V. Montville

Research on the psychodynamics of political conflict resolution — especially of protracted ethnic conflict — reveals certain laws of human nature. Specifically, individuals as well as groups, tribes and nations need recognition, acceptance and respect from other individuals and groups. When these needs are not met, people often become anxious about their safety and security and may become aggressive and violent in defense of their individual or collective selves. Political conflict resolution strategies that are sensitive to participants' psychological needs seek to provide the opportunity for enemies or adversaries to recognize, accept and — where possible — come to respect one another.

This is the approach I am taking in my work as Director of the Center project, "Pathways to Peace for the People of the Book: The Values of Tolerance in Judaism, Christianity and Islam," which is part of the larger international program, "Meeting Human Needs in Political Conflict Resolution."

This project will test the influence of religious leaders on public opinion and policy makers in the Middle East. The goal of the project is to build consensus for peace among religious leaders of the three major monotheistic religions. Specifically, participants in project activities will seek to identify the original life-affirming values of their scriptures: respect for human life and dignity, acceptance of diversity, and peace and justice for all tribes and nations. Within the next two years, the project will convene a series of meetings which will result in a published collection of essays by Jewish, Christian, and Muslim scholars who are internationally well-known and respected intellectuals, and whose piety has earned them high standing within their own religious communities. One expected outcome of all project activities is that these religious leaders, with authoritative backing for a stance for peace, will serve as channels for communication among their war-weary peoples. The long-term political goal of the project is to make it more difficult for political leaders who foster hatred and intolerance to legitimize their stances through organized religion.

The first event in the "People of the Book" project was a plenary panel at the International Society of Political Psychology meeting in June, 1989. The panel convened at the ecumenical center at Tantur on the edge of Jerusalem, the place of convergence for the three great monotheistic traditions. While there was a good deal of criticism of the role of religion in exacerbating conflict and war, the assembled scholars accepted the legitimacy of an approach to political conflict resolution based on serious and respectful research in

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***The long-term political goal of the project is to make it more difficult for political leaders who foster hatred and intolerance to legitimize their stances through organized religion.***

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sacred literature and the history of religion and politics.

The second event was a panel I chaired at a conference organized by the U.S. Inter-religious Committee for Peace in the Middle East, and co-sponsored by the Center, at Boston College in February, 1990. The panel's task was to enhance understanding of the role of religious values in the search for peace. The presentations highlighted the remarkably convergent views of Jewish and Muslim speakers on the founding religious values of universal peace and justice for all tribes and nations, and on the morally flawed political record of those who have murdered and destroyed in the name of these same religions.

Not surprisingly, the audience at Boston College was least informed on the meaning of Islam. In the view of the Jewish and Christian panelists, it was a Muslim scholar who may have contributed the most original and encouraging analysis for understanding the role of religious values in the search for peace. Abdulaziz Sachedina, Professor of Religious Studies at the University of Virginia, took his listeners step by step to the conclusion that the Koran lays the unassailable basis for religious tolerance in Islam.

Sachedina explained that the Koran holds that all humans are endowed with

conscience, or "universal guidance," and are responsible for their moral choices, whether or not they have received a prophet or scriptural revelation. It makes it clear that humanity was originally one nation. When this nation split into distinct groupings, God sent prophets to the major groups to give guidance, to remind humanity of its obligations, and to resolve its many differences. Thus, pluralism of religious traditions, of revelations, and of scriptures is explicit in the Koran.

But what of the actual historical record of Muslims? Has the political authority in Islam recognized the plurality of revelations and reflected the Koranic view of peaceful and just inter-community relations? Sachedina contends that Islamic political authority often has not been willing to recognize the diversity embraced by the Koran. To use terms from political psychology, political authority in Islam has often been authoritarian, intolerant and dehumanizing of others, while claiming adherence to the strictures of the Koran.

As a contemporary example of this discrepancy, Sachedina said that some Muslims he met in Jerusalem in 1986 attributed to the Prophet the statement that the day of judgment will not take place until Muslims and Jews fight each other. No such statement is to be found anywhere in authentic compilations of Muslim scripture. Sachedina saw this as a dangerous corruption of Muslim tradition by politicians and self-proclaimed religious leaders who falsely dress themselves in the authority of scripture.

Sachedina said, in another Jewish, Christian and Muslim forum in which he had participated, that he and his colleagues had determined that it is not the people of each tradition as much as the religious leadership that must come to terms with the universal message of their respective faiths and "make that message available to the masses of people who are engaging in everyday conflicts and everyday damnations of each other . . . Tension is created when religious communities begin to implement ideas that will generate hatred instead of understanding."

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## FROM THE CONFERENCE ON CHILDREN IN WAR

*The Sixth Annual Conference of the Sigmund Freud Center, held at Hebrew University in Jerusalem, June 24-28, 1990, was cosponsored by the World Federation for Mental Health, the Israel Psychoanalytic Society, Defence for Children International, the Department of Psychiatry at Cambridge Hospital, and the Center for Psychological Studies in the Nuclear Age.*

### An Overview

*by conference organizers*

Roberta J. Apfel, M.D., M.P.H.

Bennett Simon, M.D.

The Children in War conference was memorable in its combination of intellectual depth and emotional honesty. It was one of the few conferences ever convened on this topic and, to our knowledge, the first such conference sponsored by a psychoanalytic center.

The 250 participants included many mental health clinicians and researchers in child development, but also some people who were or are "children in war." Participants came from over thirty countries, including Argentina, Cambodia, Canada, Chile, El Salvador, Finland, France, Holland, Hungary, Italy, Kenya, Lebanon, Libya, Mexico, Mozambique, Nicaragua, Northern Ireland, Poland, South Africa, Spain, Sweden, Switzerland, the United States, and West Germany; many were from Israel and the Territories. Some participants came from the frontlines of war. Others brought insight from their experiences providing long-term followup care to childhood survivors of war. Others brought expertise from work on broader psychopolitical and social issues.

The conference was organized around four themes, with one plenary session devoted to each theme. Workshops were held each afternoon on topics related to the morning plenaries. In addition, two programs were organized for the public, an art exhibit with over two hundred drawings and paintings by children in war, and a two-week film festival featuring such films as *Forbidden Games* and *Hope and Glory*. Local press coverage was extensive, often in depth, and generally quite positive. Comments on each of the four themes of the conference follow.

#### *1. The resiliency of children in the face of war and other traumas*

Norman Garmezy, a pioneer in research on resiliency, gave the main address; James Garbarino (Chicago) and Liz McWhirter (Belfast) offered methodological perspectives; and Rita Rogers spoke autobiographically about factors that allowed her

to survive her teenage years under Nazi rule. Albert Solnit provided a psychoanalytic developmental perspective.

Some children are remarkably able to grow in age-appropriate ways, and even to find fun and excitement, in the most terrible circumstances. The lives of these children are tributes to the human spirit. But resilience is a relative concept, and no one is absolutely resilient. The fates of children in war are largely shaped by luck, and the good fortune of the "resilient" ones must not be used as an excuse to blame those who do not survive or who do poorly. Some generalizations seem possible, however, about the characteristics of the resilient and avenues of rehabilitation for the less resilient. The presence of an effective and proactive mother is a very positive factor, as is the opportunity of the child to identify with such a parent even in the parent's absence. War does not always break affective bonds, and may even strengthen them. Loss of parental care and authority, on the other hand, is highly damaging to children in war. Rehabilitation is a long process, involving much love and individual attention. Reversal of damage is incomplete in many cases.

It was suggested that children's needs in time of war be addressed in a safe zone, analogous to the zones of peace used for physical health needs (such as immunization). The emotional health of children in war can be supported considerably with such zones for adult-led activities, school, and play.

#### *2. Children currently caught in the crossfire: What can be done to help?*

Ignacio Martin-Baro, a courageous Jesuit and child psychologist, assassinated in El Salvador in November 1989, was to have spoken on this panel. He was memorialized by David Becker of Chile. Neil Boothby, who has worked in Mozambique and Cambodia, gave the main address. He reviewed the relevance of the psychological literature to situations of massive and severe trauma and his own rehabilitation work with kidnapped child warriors. Cairo Arafat spoke about Pales-

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### The Voices of Children from the Zones of War

*by John E. Mack, M.D.*

At the Conference on Children in War, participants learned about the starvation, torture, beating, abandonment, and killing of children from all parts of the globe. Most disturbing of all, perhaps, in this litany of horrors was the forced recruitment of children by the Khmer Rouge in Cambodia and by Renamo in Mozambique to participate in political murder, sometimes of their own loved ones. A body of useful data is being gathered about the short and long term effects of these terrible happenings on the development of young people. We are also learning some useful ways to reduce the suffering and to diminish the lasting consequences for children of the experiences of war.

But even more important, I think, is what the conference had to teach us about how we listen to the agony of others in a political context. For most of us who were there, Mozambique, South Africa, Cambodia, Argentina and Guatemala are far away, and we took in the reports from those zones of violence with compassion and even reverence. But when the conflict was nearer to home, or the larger reality more threatening, as in the case of the Israeli-Palestinian struggle, it was sometimes hard for those of us who are Jews to hear the stories of pain and interrupted childhoods. Our political lenses filtered the information, and before a narrative was complete, or could reach our hearts, we would say or hear, "yes, but . . .," followed by a historical or contextual justification.

After the conference I met Zvi Bar Amotz, who helped to found Kibbutz Hazor south of Tel Aviv. He has worked for more than fifty years to help Jews and Arabs live together peacefully. His empathy for the suffering of both peoples is deeply moving. With sadness but no bitterness he speaks of how Arabs and Jews have been unable to recognize or tolerate each other. "It is not important any more," he says,

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## Children and Adolescents: Did Their Fears Affect Nuclear Weapons Policy?

by John E. Mack, M.D.

*A summary of a talk given by the author at the conference's panel on "Public Policy Aspects of Children in War"*

In the early 1980s the discovery in surveys, interviews and discussions that some children and adolescents were afraid they would die in a nuclear war caught the public imagination and may have been one of many factors in the change in U.S. nuclear weapons policies in 1984 and 1985. A great public controversy developed around this work, especially when educators began to introduce materials into junior high and high school curricula about the realities of nuclear weapons' effects, the basis of deterrence policy, and facts about the Soviet Union.

The public controversy of the 1980s picked up again from the work of psychologists Sibyl Escalona and Milton Schwebel, who showed in the 1960s that children and adolescents were afraid of nuclear war and concerned about the future. Escalona wrote in 1965 that she was "convinced that the profound uncertainty about whether or not mankind has a foreseeable future exerts a corrosive and malignant influence on important developmental processes in normal and well-functioning children." Surveys and anecdotal reports from all over the nation, beginning with the work of an American Psychiatric Association task force appointed in 1977 to examine what was then euphemistically called the "Psychological Aspects of Nuclear Advances," revealed a consistent pattern: many children and adolescents (in the range of 40-60% in most surveys) were fearful about nuclear death, felt that human beings had surrendered control of technology and were doubtful that they would ever grow up. Some children and adolescents showed how deeply the nuclear threat had penetrated their consciousness in poems, apocalyptic stories and games. One nine-year-old boy shocked his parents when he responded to a class assignment by creating a new game called "The Cold War" which replaced Monopoly board spaces and properties

with nuclear bombs, embattled nations and outcomes of mass death. Most galling to the nuclear faithful was the unwillingness of many teenagers to distinguish Soviet and American perfidy in the arms race. The simple recommendations adolescents made for increased dialogue and their frequent declaration that the whole thing was "stupid" or "immature" demonstrated a kind of bothersome straight wisdom.

In 1983 Gerald Bachman of the University of Michigan showed that among 19,000 high school seniors there had been a four-fold increase between 1975 and 1982 of those who "worried often" about nuclear war. Beginning in 1983 and 1984 family therapists such as Steven Zeitlin and

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Robert Simon became interested in the absence of discussion of the nuclear danger in families. They found that children and adolescents seemed reluctant to alarm their parents with their concerns. The internationalization of the study of children and nuclear war began in 1983 under the leadership of psychiatrist Eric Chivian. Chivian and his colleagues interviewed and filmed teenagers at a Soviet pioneer camp in the Caucasus, and studies from Germany, Finland, England, Sweden, Hungary and other countries began to appear, revealing a pattern similar to American reports.

Between 1981 and 1984 those of us who participated in these studies were asked to appear on programs on all the major television networks, including "20/20," "The Phil Donahue Show," "Nightline" and "The Today Show," as well as on many local television and radio programs across the nation. Mainstream national and local magazines and newspapers had covers and front page articles with pictures of mushroom clouds above children's heads and headlines announcing in huge letters, "Your Kids Are Afraid" and "No Future." In an address to the nation on November 22, 1982, President Reagan, while defend-

ing his nuclear weapons build-up, said near the close of his speech:

I am concerned about the effects the nuclear fear is having on our people. The most upsetting letters I receive are from school children who write to me as a class assignment. It is evident that they've discussed the most nightmarish aspects of a nuclear holocaust in their classrooms. Their letters are full of terror. This should not be so . . . Our children should not grow up frightened. They should not fear the future.

In September, 1983, Robert Jay Lifton and I were asked to testify about the impact of the nuclear threat on children and adolescents before the House Select Committee on Children, Youth and Families. In November of that year I was invited by Senators Hatfield and Kennedy to a luncheon whose purpose was to promote U.S.-Soviet dialogue and scientific cooperation at a time when this was quite unusual. The lunch was attended also by prominent scientists including Carl Sagan, Yevgeny Velikov and Lewis Thomas. The subject of children and nuclear war was discussed, along with technical and medical aspects of nuclear science and technology such as nuclear winter and the physical effects of nuclear explosions.

Some peace activists exaggerated the findings of early studies of children's and adolescents' fears of nuclear war, alarming audiences and readers with proclamations about fear, approaching panic, on the part of young people. At the same time conservatives and hard-line defense advocates attacked the work on methodological grounds, and worried that teaching young people facts about nuclear weapons and the Soviet Union might undermine U.S. resolve by stimulating criticism of deterrence policies and sympathy for the Soviet Union. The data were admittedly thin, especially in the beginning, but the arguments about sample size, biased questioning and class differences reached an intensity that far exceeded purely scientific considerations. Educators and psychologists who talked with children and adolescents about nuclear war were themselves accused of "terrorizing children" (the actual title of a 1984 article in *Commentary*)

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## Facilitating the Facilitators: Defining and Advancing the Field of Dialogue Facilitation

by Margaret Herzig, Paula Gutlove, and Richard Chasin

Advances in technology have increased dramatically the speed of communication, and have extended its reach across massive cultural and geographic barriers. Happily, advances in dialogue facilitation are beginning to help people of the world not only to hear each other, but also to transcend barriers of fear, hatred, and prejudice, and to foster resolution of deadly conflicts.

Dialogue facilitators work in many different ways and call their work by different names. Some are conflict resolution specialists; others are "track two" or citizen diplomats; and others are intercultural educators. Most work with non-governmental groups, but many aim to work with people who are highly influential with political leaders and policy makers. All share the belief that parties in long-standing conflict can benefit from meetings that are carefully planned, skillfully led, and responsibly followed up — meetings designed not to rush toward negotiation, but to change perceptions and relationships and create an atmosphere for ongoing cooperation. Our own Project on Promoting Effective Dialogue Across Ideologies has developed some simple, but effective techniques, adapted from family therapy, for facilitating fresh dialogue in international settings. Over the past few years we have become increasingly aware of the work of others who are facilitating dialogue across ideological and cultural divides, some working for many years in "hot spots" of the world — often with individuals in close relation to government officials, or in a position to shape public opinion.

Our desire to learn more about this work prompted us to consider ways in which we could use our meeting design and dialogue facilitation skills to foster communications and collaboration among dialogue facilitators and, by so doing, to assist in the advancement of this important field. The United States Institute of Peace and a generous anonymous donor shared our desire to see this field defined and advanced. They made grants to our project to bring together leaders in dialogue facilitation for a two day workshop with the goals of identifying the techniques and approaches used by workers in this field, and fostering exchange and collaboration among them.

The workshop was held in a spacious and serene setting — the Rockefeller family's Pocantico Hills Estate in New York — and was facilitated by ourselves and three colleagues. The eighteen resource participants came from varied personal and professional backgrounds. Some had decades of experience as official diplomats, experience that convinced them that government leaders were, for many reasons, less free than their unofficial counterparts to explore fresh perspectives and new solutions to old problems. Others were younger and newer to the field, with experience grounded solely in less formal

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***By engaging in a carefully structured mode of interaction, participants can communicate their most basic needs and work toward mutually satisfying solutions.***

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and unofficial cross-cultural endeavors. A few were primarily rooted in scholarly work. Some were widely acknowledged leaders in the field. Most were seasoned negotiators, meeting planners, and organizers of citizen diplomacy. Some had deep knowledge of and decades of experience with particular regional conflicts, e.g. the Middle East, Northern Ireland, and South Africa, or with U.S.-Soviet relations. Several participants had experience in domestic disputes related to ethnic struggles, public policy debates, and left-right ideological stalemates.

The telephone interviews we conducted with the participants in preparation for the workshop revealed that workers in the field of dialogue facilitation are committed, creative, energetic, and often working in isolation from one another. Many live precariously from one insecure funding source to the next, in a professional "no man's land," with no single academic discipline to ground or validate their work. In the interviews, the participants expressed strong belief in the promise of the field and were eager to articulate its achievements and address its challenges.

At the workshop, participants differed somewhat in the way they described the goals of the facilitated problem-solving meetings, but many described both analytic and experiential dimensions. The central

analytic task was to discover the most fundamental needs and concerns of the parties in conflict. These needs and concerns are typically masked by the parties' usual forms of discourse; by engaging in a carefully structured mode of interaction, participants can communicate their most basic needs and work toward mutually satisfying solutions. The experiential dimension of the work was described in many terms, including the promotion of empathy, the achievement of insight about the impact on the other of one's own attitudes and behaviors, and the reframing of past and current conflicts. A well-facilitated meeting will accommodate concerns that participants might have about confidentiality, vulnerability, and accountability to the communities and organizations to which the participants belong.

The work of dialogue facilitation was described as involving many steps. These steps include: 1) analysis of the conflict; 2) identification of the parties who may be in a position to work together productively; 3) collaborative development of the ground rules and agenda of the meeting or meetings; 4) convening of the meeting or meetings; 5) promotion of effective "re-entry" (i.e. assisting the parties involved to bring their new perceptions and ideas back to their own community); and 6) assessment of the intervention for the purpose of future development of theories and techniques.

Participants at our workshop differed in their emphasis on the analytic and experiential dimensions of their work, and in their emphasis on "process" or "product." All agreed that problems of reentry must be addressed in the design of each intervention. For example, while participants should be encouraged to develop a trusting relationship for the joint resolution of conflict, their main task is not to form a new group identity. Rather, they are to serve as representatives of their community, taking their new understanding home and communicating it effectively to those in a position to stem the tide of hatred and violence.

The first day of the workshop included two presentations followed by two sets of

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small group discussions, each of which was followed by reports from the small groups to the full group. In these sessions, some participants engaged in a lively debate about the nature of power and the conditions under which "power politics" can be transformed into "mutual empowerment." Others discussed the relationship between the work in this field and that of traditional diplomacy, and debated the virtues of coexistence with, versus rejection of, the "old ways." Some participants spoke of the need for broadening the scope of the work and including in analyses of conflict many more factors than are examined in traditional diplomacy. Many saw the value of problem solving approaches and attitudes not only in times of tragic conflict, but also in the context of political decision-making; thus, they saw the field, in its most developed form, as encompassing not only conflict resolution, but also conflict prevention.

All of the participants brought to their work a high level of motivation to do some good in the world, coupled with a keen appreciation of what one participant called "the ambiguity of doing good." They welcomed the opportunity to discuss among themselves the inherent dilemmas of intervening as a "neutral" third party in the lives of others, while acknowledging that their work can never be completely "value-free." Some participants spoke of the need for developing a rich and personal knowledge of the cultures involved before attempting any intervention. Many felt it was incumbent upon facilitators to examine their own cultures and political systems with a self-critical eye. Some expressed moral qualms about promoting a "no-fault" attitude in problem solving sessions when asymmetries of power would suggest that this approach might validate and sustain injustice. Many saw the lack of clearly articulated ethical guidelines as a problem, but an understandable one for a field in its early stages of development.

Another challenge faced by the field, also attributed to its newness, was that of convincing funders of the need for long term support. The participants used the last session of the meeting to discuss funding. After engaging in discussions with some representatives from foundations who came to the workshop, they generated a plan for working together to clarify the

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## Adding New Dimensions to the Disarmament Debate: Promoting Dialogue Among International Arms Control Experts

As Director of the Center's Project on Promoting Effective Dialogue Across Ideologies, I recently had the opportunity to participate in an innovative application of dialogue facilitation techniques in a new, and highly significant context. At an international meeting of arms control experts in Geneva, Switzerland, June 20-21, 1990, new perspectives came to the fore as participants discussed the role of nuclear and other weapons of mass destruction in a world no longer defined by the polarity of an East-West confrontation. As the breakdown of old patterns was recognized, new thinking and dialogue became possible.

The meeting was a two-day colloquium entitled "Non-Proliferation in a Disarming World: Prospects for the 1990's." Sponsored by the Groupe de Bellerive, based in Geneva, with the assistance of the Institute for Resource and Security Studies, based in Cambridge, Massachusetts, the colloquium was intended to contribute to productive debate in the context of the fourth review conference of the Non-Proliferation Treaty (NPT), which will take place in Geneva in August and September, 1990.

The forty speakers and respondents at the colloquium were high level treaty negotiators, diplomats, scientists, arms analysts, and academics, drawn from more than twenty countries: parties and non-parties to the NPT; superpowers; and Third World nations. As a group, they represented a wide variety of ideologies and had the task of thinking together, creatively, about next steps for arms control in the 1990's. In order to enhance the creative process, the organizers decided to promote enriched interpersonal dialogue among the participants. To this end, I facilitated a welcoming session for the speakers and respondents the night before the two-day colloquium began. The purpose of the session was to allow the colloquium's key players to get to know each other on a more personal level than is usually the case at this type of international meeting. During the session the participants were invited to relate a personal or professional experience which might shed light on what motivates them to be involved in this work.

The stories they told illustrated the richness and the variety of the human experience, while at the same time under-

scoring basic human commonalities. The group heard from one participant about civil war in Africa, as seen through the eyes of a child of six who eventually had to flee his country. Another participant, the son of orthodox Jews, said it had been drilled into him as a child that "thou shalt beat swords into plowshares," and he went on to spend 35 years at the UN working on peace issues. An Indian defense analyst told of his impressions of endless, senseless violence, first as a child, and later as a fighter pilot, whose profession it was "to kill." Another stated that "being European means that you have been touched by war," as you are almost certain to have a relative who perished in the Second World War, and cannot avoid comprehending the waste and sorrow that war leaves in its wake.

The new information that surfaced shaped the way individuals perceived and related to each other, as evidenced by the comments of group members following the session. One individual remarked how surprised he was to hear about the violence another participant experienced as a child, and he spoke passionately about the new sense of identification he felt with this participant, in spite of the political distance between them. Discussion of personal motivation fostered a sense of shared humanity and recognition of the need for individuals to see themselves as responsible for global and trans-generational problems. Many spoke of the need for a global approach to controlling and reversing the spread of nuclear weapons, building upon the themes of basic human connectedness and a sense of personal responsibility for global events.

At this event, arms control experts found themselves engaged in a new kind of debate. No longer bound by the conventions of a polarized confrontation, they began to incorporate multicultural and multinational perspectives into their discussion, and to take a global perspective on the future of arms control. I was pleased to have the opportunity to help stimulate this emerging discussion.

— Paula F. Gutlove

*Colloquium proceedings are available from the Institute for Resource and Security Studies, 27 Ellsworth Ave. Cambridge, MA 02139.*

## Ongoing Projects of the Center for Psychological Studies in the Nuclear Age

### CHILDREN'S POLITICAL WORLD

#### Images of the Enemy

*Project Directors: Petra Hesse, Ph.D., and Debra Poklemba*

This cross-cultural research project seeks to understand how children acquire thoughts and feelings about a designated enemy, and how these feelings change in the course of children's development and socialization. Interviews, drawings, and stories have been collected from 1,200 children in the U.S., West Germany, and Argentina, with some additional data from Israel, Colombia, Samoa, and Zambia. Once final interviews are conducted, the data will be analyzed and the findings disseminated widely, so that parents and teachers can counteract children's stereotyped enemy images in developmentally appropriate ways.

The U.S.-based research resulted in the creation of a videotape, "The World Is a Dangerous Place: Images of the Enemy on Children's Television," for use by parents and teachers. (See ad on page 14.) As a follow-up activity, the project directors are developing a multicultural peace methodology for use in the early elementary grades that will enable children to look critically at the stereotyped images and violence that permeate children's television shows.

#### Political Voice, Moral Reasoning, and Pedagogy for Peace

*Project Director: Melinda Fine, M.Ed.*

Through interviews and on-site observations in Boston-area urban schools, Ms. Fine examines notions of national identity and political responsibility among adolescents in U.S. culture. Her study analyzes how differences in gender, race, and ethnicity in both American-born and refugee/immigrant children influence their political and moral reasoning. She is currently writing an ethnography of adolescents in a course called "Facing History and Ourselves," a curriculum which has been challenged by conservative educators for its attempt to foster moral reflection, peaceful

conflict resolution, and social responsibility. Ms. Fine's work suggests how peace education can effectively encourage ethical and political responsibility among adolescents.

#### Conflict Resolution in Young Children

*Project Directors: Diane Levin, Ph.D., and Nancy Carlsson-Paige*

The project directors are well-known for their documentation of recent changes in children's war toys and play. This new project will employ a developmental approach to analyze children's understanding of conflict and its resolution. The findings should make a significant contribution to the field of conflict resolution by determining how approaches that work with adults can best be adapted for children at different developmental stages.

### CONFLICT RESOLUTION AND COMMUNICATION

#### Meeting Human Needs in Political Conflict Resolution

*Project Director: Joseph V. Montville*

Mr. Montville — a seasoned foreign service officer — is one of the pioneers in the development of "Track II diplomacy," which is based on the premise that many ethnic and ideological conflicts prove resistant to traditional methods of diplomacy. By definition, Track II activities are non-governmental initiatives, but they are designed with the goal of influencing official government policies. In this Center project, hostile parties participate in a confidential and unofficial process of mourning historic losses and healing old wounds. This process helps to build enough trust among participants so that they can develop joint strategies which meet the needs of all parties for security, acceptance, and respect. Mr. Montville and his colleagues are working in potentially explosive conflict areas such as Northern Ireland, the Middle East, the USSR and Eastern Europe, and South Africa. (See

"Pathways to Peace for the People of the Book" p. 5.)

#### Nationalism, Ideology and the Self

*Project Director: John E. Mack, M.D.*

This project will develop a solid base of knowledge for new solutions to political conflicts between national groups through examination of the multi-faceted relationships among the self, ideologies and nationalism. In the resulting book, Dr. Mack will offer an in-depth understanding of the roots of nationalism and demagogic ideologies of nationalistic enmity. The book will address the historical origins and contemporary functions of nationalism in the context of international political relations and the psychology of individuals. Particular attention will be paid to related issues of power, leadership, aggression, and the role of technology.

#### Promoting Effective Dialogue Across Ideologies

*Project Director: Paula F. Gutlove, D.M.D.*

*Associate Director: Margaret Herzog*

*Project Advisor: Richard Chasin, M.D.*

Using techniques and theories from family systems therapy, this project facilitates dialogue among groups whose perceptions of each other may be distorted by hostility and promotes collaboration among individuals whose pursuit of common goals may be hampered by ideological and/or institutional differences. Beginning in 1986, the project has led workshops on stereotyping in a variety of settings. In the safe structure of these workshops, participants can engage in dialogue with people of other cultures and ideologies without either risking hostile confrontation or engaging in a shallow exercise of pseudo-mutuality. In April of 1990, the project brought together a group of leaders in the field of dialogue facilitation for a two-day workshop with the goal of defining and advancing this important field (see p. 8). Two months later, the project worked with arms control experts at an international colloquium in Geneva to assist them in adding a personal dimension to enrich their disarmament discussion (see p. 9).

## Ongoing Projects of the Center for Psychological Studies in the Nuclear Age

### DECISION MAKING AND POLICY

#### **Corporate Leadership: Addressing Global Concerns**

*Project Director: John E. Mack, M.D.*

*Project Associate: Melissa Everett*

What enables some corporate leaders to take socially responsible action on global issues, while others who share concern for these issues seem unable to act? What is the personal and corporate soil in which global responsibility can flourish? This survey and interview project will address these questions by undertaking a psychosocial analysis of corporate environments and the backgrounds of corporate leaders. Publications and educational materials based on project findings will be disseminated widely among corporate executives, ethics programs in business schools, and executive training programs to help maximize progress on the path toward social responsibility in corporate environments.

#### **Language and Thinking of Defense Intellectuals**

*Project Director: Carol Cohn, Ph.D.*

This study critically analyzes the language and thinking of national security elites. It begins with a focus on nuclear discourse, then continues with a consideration of national security discourse in general. Dr. Cohn moves from an analysis of language to an exploration of the nature of security thinking itself and to a political analysis of the power, functions, and effects of this body of knowledge. Drawing on feminist theory, her work reconceptualizes both security and security policy with attention to both individual conditions and societal dynamics of resource distribution, gender, ethnicity, and global ecology. A book presenting this work is in preparation.

#### **Psychosocial Sources of Risk in Nuclear Crises**

*Project Director: Daniel Ellsberg, Ph.D.*

This examination of psychosocial factors that increase the risks of nuclear confronta-

tion uses newly available data from the Cuban Missile Crisis as a case study. Dr. Ellsberg's book analyzes three hidden sources of risk: the proclivity of those in power to gamble with catastrophe rather than suffer humiliation; the readiness of subordinates to follow policies they may perceive as disastrous; and the tendency of leaders to underestimate the danger of loss of control of nuclear operations under combat conditions. Recent changes in Eastern Europe and the Soviet Union will be examined for their potential effect on the international system that recurrently produces crises, confrontation, and risk.

#### **American Ideology and Discourse in the Nuclear Age**

*Project Director: Hugh P. Gusterson*

Hugh Gusterson draws upon the discipline of interpretive anthropology to analyze the belief systems and communication patterns of two apparently polarized groups: nuclear weapons designers at Lawrence Livermore Laboratories and anti-nuclear activists. By examining the strategies people use to construct and defend their beliefs, the project seeks to identify barriers to understanding and the circumstances under which those barriers become permeable. Recently, the project has analyzed how the belief systems of these two groups have adapted and dissolved with the end of the Cold War, thus creating the potential for new points of convergence. The findings have the potential to increase greatly the effectiveness of efforts to promote constructive dialogue between these two ideologically opposed groups.

#### **The Role of the Science and Technology Communities in the Formulation of Nuclear Policy**

*Project Director:*

*Margaret Brenman-Gibson, Ph.D.*

This interdisciplinary study takes a detailed look at the process of creation of one weapons system — the nuclear-pumped X-ray laser — a key element in the multi-billion-dollar Star Wars program. Using mainly life histories of individuals involved in the creation and deployment of this new technology, Dr. Brenman-Gibson explores

systemically the intersections of individual lives in their historical contexts. The study analyzes the organizational cultures of the three groups involved — scientists in weapons labs, government policy makers, and corporate business — and how the organizational cultures of these groups and their intergroup relationships combine to affect nuclear policy.

#### **Peace Researchers' Perceptions of the Present and Future State of the World**

*Project Director: Milton Schwebel, Ph.D.*

This research aims to define a process for identifying and addressing the present seeds of future conflicts before they become full-blown. Dr. Schwebel will interview peace researchers around the world about their perceptions of past, present, and potential conflicts, and their beliefs about effective ways to influence the course of potential or simmering tensions. His book will synthesize the accumulated wisdom of these researchers, and serve as a tool for officials and citizens working both to prevent and resolve regional and international conflicts.

### THE PSYCHOLOGY OF ENVIRONMENTAL RESPONSIBILITY

The Center's evolving environmental program builds theory, sponsors research, and supports interventions to encourage environmentally responsible behavior at all levels of society. Members of the Center's network are breaking new ground as they bring tools and insights from their various backgrounds to address the psychological and cultural factors contributing to environmental destruction. Although much of the Center's program in this new area of inquiry is in the development or theory-building stage, research and intervention has already begun in the Corporate Leadership project (which includes environmental issues in its analysis) and in other projects and related activities described on the next page.

## THE PSYCHOLOGY OF ENVIRONMENTAL RESPONSIBILITY

*continued from page 11*

### Research and Development

Theory-building is a key component of the Center's work. Through articles, colloquia, and Academic Council meetings, Research Associates and members of the Center's network are exchanging views and ideas about the psychology of environmental responsibility. Not only do these ideas hold the potential for increasing the effectiveness of environmental groups' efforts to promote behavioral change, but they may also ultimately change the face of the field of psychology. This process of discussion and exchange of ideas has led to the planning of a small multidisciplinary working conference to define the state of the art in the study of the psychosocial dimensions of the environmental crisis. The insights and recommendations coming out of the conference will be useful to the Center in designing an environmental program which sponsors psychological research and interventions to help halt the trend toward global destruction.

### Course Offering

#### The Psychology of Global Awareness and Social Responsibility: Implications for Psychotherapy

*Project Director: Sarah A. Conn, Ph.D.*

This annual course offering is co-sponsored by the Center and the Department of Psychiatry at Cambridge Hospital. It explores the implications for mental health and psychotherapy when self-definition expands to include connectedness with all life on earth, and with one's socio-political context. What is the relationship between personal pain and global problems? Dr. Conn and course participants address these issues through readings, experiential exercises, group discussions, storytelling, and case presentations by participants. (See "Profile" on p. 4, and summary of panel presentations on p. 1.)

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### Related Activities

#### All Consuming: Materialistic Values and Human Needs

*Project Director:*

*Andrew B. Schmookler, Ph.D.*

Dr. Schmookler is analyzing the psychosocial forces that contribute to environmental destruction. His next book, written for a mass audience, will integrate the perspectives of a range of disciplines in examining materialism and other economic and cultural forces that lead to unbridled consumption.

#### Earth: A User's Guide

*Project Director: Daniel Goleman, Ph.D.*

A behavioral science writer for the *New York Times*, Dr. Goleman will build on his previous work on the psychology of self-deception to deliver information on environmental destruction in a way that will empower and motivate people to make life-style changes and thus make a difference in the fate of the planet. The final products from his background research and writing will be a book, PBS series, and interactive classroom video.

### Conn Profile

*continued from page 4*

jects, from interviews with Harvard Square teenagers about their world view to a trip to the Soviet Union to converse with environmentalists. In evaluations, Conn notes with satisfaction, "Undergraduates told me this course was the first one they had found where it was safe to express their whole selves."

A similar positive response has greeted Conn's efforts as a therapist to encourage clients to deal with their reactions to global threats, and to use these threats as teachers for personal insight and strength. She is in the center of a growing movement of therapists who believe psychology suffers from a dangerously constricted vision when it defines mental health only in interpersonal terms. She has helped to create one of the first peer supervision groups specifically dedicated to an expanded understanding of mental health as not only ability to love and work in the personal

sphere but also concern about — and the capacity to act on — global problems that affect one's well-being. In "Protest and Thrive: The Relationship Between Global Responsibility and Personal Empowerment" (*New England Journal of Public Policy*, Spring/Summer 1990; occasional paper available from the Center), Conn draws on popular culture to make a strong point:

"'Garbage,' says Ann, speaking to her therapist about her depression, 'I can't stop thinking about all the garbage that's piling up everywhere. Where is it all going to go?'"

"In this opening scene in the movie *sex, lies and videotape*, Ann represents a disempowered woman. When she talks about garbage and other issues of concern in the larger world, the audience laughs. Her concerns are not taken seriously as expressions of Ann's need to participate in the world but are left as statements symbolic of her inner emptiness . . .

But garbage is out there in the world, not just in Ann's inner life . . . Personal and global pain are not separate spheres."

Conn's theory, so far validated by her work with a women's experimental therapy group, is that examining the global context of one's life "expands the space" in which to look for solutions to personal problems. She documents many encounters with women whose blocked ability to express anger was unlocked only by her permission to explore their feelings about the environment or international security. Anger and other powerful emotions, once expressed, become available as a galvanizing force in dealing with more personal issues as well as providing a basis for realistic activist work.

"If you were infinitely powerful and fearless, how would your work for the well-being of the planet be different?" I asked Sarah Conn, testing the teacher with the question she uses to confront students. Her answer was characteristically modest in light of her contribution and commitment: "I would give more talks and stretch myself more in taking my ideas out to the public."

**Out of the Center's concern for the environment, Center Review is now printed on recycled paper.**

## “Facing Apocalypse”

### Conference on Apocalyptic Imagery and Secular Politics

The lovers embrace, but their gazes are fixed ahead. The dreamers lie in a row of narrow metal beds, each one's head facing toward the feet of the next. A huge black crow dominates the sky in front of a Russian orthodox church. These are the disturbing images of Soviet painter Maxim Kantor's "Facing Apocalypse" art show — produced in a seven-week marathon especially for an important Newport, Rhode Island, conference by the same name held June 14-17, 1990. Like most of the voices at this event, their strength is in their revelation of the deep psychological underpinnings of social issues, and in interweaving expressions of despair with affirmation of life's tenacity.

The dictionary reminds us that "apocalypse" means both catastrophe and transformation. Chernobyl and perestroika, the Valdez disaster and the promise of solar technologies — the conference was an assessment of the most horrendous and most hopeful human possibilities, examined through the lens of depth psychology. Like its predecessor in 1983, also held at Newport's Salve Regina College, "Facing Apocalypse" brought together a renowned interdisciplinary group of scholars and activists from many nations.

Focusing on apocalyptic imagery in secular politics, the gathering's purpose was not simply to acknowledge the problems humanity faces, but to summon the resources of the imaginal and the wisdom of the humanities to animate global action for survival. As noted by Jungian analyst Robert Bosnak, conference organizer and a Center Research Affiliate, the gathering was not so much about apocalyptic possibilities in the external world, as it was about apocalyptic thinking — its roots, and its ways of contributing to real-world problems.

"The apocalyptic fantasy is very deeply imbedded in American culture, and apocalyptic fears have been around a long time," Bosnak notes. "The end of the world has been prophesied for the years 500, 1000, 1260, 1365, 1367, 1660, 1688, 1689, 1715, 1730, 1734, 1777, 1827, 1830, 1834, 1844, 1984, 2000, 2001. It is very important to study how the apocalyptic complex works, because it has profound political influence.

It creates a fear of the end of the world; it creates a desire for total transformation; it creates very strong action — a sweep of hysteria where everybody begins to act — which is often very short lived and is followed by a period of numbing. The nuclear arms race, environmental issues, hunger and economic disorder are chronic problems that are going to be with us for a lifetime. If we project end-of-the-world images onto those issues, we get very quick results, very short, and then nobody can feel about the issue. If we keep on this way, I predict that in five years the environmental issue will be as dead as the nuclear issue seems to be."

Unconscious dynamics underlie and help to explain many other intractable global problems. The apocalyptic fear of annihilation can lead to: national and ethnic violence; the power of ideologies, symbols and charismatic leaders; even the remarkable cohesion of groups as they resolutely act against their own best interests. These dynamics shape intergroup conflicts, whether between Armenians and Azerbaijanis or between New York City teenagers. They shape human response to disaster, sometimes through the fear-driven projection of guilt and grief onto other groups, or at times through all-or-nothing adherence to utopian fantasies. They result in the same distorted vision and blind behavior whether the scene is the Chernobyl nuclear accident or what many Soviets call the "oil Chernobyl" of the Valdez spill. "Facing Apocalypse," then, means helping individuals and societies bring unconscious images and projections into consciousness. It means helping people to accept the chronicity of major societal problems, and to find the patience to work for long-term change. It means helping groups locked in enmity to confront the role of their own insecurities in perpetuating conflict, thereby enabling them to know each other's human depth and dignity.

A conference, by itself, is too fleeting an event to accomplish any such grand mission. But several aspects of this conference point to encouraging changes in the world and in movements for global security since the first conference in 1983. First was

the participation of some of the Soviet Union's most important political actors, in dialogue with North American and a few Third World participants. That list included Ales' Adamovich, Deputy to the Supreme Soviet and the first strong citizen voice to question official denials of the Chernobyl nuclear accident's impact; Karen Melik-Simonian, Deputy Editor of the *Journal of Science and Religion* in Moscow, speaking on the formation and meaning of enemy images; and other psychologists, historians and commentators.

Among the most charismatic and lucid of the Soviet voices was that of Yuri Karyakin of the Moscow Academy of Sciences, a member of the Supreme Soviet and a leading architect of perestroika, speaking on his latest book, *The Apocalypse of Dostoevsky*. He described a near-death experience early in Dostoevsky's life which exemplifies a universal apocalyptic process: "Standing in St. Petersburg, under arrest and waiting to be executed, Dostoevsky saw himself as representing all humans, and he wrote later about his moment of salvation, 'There was nothing bilious or vile left in my soul. I wanted to embrace all humankind in that moment . . . I saw that life is a gift.'"

This turning — from condemnation to release, from destruction to rebuilding, from images of despair to images of life — was the animating focus of the conference. While recognizing that utopianism is the "flip side" of apocalyptic despair, the conference balanced its more harrowing images and testimonies with commitment to a cultural and practical renaissance: from architect Paolo Soleri's spectacular ecological community of Arcosanti to history professor Martin Sherwin's pioneering work with televised spacebridges as a tool for educating a global citizenry. So another encouraging contrast to the 1983 conference was that participants could point not only to the need for such work but to projects underway and results to be replicated. This, in turn, is a reminder that facing apocalypse is not a weekend activity for scholars, but a way of life to be embraced.

— Melissa Everett

## Overview

*continued from page 6*

tinian children, and Claude Mettraux described his innovative programs in Nicaragua. Noach Milgram spoke about research on Israeli children, and about his concern that research design, execution, and interpretation is easily influenced by self-serving motives, political and otherwise. Gill Straker movingly presented the problems of treating black youth in the highly politicized and dangerous environment of South Africa.

The presenters offered models for serving and intervening in strife-torn areas, models which are informed by social science, but which respect the uniqueness of each culture. A central goal for service is to strengthen the family and tribal modes of caring. It was recommended that extreme caution be exercised in developing institutions such as orphanages and that in conditions of prolonged inter-group warfare, where children are enlisted as combatants on one side or another (e.g. in Mozambique), a public policy of forgiveness be instituted to foster rehabilitation. Treating children as prisoners of war was seen as injurious, and official amnesty as beneficial. There was general consensus that mental health professionals tend to gravitate to safe and stable areas but must now make a commitment to serving children in strife-torn areas and areas receiving refugees from armed conflict.

### 3. Long-term follow-up of adults who were children in war.

Judith Kestenberg gave the main address, summarizing her decades of work interviewing adults who were children in World War II, especially Jewish survivors, but also Christian survivors and children of Nazis. Julia Braun spoke of the children of adults kidnapped by the Argentinian military dictatorship. Yolanda Gampel discussed countertransference in treating Holocaust survivors in Israel. Maria Orwid described her work in Cracow with adolescents who are children or grandchildren of concentration camp survivors. Martin Wangh spoke about the inter-generational transmission of trauma.

War produces traumatized children who, as adults, perpetuate violent conflict (either as political leaders or their supporters). Even the strongest childhood survivors bear scars. The costs of childhood experiences in war are passed on to the

second and third generations. Spouses, children and grandchildren are affected by joylessness and anxiety.

### 4. How can clinical and research perspectives influence policy decisions?

Eugene Brody gave the main address, and illustrated general principles with reference to the work in Cambodia of Richard Mollica, who heads the Refugee Committee of the World Federation for Mental Health. Eyad el-Serraj described the situation in Gaza and his struggles to influence mental health policy and practice. John Mack detailed the influence of studies on children's fear of nuclear holocaust on arms control initiatives (see p. 7). Raphael Moses framed the problem psychoanalytically and commented from the Israeli perspective. Vamik Volkan emphasized the centrality of ethnicity in understanding contemporary armed strife.

The damage done to children in war can be used as justification for further violence. Groups tend to idealize fallen heroes as martyrs. Orphans or otherwise traumatized children are often used as monuments to the national cause. When children are frozen into the role of the perennially injured, they are damaged and prospects for peace are diminished. The use of national and ethnic solidarity as "therapy" interferes with mourning and with attempts to deal with one's own aggression. Group identity and ideals may appear to be healing but can have pernicious side effects, such as perpetuating the need for an enemy and the need for revenge.

One of the most powerful events at the conference was a meeting between mental health professionals, some of whom themselves were children in war, and a group of

teenagers from "Children of War," a New York-based international group which brings together for intensive dialogue children from strife-torn areas of the world, including some from opposing sides. The openness and honest emotional struggle that marked the presentations of these teenagers, especially several talks by Arn Chorn, a survivor of Khmer Rouge genocidal persecution, set a tone of forthrightness for all the conference participants. Also moving was a dialogue between the teenagers and elderly Holocaust survivors. At times there was heated discussion among Israelis and Palestinians, but by the end of the conference there was much more empathic interchange, in part, perhaps, because of the many informal as well as formal opportunities provided for discussion among groups in conflict.

A summary of the conference proceedings as well as a report on recommendations is in preparation and will be presented to UNICEF and to other international and national agencies. Edited videotapes of the proceedings and selected workshops are also being prepared. Other follow up activities under consideration are: 1) an edited volume of papers from the conference; 2) a practical multilingual "manual of therapies," distilling existing local manuals and presenting findings from the conference; 3) an international registry of conferences and research groups on children in war; 4) coordination among Boston-area groups working in areas of war and childhood trauma; and 5) a workshop at the Cambridge Hospital, in conjunction with the Center for Psychological Studies in the Nuclear Age.

## New Videotape

### THE WORLD IS A DANGEROUS PLACE: Images of the Enemy on Children's Television

This 13-minute videotape, produced by the Center's project: Images of the Enemy, provides an insightful examination of the political socialization offered by war cartoons popular in children's television. Featuring interviews with scholars and activists, in addition to clips from cartoons, the videotape and its accompanying discussion guide provide parents and teachers with the opportunity to explore the long-term implications of this type of programming for our children and our society.



**"This video should be seen by everyone who is concerned about what children are learning from television."** —Peggy Charren, Action for Children's Television

Videotape (1/2 inch VHS format) and accompanying discussion guide: \$40

For ordering information please see: Materials Available from the Center, pp. 18 & 19.



## Children and Adolescents

*continued from page 7*

by putting thoughts of nuclear destruction in their heads.

Partly due to this controversy, many psychologists avoided studying this subject on the grounds that it was too "political" or fraught with methodological perils, despite the call for "more data" by Brewster Smith and others. Psychology graduate students were even discouraged from selecting this subject for Ph.D. theses for the same reasons and were warned that if they did so it might hurt their careers. But from 1984 to 1988 some psychologists did take on this work and brought increased methodological sophistication to the field, using better sampling techniques, burying the nuclear question among other possible concerns of young people, and comparing socio-economic class similarities and differences. A study of Chivian's, published in the *New England Journal of Medicine* in 1988 and based on 2,148 Russian and 3,370 Maryland teenage students, showed that in 1986 nuclear war still ranked highest among their worries, together with "your mother and father dying," and dispelled the idea, as had other research, that nuclear fears were restricted to children of middle class families or peace activists. But by 1988 the world was changing. The perception of nuclear danger, and perhaps the threat itself, had lessened, and the subject of children's fear of nuclear war had lost its importance from a policy standpoint.

The positive change in U.S. nuclear weapons policies, leading to a reduction in tension in our relationship with the Soviet Union, was obviously the result of many factors, including most prominently a widespread perception of the danger of continuing nuclear escalation, the change in Soviet leadership after the death of Brezhnev in the fall of 1982, and, in the view of hard-liners, the U.S. nuclear weapons' build-up. But the efforts of social scientists, physicians, psychologists and educators to confront the public and political leaders with the psychological toll of the nuclear arms race on young people seems to have played a part in the policy change, as indicated in the responses of the mass media and national leaders.

It is interesting to consider why the information about children's fears of nuclear war elicited such a strong public response. The reasons may tell us some-

thing about the nature of the nuclear arms race itself, and may contribute to our understanding of how changes in public perception and awareness relate to national policy.

First, children and adolescents, in expressing their worries and concerns about the future, hit upon a weakness in deterrence strategy. The stated intent of that strategy was (and is) to provide security. But the feelings of anxiety and insecurity young people associated with the arms race itself suggests that the strategy was in some way flawed. One teenager in a public meeting asked Roberta Snow, founder of Educators for Social Responsibility, what she thought about "deaderance."

Second, the voices of children and adolescents — using vivid, direct and

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***Statistics gave validity and credibility among professionals to the actuality of young people's concerns, but it was their uncompromising language which stirred their parents and the policy makers.***

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honest words — broke through the wall of acronyms, sanitized techno-strategic language and other psychological defenses by which adults distanced themselves from the terrible, imminent danger of nuclear annihilation. Young people expressed their fears in powerful images and assaulted our consciousness with pictures of burning flesh, destroyed cities and themselves wandering alone through irradiated, barren landscapes. Statistics gave validity and credibility among professionals to the actuality of young people's concerns, but it was their uncompromising language which stirred their parents and the policy makers.

Finally, we — parents and leaders, and leaders as parents and grandparents — were forced to talk with our children and adolescents and to face our own inability to protect them. From this awareness of powerlessness we were roused to become involved and to work toward approaches to the U.S.-Soviet conflict that did not rely so exclusively on mutually assured destruction.

In the 1990s, as Jungian analyst Robert Bosnak has said, the apocalyptic imagination has moved on to other dangers, perhaps to the threat of environmental

destruction. Yet we still live in the context of the perpetual threat of nuclear annihilation and still have much to learn about the "corrosive" effect on young people's development that Escalona identified as early as 1963. What relationship, for example, does growing up with the constant possibility of mass annihilation and futurelessness have on our sense of time, and our willingness to build for a substantial future and forgo economic greed or other immediate forms of short-term gratification? How may we change our approaches to child-rearing and primary and secondary school curricula to build for a future in which the ideologies that perpetuate ethnic hatred are transcended and the connections among peoples become more compelling than their differences? How do we enable young people to grow up with a greater sense of social, even global, responsibility?

The studies of children and adolescents and the threat of nuclear war of the 1980s demonstrated the power of children's voices to change the way adults behave. When we let ourselves hear young people's fears and ideas, we can be deeply affected and can overcome our own feelings of powerlessness and political apathy. At the Children in War Conference in Jerusalem, the participants were deeply affected by stories of the suffering and needs of children from all regions of the world. We worried, too, about abusing children anew by "using" or "misusing" them for political purposes. Yet from these stories, as well as the studies of young people in relation to the nuclear threat, we also learned the power of children's words and drawings to open our minds and hearts and lead us to act on their and our behalf. Perhaps the most important conclusion I might draw is that as adults we must find ways to bring the voices of wounded, starving, dying and threatened children to the attention of those who create war. These voices have the power to bring essential change. Perhaps the most important outcome of this extraordinary conference will be a commitment on the part of the adult participants to finding new ways that children and adolescents, together with those who seek to reduce their suffering, may collaborate as political allies in the struggle to reduce the threat of war and other forms of collective violence of which children are the most undeserving and fragile victims.

## Psychology As If the Whole Earth Mattered

*continued from page 1*

two fundamental tasks for psychologists: 1) bringing the psychological insights and tools helpful in creating a sustainable environment into environmental science and action; and 2) creating a new psychology adequate to the task.

Keepin illustrated how the principles of Western science are used as rationales by political leaders who are reluctant to take strong action on environmental problems. The present U.S. administration maintains that action on global warming is unjustified until there is conclusive evidence that global warming poses a real threat to the planet. The insistence that certainty through scientific observation must precede corrective action is deeply embedded in Western consciousness. However, the history of environmental science is full of nasty surprises that were not foreseen by observers of natural phenomena. There is a broad pattern of profound uncertainty as humanity continues to perturb the natural environment.

Psychological principles leading to environmental sustainability would "befriend" uncertainty, be more honest about it, and minimize our vulnerability to it through the use of synergistic strategies, like reduction of fossil fuel use, that address a wide variety of problems at once. Our society generally acknowledges that insurance policies provide needed protection against possible but uncertain threats. Generally, however, this principle has not been applied to environmental issues; most political leaders fail to push for action that will reduce the risk of environmental catastrophe.

As a final thought on the folly of Western culture's reliance on certainty, Keepin quoted Mark Twain: "It ain't what you don't know that gets you into trouble; it's what you think you know that ain't so."

Walter Christie, Assistant Chief of Psychiatry at the Maine Medical Center in Portland, has written extensively on the evolution of human consciousness from pre-Neanderthal times through the dawn of agriculture. Human development from fetus to adult recapitulates the evolution of the species. In his talk, Christie described how evolution has been a progressive process of estrangement of humanity from

nature. "As humans gained enough awareness to consciously control their physical environment in order to avoid hunger, pain, and death, they began to sever their connection with nature, repress vulnerabilities, and deny the predictable death and regenerative aspects of the natural world . . . . In this spirit, we try to 'clean up' nature."

Christie and his wife Elinor have been experimenting with techniques that help to break down the barriers between the self and nature erected by modern Western culture. In workshops sponsored by the Maine Audubon Society, the Christies use powerful natural images and experiential methods to help people expand their sense of self to include the natural world. "Cracking our psyches open" to nature changes the quality of experience; we become more receptive to richness, horror, and beauty, and closer to the embeddedness of ancient humans in nature.

How do these workshops connect with action to save the environment? The Christies do not engage in their work simply for the sake of "returning people to Nature." They maintain that the "planet nudges us" into a sense of universal love as we develop our own relationship with the natural world. Environmental theorists and activists who have started to look at the psychological side of the environmental crisis suggest that this kind of connection moves people to action. If the self is expanded to include the natural world, behavior leading to destruction of this world will be experienced as self-destructive.

The next speaker, Sarah Conn, a clinical psychologist and Research Associate of the Center, spoke about methods she uses in individual and group psychotherapy to promote the development of an "ecological self," that is, the concept of self which Christie described as including the natural world. This ecological self is differentiated, complex, and identified with other humans and living beings. "Personal and global pain are not separate spheres; they are intimately related." Conn has seen that "the process of naming the danger, saying out loud that the threats to life on earth are real, moves us from the numbness of denial to the aliveness that makes action possible." She contrasted this process of empowerment and involvement with the world with traditional models of psychotherapy and outmoded views of

the individual that stress separation from the wider world and keep clients disempowered.

Conn related anecdotes from her therapeutic practice to illustrate how the movement in the therapeutic interview from the individual level out to the larger context and then back to the individual level can give clients a sense of space and a perspective that help to heal old wounds. In Conn's women's therapy group, personal struggles are consciously viewed as microcosms of a larger picture. While the need to focus inward and take care of oneself is supported in the group, the desired outcome is to find one's own voice in order to be more fully present in all relationships, including one's relationship with the earth.

Conn's model for sustainable activism includes four steps: awareness of the problem, direct experience (of feelings such as despair and pain about a given societal problem), understanding (strategies for solving the problem), and action. The members of her women's therapy group focus on the second step of the process—directly experiencing the despair, anger, and outrage that many feel. Women's socialization makes anger a forbidden emotion; within the safety of the group, anger is validated as an important component of one's experience of the world. Conn has found that it is helpful to group members to see the connection between their anger at the fragmentation in their personal lives and their feelings about destructive patterns in the larger world.

A member of the audience pointed out that anger and love go together as motivating forces; that love of the earth and living beings (including people on the opposite side of an issue!) is the primary direct experience that allows people to be active for the long haul, that gives them the patience to keep working on an issue year after year. Anger, as an unpleasant emotion, triggers short bursts of energy, but can fuel sustained action only if it is balanced with love.

While no one suggests that a changing psychology alone will solve the environmental crisis, it is becoming increasingly evident that an effective program to resolve that crisis must address the psychological factors in the equation. These speakers identified some of the psychological forces and assumptions that drive destructive

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trends in mass behavior, and described approaches to healing humanity's relationship with the natural world. As John Mack has pointed out in his paper, "Inventing a Psychology of the Environment" (available from the Center), a necessary next step is to examine political and economic institutions from a perspective that combines psychological insights with ecological responsibility ("eco-psychology"), thus contributing to efforts to transform these institutions. "Ultimately, this means joining with others in a search for alternatives to the material values that now dominate the spirit in the United States and much of the world."

— Bonnie Shepard

*Audiotapes and Occasional Papers are available. See pages 18 and 19.*

### **Pathways to Peace** *continued from page 5*

Moshe Halbertal, an orthodox Israeli Jew and Lecturer in Philosophy and Religion at Hebrew University (currently at Harvard), presented themes almost identical to Sachedina's. He acknowledged that Jewish messianist extremists compete with Muslim extremists in their exhortations to holy war. The problem with religious extremists, Halbertal contends, is that they fight over the wrong question — the question of who are the beloved or chosen people of God. On the other hand, Halbertal believes that those who merely condemn religious leaders and say peace should be left to the politicians are deluding themselves. "Religion cannot step aside," he said, "and it would be an illusion to think that there will be a solution to this conflict without a deeply religious reconciliation . . . Religion is part of my identity . . . and I understand the many Muslims who want religion to play a political role in their life."

Like Sachedina, Halbertal called for a return to the original sources in religious tradition. What of the time before there were Jews and Muslims? "God did not create the world with only two or three families — Jews, Christians and Muslims. He created the world with a human company. Human. Not Muslim. Not Jew . . . We have to go back to creation . . . to the shared moment of humanity in which the first couple [was] created in the image of God . . ."

As Lutheran Bishop Krister Stendahl,

### **Facilitating Facilitators**

*continued from page 9*

nature of their work and to articulate for potential funders how the work fits into the broader picture of related efforts in diplomacy and conflict resolution. Some participants formed a committee to draft a memo defining the field, and the full group asked us to continue to play our role as "the facilitators of the facilitators" by assisting in the organization of a meeting to educate potential funders about the value of the work and the need for dialogue facilitation to be recognized as a professional field. It will be our privilege to continue to work with this group and to assist in the advancement of a field committed to breaking new ground in the resolution of deep and wrenching conflict.

former Dean of the Harvard Divinity School, said in blessing the positions of his Muslim and Jewish colleagues at Boston College, "Let each one cultivate and seek that tradition's way to come with the gifts which we all need so badly . . . But also let us be aware of the quite undesirable side effects of religion . . . the adversary models which lead to paranoia, dehumanization and demonization."

It would be incorrect to dismiss these views of religious leaders as naive and unrealistic. While the discipline of psychology has identified consistent patterns of human behavior such as regression into ethnic or sectarian exclusivism under stress, it has also described a universal human craving for acceptance and community beyond ethnically defined boundaries, once security is assured. These accepting and life-affirming tendencies in all humans can be catalyzed by the exhortations of Muslims like Sachedina and Jews like Halbertal to return to the original values and inspiration of the religious spirit. Religious leaders can thus play a key role in helping their confused and frightened peoples to turn away from the historic — but not inevitable — deviations from the fundamental religious value of respect for the lives and dignity of all tribes and nations.

*Joseph V. Montville is a Research Associate at the Center and a Senior Consultant on conflict resolution with the Center for the Study of Foreign Affairs, Foreign Service Institute.*

### **Voices of Children**

*continued from page 6*

"who did what when to whom. The question is now to solve the problem, what is to be done."

There is a politics of suffering. Perhaps mental health professionals, when we speak with and for children in places of war, can do something useful to overcome its partisan nature. We can examine within ourselves, and recognize in others, how historical fears and political convictions can obscure and close out of our hearts the affliction that young people are experiencing throughout the world. There is a politics of suffering because we know that the stories, photographs and drawings of children of war can affect us deeply and move us to try to change things. Those who work with children, adolescents and their families in the war zones of the world can bring their voices to the policy-makers who, in the end, must stop the wars. When we let them get through to us, the stories of children can become irresistible.

Jonathan, a young officer in the Israeli army, said at the conference that each side must feel responsible for the other. He suggested that every time a Jewish or Palestinian youth was killed in the conflict, his or her picture and life story should be posted on the walls of every city in Israel and the occupied territories. Impractical perhaps, but his idea affected us deeply. His sister, Miriam, only sixteen, had met with and come to care about Palestinian teenagers through the work of an organization called "Children of War." "Both sides have the best right reasons," she said. "The question is are we going to fight more wars over our rightness?" Not so likely, I think, if we can find ways of bringing the voices of young people like Jonathan and Miriam through the walls of our silence.

*A version of this article will appear in Tikkun Magazine.*

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The Center has a growing resource library of books, audiotapes, videotapes, and papers written by Center researchers and affiliates. A new ten-page comprehensive listing, *Resources Available from the Center*, is free and available upon request.

To order the materials described, please use the order form on the facing page.

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by Nancy Carlsson-Paige and Diane E. Levin

What is the role of war play in early childhood and what, if anything, should educators do to minimize its harmful effects? Exploring these issues from both a developmental and a socio-political perspective, this book makes a vital contribution to the literature on war toys and play. (108 pp., pb/\$12)

#### **Who's Calling the Shots: How to Respond Effectively to Children's Fascination with War Play and War Toys**

by Nancy Carlsson-Paige and Diane E. Levin

This book carefully examines the developmental needs served by dramatic play and contrasts them with the unimaginative play encouraged by today's merchandise oriented children's TV and the accompanying war related paraphernalia offered by the war toy industry. (210 pp., pb/\$14.95)

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##### **The Psychology of Self-Deception**

by Daniel Goleman

Drawing upon evidence of all kinds, from brain function to social dynamics, this book presents a penetrating analysis of the ways that individuals and societies practice denial and self-deception as a means of psychic survival, one that can be dangerous and life-diminishing. (269 pp., pb/\$11.95)

#### **No Reason to Talk About It: Families Confront the Nuclear Taboo**

by David S. Greenwald and Steven J. Zeitlin

This book breaks the shroud of silence that psychotherapists and families alike have thrown over the discussion of nuclear war,

and offers specific recommendations for dealing with this painful topic. (226 pp., hc/\$24.95)

#### **Crimes of Obedience: Toward a Social Psychology of Authority and Responsibility**

by Herbert C. Kelman and V. Lee Hamilton

In a scholarly examination of the My Lai massacres and other "crimes of obedience," this book presents a compelling analysis which highlights the obstacles to challenging authority and the conditions under which these obstacles can be overcome. (395 pp., pb/\$16.95)

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by John Seed, Joanna Macy, Pat Fleming, and Arne Naess

A book of readings, meditations, rituals, and workshop notes which argue that environmental defense is nothing less than "self" defense. It suggests a process of "community therapy" in defense of Mother Earth. (128 pp., pb/\$9.95)

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Focusing particularly upon genocide, but also on other forms of mass killing, torture and war, this book explores the psychological, cultural and societal roots of group aggression. (352 pp., hc/\$31.95)

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All Center lectures and colloquia are audiotaped for public distribution. Each audiotape is a maximum of 90 minutes and costs \$8. A partial listing includes:

Walter Christie, Sarah Conn, William Keepin and John Mack, "Psychology As If the Whole Earth Mattered." May 3, 1990 (see article, page 1)

Norman Cousins, **Remarks at Recognition Award for Contributions Toward a New Psychology for Human Survival.** November 16, 1988

Daniel Ellsberg, "Commitment to Catastrophe: A New Interpretation of Milgram's Experiments on Obedience to Authority." May 24, 1988

Daniel Goleman, "The Social Trance: Collective Self-Deception, Its Roots and Remedies." October 3, 1988

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Joseph Montville, "The Psychological Tasks in Political Conflict Resolution: The Role of Track Two Diplomacy." January 24, 1989

Mohammad Shaalan, "Psychology and Politics in the Middle East." April 28, 1989

Andrew Bard Schmookler, "The Causes and Cures of Human Destructiveness." March 1, 1989

Ervin Staub, "The Roots of Evil and the Origins of Caring." February 22, 1990 (see article, page 3)

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Center Occasional Papers cost \$10 each.

**Protest and Thrive: The Relationship Between Global Responsibility and Personal Empowerment**, by Sarah A. Conn

**Changing Models of Psychotherapy: From Psychological Conflict to Human Empowerment**, by John E. Mack

**The Risks of Malignant Professionalism in Our Time**, by John E. Mack

**Papers from the Center Colloquium, May 3, 1990: Psychology as if the Whole Earth Mattered** (see pg. 1):

**The World in a Grain of Sand: A Transpersonal Eco-psychology for Our Time**, by Walter R. Christie

**Psychotherapy When the Whole Earth Matters**, by Sarah A. Conn

**Thoughts on Psychology and Environmental Science**, by William Keepin

## New Occasional Paper

### The Risks of Malignant Professionalism in Our Time

by John E. Mack

In this paper, Dr. Mack examines the forces that perpetuate the "qualitative" arms race, i.e. the research and development of increasingly advanced military technologies, as the "quantitative" arms race winds down. The creation of ever more advanced weaponry is not driven just by careerism and protection of existing jobs, but also by the more intangible satisfactions in scientific endeavors, such as being the "expert," and being on the cutting edge of new scientific discoveries. The qualitative arms race is also driven by the "what if" mentality in the face of a vanishing enemy (i.e. what if they change and become the enemy again?) and by plans to use Third World battlefields as the new playgrounds for testing advanced technologies.

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### The World Is a Dangerous Place: Images of the Enemy on Children's Television

This tape, produced by the Center's project, "Images of the Enemy," explores the political socialization offered by television cartoons, particularly those portraying enemy characters. See announcement, page 14. (13-minute tape and discussion guide/\$40)

### A Day at School in Moscow

This tape presents a compelling personal portrait of Soviet children in a typical day at school. It is a production of the Center's former project, "The International Children's Project." (24-minute tape/\$50)

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