

# **Building Bridges for Peace:**

An Intergroup Intervention for Israeli,  
Palestinian and American Teens

*A Report on Theory, Best Practices  
and Evaluation after Fifteen Years*

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and Melodye Feldman*

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# Seeking Common Ground

Seeking Common Ground (SCG) is a nonprofit, nonpartisan organization based in Denver, Colorado, USA. Founded in 1993, SCG's mission is to empower individuals to change the world by creating peaceful communities through integration, socialization, communication and leadership development. SCG's flagship program, Building Bridges for Peace (BBfP), was created in 1994 and brings together American, Israeli and Palestinian teens for an intensive leadership development and peacebuilding program. Building on the BBfP model, SCG has expanded programming to young adults in South Africa and Northern Ireland. Through its programs, SCG has directly impacted a few thousand diverse young women and men by helping them to acquire the skills and confidence to wage peace and become agents of change in their home communities and beyond. SCG has indirectly impacted thousands more through follow-up programming and outreach.

SCG believes that just as race, religion, nationality, ethnicity and other identities are critical to the co-existence discourse, so too is gender. Women often possess qualities that encourage a more collaborative approach to strengthening intergroup relations and approach conflict resolution from a place of greater inclusion, consensus and empathy. These qualities model a style of inclusive leadership that creates more peaceful relationships and communities. Predicated on this female-centered paradigm, SCG's programs teach participants how to transform relationships with former adversaries from a place of antagonism and fear to mutual respect and understanding. SCG's goal is to build a generation of leaders who have the tools and confidence to construct sustainable solutions for peace.



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I am part of an organization that is doing something that politicians are failing to do: Bring people together who live in conflict and help them to recognize their shared fears and hopes.”

—Rawan, *Palestinian alumna and former staff member*

Center, Reut Tzedakah, and currently the Negev Institute for Strategies of Peace and Development (NISPED) for their notable work in the region. We thank Vivian Silver and Amal Elsana Alh'jooj, co-Executive Directors of NISPED, for joining with us in our mission to build peace among Israeli and Palestinian young adults. We owe great thanks to our Denver community for their continued support, hospitality during the Building Bridges for Peace summer intensives, and gifts of time, energy and financial contributions.

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# Executive Summary

Seeking Common Ground (SCG) is a nonprofit organization in Denver, Colorado, USA, that partners nationally and internationally<sup>1</sup> to provide leadership development and peacebuilding programs to young women and men from conflict regions including Israel and the West Bank,<sup>2</sup> Northern Ireland, South Africa and the United States. SCG's mission is to empower individuals to change the world by creating peaceful communities through integration, socialization, communication and leadership development. SCG's goal is to create a critical mass of inclusive and empathetic leaders who understand the complexities of inter- and intragroup conflict, and who have the tools and confidence to construct sustainable solutions for peace. Working at the grassroots level and independently of governments has enabled SCG to adapt to changing realities in conflict systems and provide uninterrupted programming since 1994.

SCG's flagship program, Building Bridges for Peace (BBfP), brings together young women and men (ages 16 to 19) from Israel, the West Bank and the United States for a yearlong leadership development and peacebuilding program.<sup>3</sup> The BBfP program has run continuously since its inception in 1994 (in the wake of the Oslo Peace Accords), withstanding periods of escalated violence in the region. This intergroup contact<sup>4</sup> intervention involves two components: a 2-week intensive held in Colorado during the summer and a follow-up program conducted in participants' home communities throughout the year. During their time together, participants learn new communication techniques, develop leadership skills and engage in activities that promote peace as well as the empowerment of women and disenfranchised groups. In North America, SCG is one of the two oldest organizations working with youth to build a viable peace between Israelis and Palestinians.<sup>5</sup>

SCG has a proven record of success in designing, implementing, and sustaining intergroup contact programs that approach conflict transformation with an innovative female-centered leadership development model. Increasingly, SCG is approached by practitioners in North America and in the Middle East seeking SCG's best practices and the BBfP methodology.<sup>6</sup> In

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<sup>1</sup> SCG has partnered with Denver Public Schools and the Abrahamic Initiative in Denver, Colorado, Badlands National Park in South Dakota, and in the Middle East, Bat Shalom, Independent Youth Union of Palestine, the Jerusalem Women's Center, Reut Tzedakah, and currently, the Negev Institute for Strategies of Peace and Development (NISPED), in Be'er Sheva, Israel.

<sup>2</sup> Prior to 2000 BBfP Palestinian participants were also selected from Gaza.

<sup>3</sup> See Wolpe and McDonald (2006) in the list of Resources for further information on recent developments in approaches that link youth and leadership development in identity-conflict settings.

<sup>4</sup> 'Intergroup contact' refers to actual face-to-face interaction between members of clearly defined groups (Pettigrew & Tropp, 2000).

<sup>5</sup> The other organization is Seeds of Peace.

<sup>6</sup> SCG is approached by individuals and organizations interested in the theory and practice of the BBfP program, the fundamentals of how to start up new programs as well as strategies to strengthen their own programmatic model, staff training, and evaluative instruments. For example, in 1999, Auburn Theological Seminary in New York sought SCG's expertise to develop an interfaith program for youth from conflict regions. SCG adapted the BBfP methodology to create the Face to Face/Faith to Faith program for high school age students from the US, Israel, Northern Ireland and South Africa. In the winter of 2005 SCG's Executive Director and other staff members joined representatives of 11 other Israeli-Palestinian youth programs for 'An Assimilation Weekend: North American Camps for the Middle East public peace process' hosted by the Fetzer Institute. The majority of the organizations at this event were only 2 to 3 years old and many have approached SCG for assistance in varying capacities. In 2006, the Denver-based Abrahamic Initiatives sought SCG's

light of this, the overwhelming lack of longitudinal data of intergroup contact interventions in the field, and the current political situation in the Middle East, there was no better time than the present to objectively quantify SCG's work.

In the fall of 2005, SCG sought funding from the United States Institute of Peace (USIP) to undertake the *Building Bridges for Peace Project* to codify best practices, design, develop and implement a new evaluation framework, and apply these instruments to measure the short-term and long-term impact of the BBfP program. The motivations for undertaking this project were threefold:

**First, in order to best serve constituents, advise fellow practitioners and contribute to the field, SCG recognized the critical importance of taking time to more fully evaluate the effectiveness of the BBfP intervention and to assess the sustainability<sup>7</sup> of its outcomes.<sup>8</sup>** While many organizations are doing important peacebuilding work through intergroup contact interventions, few are able to systematically evaluate their impact. SCG was excited to assess the BBfP program and share concrete data with others.

**Second, the emergence of intergroup contact programs which lack a clear rationale or methodology for their practice is concerning. The term 'best practices'<sup>9</sup> is sometimes misused to describe activities without explanation of how and why they achieve their purported outcomes.** SCG hoped that in clearly articulating best practices and the theories of change<sup>10</sup> that underpin the BBfP intervention, it would demonstrate the vital importance of well-founded program design and implementation in order to ensure that participants are best served and unintended negative impacts<sup>11</sup> are mitigated.

**Third, SCG was in a unique position to contribute to one of the most important questions in the arena of intergroup contact: how changes made to the individual may 'transfer'<sup>12</sup> to peace writ-large.<sup>13</sup>** SCG has operated under the belief that this transfer happens through the application of skills, beliefs and attitudes

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expertise in the design and implementation of an interfaith leadership program for Denver teens of Jewish, Christian and Muslim faiths. In 2006, the Superintendent of Badlands National Park in South Dakota contacted SCG out of a desire to bring SCG programming to Anglo and Native American youth in the Badlands region. Teens from this area have been included in the BBfP program since 2007 and additional programming takes place at the park, on the Pine Ridge reservation, and in neighboring areas. In the fall of 2007, the Denver-based Institute of International Education sought SCG's involvement in a program for Serbian teens.

<sup>7</sup> 'Sustainability' refers to the durability of an intervention's results after it has concluded (Church & Shouldice, 2002).

<sup>8</sup> 'Outcomes' refers to the short-term changes that result from an intervention's activities (Church & Shouldice, 2002).

<sup>9</sup> 'Best Practices' refers to systems of knowledge, guidelines or recommendations, established on the basis of past experience, concerning how best to do things and why (Church & Shouldice, 2002).

<sup>10</sup> 'Theories of change' refers to generalized beliefs about how and why widespread change can be generated in a violent conflict (Church & Shouldice, 2002).

<sup>11</sup> 'Negative impacts' refers to the concept that peace practice can do actual harm by making a situation and the lives of people living in conflict worse rather than better (Chigas & Woodrow, 2004).

<sup>12</sup> 'Transfer' refers to the 'multiplier' or 'ripple' effect whereby the outcome/impact of an intervention extends beyond its immediate recipients (Kelman, 1997).

<sup>13</sup> 'Peace writ-large' refers to 'peace in the big picture' or the overall situation in the country (Church & Shouldice, 2002).

that promote and demonstrate positive intergroup relations as well as the belief that intergroup friendships were a key determining factor of transfer. SCG hoped that the findings of this study would confirm that the BBfP program fosters friendship between groups, shed further light on how these friendships occur and provide evidence of transfer.

The main audiences for this report are practitioners in the arena of intergroup contact programs and other people-to-people efforts as well as donors who fund these programs, and researchers and scholars interested in or involved in this work. It is necessary to state that this report is neither a training manual nor a 'how-to' guide for conducting an intergroup contact intervention.

This report begins with an introduction to establish a context for the project and to provide a portrait of the state of evaluation of intergroup interventions.<sup>14</sup> Following this introduction, it is divided into five chapters:

**Chapter One: *Seeking Common Ground (SCG) and the Building Bridges for Peace (BBfP) Program*** presents an overview of SCG and the BBfP program to familiarize readers with its work. This section presents:

- SCG: An Overview
- The Building Blocks of SCG Programs
- The Flagship BBfP Program: A Closer Look
- SCG Organizational and BBfP Program Philosophies

**Chapter Two: *Program Theory, Implementation and Impact Evaluation*** shares SCG's efforts to conduct this evaluation so that others, especially our fellow practitioners, may glean new insights into how they, too, can best evaluate their practice especially with the limited resources facing many practitioners. This chapter discusses:

- A Framework for Conducting Program and Implementation Evaluation
- BBfP Intervention Outcomes and Phases of Group Development
- Evaluating the Impact of the BBfP Intervention on Participants
- Lessons Learned

**Chapter Three: *SCG Theories, Best Practices and Project Findings*** provides a theoretical analysis<sup>15</sup> of SCG best practices and a presentation of this project's findings including quantitative and qualitative data<sup>16</sup> as well as observations gathered during the 2006 implementation evaluation. In addition, it describes specific examples of BBfP design elements to illustrate theories of change in practice. This chapter includes:

- SCG Theories of Change, Theories of Practice and Best Practices: An Overview

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<sup>14</sup> 'Peacebuilding interventions' refers to efforts that adopt goals and objectives aimed at preventing conflict or building peace; they are usually (but not always) focused on a particular conflict zone — an area threatened by, in the midst of, or recovering from serious intergroup violence (Anderson, Chigas, & Woodrow, 2007)

<sup>15</sup> 'Theoretical analysis' refers to the identification of the theory and assumptions that underpin a project-strategy and a review of their effectiveness (Church & Shouldice, 2002).

<sup>16</sup> 'Qualitative data' refers to descriptive data generated through inductive and observational methods such as case studies, ethnography, focus groups and interviews (Church & Shouldice, 2002).

- Theoretical Analysis, Presentation of Findings and BBfP Design Elements

**Chapter Four: Assessing the Long-term Impact of the BBfP Intervention: Alumni Case Studies** presents the project’s findings based on qualitative interviews of alumni. This section involves a discussion of long-term impact in three areas broadly categorized as follows:

- Self and Identity: Empowering Participants to Enlarge Their Vision of What They Can Accomplish
- Using the BBfP Toolkit: Concepts, Vocabulary and Skills
- Gauging Longitudinal Transformation: Families, Friends, Leadership and Life Choices
- Summary

**Chapter Five: Reflecting and Looking Ahead** reflects on this project’s findings, shares lessons learned and highlights SCG’s next steps to strengthen the BBfP intervention and contribute to the community of practice.

- Project Insights
- Concluding Remarks

## Highlights of Report Findings

*These findings are presented at length in Chapters Three and Four.*

### **Intergroup Contact Conditions:**

- BBfP creates an equal playing field for Israeli and Palestinian participants.
- BBfP increases and enhances intergroup friendships.
- BBfP improves intergroup attitudes.
- BBfP provides an environment that fosters the disclosing of personal information.
- BBfP cultivates a sense of common humanity.
- BBfP builds a feeling of shared identity.

### **Participant Outcomes:**

- BBfP imparts concrete communication and dialogue skills focusing on listening and empathizing.
- BBfP supports participants in putting their skills into practice at home and in their communities.
- BBfP cultivates empathy and understanding between groups.
- BBfP fosters hopefulness about the future.
- SCG’s second year BBfP *Leaders in Training* (LIT) program further enhances intergroup relationships and friendships.

### **Alumni Outcomes:**

- All alumni surveyed for this project report engaging in some form of conflict-resolution related activism.<sup>17</sup>
- BBfP alumni report using their experience to influence family members and friends to change their attitudes and to become involved in intergroup programs.

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<sup>17</sup> The sample size for alumni is 18.

- BBfP alumni report that their experience changed their lives for the better, improving their concepts of self-worth and self-confidence.
- BBfP alumni report that the program widened their understanding of what choices were possible for them in life and enlarged their vision of what they could accomplish, including what they might accomplish collectively in working for peace in their own communities
- BBfP alumni describe having gained a 'BBfP toolkit' of communication skills, concepts, and vocabulary that enabled them to listen to divergent perspectives and negotiate differences in identity and experiences in multiple aspects of their lives.
- BBfP alumni describe the indirect influence their participation has had on family and friends.
- BBfP alumni report that their participation in the program shaped their ideas about gender and leadership.
- BBfP alumni report that their participation impacted personal, educational, professional and political choices they have made.
- All alumni surveyed report having been recruited into the BBfP program by a peer or family member or recruiting a peer or family member after their initial involvement.

Having completed this project, we have two additional goals for this publication. First, we hope that by confirming the success of the BBfP model to improve intergroup relations between Israelis and Palestinians, it provides a compelling portrait of the promise of this arena as a whole and inspires donors to increase their support to effective programs. At a time of escalating intergroup tension and violence in many regions of the world, it is vital that efforts to build peace between adversaries continue. We hope this report will be used to clarify the ways in which these programs — when appropriately designed and implemented — can positively impact both the individuals who participate and their communities. Second, we hope to build a network of intergroup contact practitioners, scholars and donors involved in the Middle East and other regions so that best practices can be shared and expertise in areas of theory, staff training, and program design, implementation, and evaluation can be strengthened. In 2010 we plan to host a conference in partnership with the Conflict Resolution Institute at the University of Denver in Colorado to launch what we hope will become a biannual gathering to serve this purpose.

# INTRODUCTION:

## The Need for Conflict Resolution (CR) Impact Evaluations

For more than fifty years the Contact Theory has been central to the study and practice of intergroup relations (Allport, 1954; Amir, 1976; Miller & Brewer, 1984; Cook, 1985; Pettigrew, 1998b; Hewstone & Brown, 1986; Stephan, 1987; Taylor & Moghaddam, 1994). The Contact Theory outlines specific conditions that have been shown to improve intergroup relations. They include equal status between groups, cooperative intergroup interaction and opportunities for participants to exchange self-revealing information, particularly personal characteristics which challenge negative stereotypes (Gaertner & Dovidio, 2000; Brewer, 2000). Studies of intergroup contact interventions do support the Contact Theory for participants, however, “these beneficial effects typically do not reliably generalize to the outgroup as a whole or to intergroup attitudes more generally” (Gaertner & Dovidio, 2000, p. 49). For conflict resolution (CR) practitioners this is problematic. As d’Estrée, Fast, Weiss, and Jakobsen (2001) observed within the Arab-Jewish context, “while the participants themselves build a significant amount of trust, the trust between the communities from which they come may not change, and the level of trust at the larger macro-level between Israel and its Arab neighbors may show no movement” (p. 104). Despite the difficulty of measuring such macro effects, practitioners regularly make assumptions that such a cause and effect exists.

Three issues in the CR arena are in need of attention: (1) theories of change to hypothesize how impact is both sustained over time and transferred from participants to other community members; and (2) the development of and (3) application of evaluation methods specifically designed to measure this long-term impact of intergroup interventions. While this process of linking micro to macro impact — termed ‘transfer,’ ‘ripple effect,’ ‘expanding effect’ and ‘multiplier effect’ — is often named as an outcome of interventions, there are “no dominant typologies that lay out the current theories of change...and virtually nothing available at present that purports to define, describe or test such theories” (Church & Shouldice, 2003, p. 25). One theory that has emerged in the past decade is the Extended Contact Hypothesis which maintains that “knowledge that an in-group member has a close relationship with an out-group member can lead to more positive intergroup attitudes” (Wright, Aron, McLaughlin-Volpe, & Ropp, 1997, p. 73). Once again, while this theory offers an idea of *why* this may be true, it does not tell practitioners *how* to effect this extension. Chigas and Woodrow of CDR Associates — who offer a series of theories of change that came out of an assessment of 26 CR interventions worldwide — stress that if practitioners are to improve peacebuilding strategies they must first be aware of the theories of how change occurs. Yet very few practitioners are aware. CR practitioners who participated in INCORE’s 2002 workshop on CR evaluation emphasized that, while they agreed that their beliefs and assumptions about how change occurs influences how they design their interventions, they did not define these ideas or implement evaluative strategies to test them (Church & Shouldice, 2003).

One of the key reasons practitioners are not systematically testing and evaluating the theories that inform their practice is that adequate evaluative instruments are not available. Additionally, evaluation research is time-consuming, expensive, and practitioners often lack the training and organizational or financial resources to conduct these evaluations internally. Church and Shouldice (2003) characterize currently available CR evaluation as “an *ad hoc*

process that conforms to the needs of the moment,” one that is “limited by a lack of skills, understanding and resources” (p. 5). Practitioners face a difficult predicament. To better understand and improve their interventions they need to conduct evaluations that are largely nonexistent. As a result, very few practitioners know how to do them, let alone attempt to conduct them. This lack of evaluation is detrimental to the field as a whole as it slows the process of testing theories of change and of improving strategies for maximizing the impact of intergroup interventions.

SCG’s efforts were influenced by the following guiding questions:

- Are participants of the BBfP program more likely than their peers to build relationships with outgroup<sup>18</sup> members?
- Are the peers, family members, and other closely related ingroup members of BBfP participants more likely to build relationships with outgroup members?
- How do the relationships formed through intergroup interventions transfer to others in the community?
- How does the current political climate and other changes in the conflict context impact the success of the intervention in the short term?
- How can follow-up interventions best support participants both during “periods of improving relations” and “periods of heightened tension”?
- Through what avenues are women<sup>19</sup> becoming more involved in the Middle East peace process?

SCG began this project in the fall of 2005. The first phase of the project included articulating theories of change and codifying SCG best practices using a theory-based evaluation<sup>20</sup> approach. The second involved the program theory and implementation evaluation and assessment of the data collected. SCG worked with project consultant Tamra Pearson d’Estrée of the University of Denver’s Conflict Resolution Institute on this piece. The third phase consisted of the development and implementation of new evaluation instruments — both quantitative and qualitative — to assess participant and alumni impact and outcomes. Project consultants Tal Litvak-Hirsch of Ben Gurion University in Be’er Sheva, Israel and Caryn Aviv of the University of Denver’s Center for Judaic Studies consulted on the design of the qualitative surveys and conducted interviews with participants and alumni. Sam Gaertner of

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<sup>18</sup> ‘Outgroup’ refers to a group that an individual feels he/she feels *is not* a member of while ‘Ingroup’ refers to a group that an individual feels he/she *is* a member of (groups include: family, religion, culture, national identity, etc.). In the context of the BBfP program, ‘Ingroup’ and ‘Outgroup’ refer to the four groupings of participants that SCG defines: Jewish-Israeli, Arab/Palestinian-Israeli, Palestinian and American.

<sup>19</sup> At its inception in 1994, the mission of the BBfP program was to work with only young women for two reasons. First, SCG believed strongly that there were too few opportunities for young women to develop their leadership potential and recognize within themselves the capacity to effect change. Second, after meeting directly with Palestinian community leaders, it became evident that they in particular were in search of opportunities for their daughters to envision themselves taking on active roles in creating a better future. In their quest for a democratic Palestinian state, they saw the BBfP program as an avenue for young Palestinian women to become leaders with the skills to communicate and build relationships across the communal divide. Internationally, increasing attention is being directed at the role women play in grassroots peacebuilding and the critical importance of supporting women’s involvement in political peace processes.

<sup>20</sup> ‘Theory-based evaluation’ refers to an evaluation approach that examines the theories of change and assumption on which an intervention is based to better understand why the intervention achieved its results (Church & Shouldice, 2002).

the University of Delaware and his team, Eric Mania of University of Delaware, Blake Riek from Calvin College, Stacy McDonald of Holy Family University and Marika Lamoreaux of Georgia State University, consulted on the design of the quantitative survey and oversaw the analysis of the quantitative data.

We acknowledge the inherent challenge of measuring short-term outcomes and long-term impacts<sup>21</sup> of CR interventions<sup>22</sup> and wish to outline several qualifications for this report. First, this is the product of a pilot project and, as such, is subject to the limitations intrinsic to new initiatives including small sample size of participants for evaluation and limited time and financial resources. Second, this project was implemented with a ‘mixed evaluation team’ approach — one comprised both of external consultants as well as internal staff members. Third, while the BBfP program includes Americans, due to the scope of this project, assessment was limited to the Middle Eastern participants, more specifically, participants who identify as Jewish-Israeli, Arab and/or Palestinian who have Israeli citizenship, or as Palestinian from East Jerusalem or the West Bank. Finally, one of our overarching goals is to better understand and quantify the longitudinal impact of the conflict context on the effectiveness of the BBfP intervention, and specifically to understand how the BBfP experience differs for each home group. While this report sheds new light on this, to a certain extent this falls outside the purview of this project. We therefore hope this report represents a beginning to the query rather than its finality.

SCG’s hope is that this report will serve as both a guide to practitioners on how to conduct an assessment of their own intergroup intervention and a detailed review of the outcomes and best practices of the BBfP intervention.<sup>23</sup> Furthermore, it is hoped that the findings will illuminate how practitioners can adapt theories of change and theories of practice<sup>24</sup> to best serve participants living in volatile conflict regions in order to maximize program impact.

Throughout the report, SCG programs, terms and concepts are indicated with *italics*. The majority of these terms are defined in Chapter One. The first time peacebuilding and conflict resolution evaluation terms and concepts are used they are footnoted. Please see the Glossary of Peacebuilding and Conflict Resolution Evaluation Terms in the Appendix for further reference.

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<sup>21</sup> ‘Impacts’ refers to results or effects of any conflict prevention or peacebuilding intervention that lie beyond its immediate programme activities or sphere and constitute broader changes related to the conflict (Anderson, Chigas & Woodrow, 2007).

<sup>22</sup> ‘Conflict Resolution interventions’ refers to all initiatives developed to build peace, address the root causes of conflict, improve human security, increase recognition of human rights, bring equality, promote diversity or build new sustainable political institutions (Church and Shouldice, 2002).

<sup>23</sup> SCG encourages CR practitioners undertaking program evaluation to consult Cheyanne Church and Mark M. Roger’s comprehensive manual *Designing For Results: Integrating Monitoring and Evaluation in Conflict Transformation Programs* (2006).

<sup>24</sup> ‘Theories of practice’ refers to establishing a method or strategy for addressing a conflict (Church & Shouldice, 2002).

# CHAPTER ONE:

## Seeking Common Ground (SCG) and the Building Bridges for Peace (BBfP) Program

*“When you talk about the Middle East, you have people vying for the same space and both sides feel that it rightfully belongs to them. Each feels that the other is out to annihilate them. Our job is to move the participants towards compassion and understanding. The key, is bringing them face to face where they can see, when I look into the eyes of my enemy, what I see is someone who is just like me.”*  
—Melodye Feldman, Founding Executive Director, SCG

In this first chapter we provide a context of Seeking Common Ground (SCG), a general description of its programs and a detailed portrait of the flagship Building Bridges for Peace (BBfP) program. We also discuss the organizational and program philosophies of SCG and the BBfP program. Specifically, this chapter includes:

- An Overview of SCG and the Building Blocks of SCG Programs
- The Flagship BBfP Program: A Closer Look
- SCG Organizational and BBfP Program Philosophies

### SCG: An Overview

SCG was founded in 1993 by current Executive Director Melodye Feldman and co-founder Kerry Stutzman. SCG is an organization dedicated to peacebuilding in the United States and areas in conflict worldwide including Israel and Palestine, Northern Ireland and South Africa. SCG defines peacebuilding as the transformation of relationships from a place of conflict, antagonism, fear and distrust to a place of cooperation, understanding, empathy and compassion. SCG believes that conflict cannot be resolved without relationship building between adversaries: the humanization of the ‘other.’

SCG is best known for its innovative intergroup contact intervention, the flagship Building Bridges for Peace (BBfP) program for American, Israeli and Palestinian teens. The BBfP model includes a two-week *summer intensive* phase held in Colorado and a yearlong *follow-up* program conducted in participants’ home communities. During the *summer intensive*, participants learn communication, leadership, and peacebuilding skills. The *follow-up* program is designed to support them when they return home in continuing their relationships and putting their ideas for social change into action.

SCG is at the forefront of the movement to incorporate a *gender lens* in international leadership development and peacebuilding programming. All SCG programs are predicated on a female-centered paradigm, meaning they focus on and value traits, characteristics and skills traditionally associated with women and historically devalued in political and social systems. These include inclusiveness, compassion and empathy, and relationship and consensus-building. This style of leadership, known as the ‘influence or transformational model,’ has been shown to be more effective in resolving conflict as it encourages leaders

to embrace diversity and recognize the need for diverse groups to work together in our interdependent world.<sup>25</sup>

SCG programs were designed in response to the overwhelming lack of opportunities, both in the United States and around the world, for individuals to acquire the skills to communicate, cooperate and cohabitate with the ‘other.’ While communities worldwide speak to their desires for peace, they often lack the tools and knowledge to create and sustain peaceful relationships — the foundation for equitable, just and inclusive societies.

Specifically, participants of SCG programs acquire concrete skills that enable them to communicate through conflict, transform antagonistic relationships, become empathetic and inclusive leaders, and recognize within themselves the capacity to effect change. They have the opportunity to meet the ‘other’ in an environment that provides a forum for them to have a voice, learn how to listen to conflicting points of view, challenge negative stereotypes and explore commonalities as well as more fully understand differences. SCG’s initiatives include:

***Building Bridges for Peace (BBfP)*** is SCG’s flagship program, as stated above. It is a multi-year, multi-level leadership development and peacebuilding program for American, Israeli and Palestinian teens. BBfP equips participants with the skills and confidence to manage conflicts and become leaders in creating more peaceful, equitable, and just communities.

***Face to Face/Faith to Faith*** is an interfaith program created in partnership with Auburn Theological Seminary for young women and men from South Africa, Northern Ireland, Israel and the U.S. Introduced in 1999, Face to Face/Faith to Faith is predicated on the BBfP methodology, and promotes an advanced understanding of other religions, cultures and peoples. *As of 2008, SCG is no longer in partnership with Auburn.*

***Denver P.E.A.C.E. (participant encounter and community engagement) program*** is an international leadership development and community action program for Denver teens developed in partnership with Denver Public Schools, the Abrahamic Initiative and in consultation with Facing History and Ourselves. Based on the flagship BBfP program, Denver P.E.A.C.E. trains diverse high school students to become change agents in creating a more just and peaceful world, beginning at home. This program includes an international enhancement trip to regions in conflict/post-conflict where SCG works. Participants have traveled to Northern Ireland (2007), South Africa (2008) and in 2009 the group will travel to Israel.

***Interns for Peace***, a program developed by two alumni of BBfP, is offered to past participants. Interns gain skills in non-profit management and program development by volunteering in the Denver office and speaking locally and nationally to myriad diverse institutions and organizations.

***Consulting and Program Development.*** As a leader in the fields of intergroup contact and youth leadership development, SCG works with educators, trainers and practitioners in Denver and nationwide in program development, consulting and community based outreach.

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<sup>25</sup> See Women Waging Peace (2004); Hunt (2005); Golan (2004); Wilson (2004); Coughlin, Wingard, & Hollihan (2005) in the list of References and Resources for further information.

SCG was a consultant for the Denver-based Abrahamic Initiative in the development and implementation of their Interfaith Youth Leadership Council (IYLC), a youth-led interfaith program for Denver teens based on the BBfP program. SCG is currently working with the Badlands National Park to involve Native American and Anglo teens from the South Dakota region in SCG programming.

***Intentional Contact and Facilitation Training.*** SCG offers training to practitioners and facilitators based on the BBfP model and best practices. ‘Intentional Contact’ refers to training on how to design, develop, implement and evaluate intergroup contact programs including how to conduct ongoing monitoring<sup>26</sup> and internal assessment. Facilitation training involves learning how to facilitate individual and group processes in the intergroup setting with the goal of building relationships to transform conflict.

***Community Based Programming.*** SCG staff, alumni and current participants of SCG’s programs speak and lead workshops at schools, universities, religious and community groups, both locally and nationwide, on themes including fear, stereotypes, peacebuilding, perspective, conflict, communication, gender and leadership, among others.

***The Study Trip for Peace, Empowerment, and Change*** is SCG’s newest program created in partnership with the Negev Institute for Strategies of Peace and Development (NISPED) in Be’er Sheva, Israel. The Study Trip offers in-depth study about the complexities of Israeli and Palestinian societies and the Israeli-Palestinian conflict. It provides a unique opportunity for American adult women and men of all faiths and backgrounds to see Israel through the eyes of prominent social, cultural, and political leaders who are working together to improve the situation.

## The Building Blocks of SCG Programs

At the core of all SCG programs are the building blocks listed below.

***Perspective:*** Using a variety of exercises, participants come to understand the role that perspective plays in perceiving another’s point of view. Exploring the role that perspective plays in a person’s opinion, thoughts and feelings is integral to promoting a ‘safe space’ for dialogue to begin and for relationships to be built.

***Identity:*** The exploration of identity and the role that it plays in understanding cultural, religious, racial and political views informs how we view ourselves and others. Our identity gives us a name and a face and takes us from being invisible to ‘being in the room’ and counted. SCG believes that seeing one’s self in the ‘other’ provides powerful incentives to create constructive alternatives to violent conflict.

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<sup>26</sup> ‘Monitoring’ refers to an on-going process of surveillance, often measuring the intervention against its initial goals and time-lines (Church & Shouldice, 2002).

## Tal / 1995

I first joined BBfP as an idealistic 16 year-old tomboy. I thought I had the power to change the world. When I came back from the program, I knew that the power to change the world was already within me.

I spent nearly ten years in the army, serving on the border near Tulkarim and later in Hebron and Gaza. In times of combat, I tried to remember that the person who was shooting at me was not the same person who sang with me near the campfire at BBfP.

I am now 29 and not as idealistic as I used to be. I study political science and have a passion to be like one of the women I met in Denver — strong, independent, and part of a process to become a better person and help others do the same. Sometimes my professors talk about the peace process. When I ask them if they have ever spoken to someone on the other side, most of the time the answer is “no.” I feel blessed that I was given this opportunity.

Someone once asked me when I returned from the program if it was worth it. I couldn't answer him at the time but now I am ready to give him that answer: if it meant being able to grow into a strong, independent, strong woman; if it meant being able to lead and affect other people with my experience and give them knowledge to find their own answers; if it meant becoming aware that no one but us, Palestinians and Israelis, will solve this conflict; then yes, it was all worth it.

I wish that in the years to come more women would become aware of their power. I know that the BBfP program can do magic.

*Tal is a student of political science at Bar Ilan University in Israel, and works for EL AL Airlines. In the future, Tal hopes to work for the Israeli Foreign Affairs Ministry.*



**Integration:** SCG intentionally works with communities in conflict. In situations where programs are residential in nature, participants live in integrated housing and have the opportunity to visit, work and learn about communities outside of their own. This living environment promotes the disintegration of negative stereotypes and fosters communication about every day differences and similarities.

**Socialization:** Participants have the opportunity to connect with each other through universal activities such as music, art, dance and creative play. Through ongoing social contact, participants form relationships that facilitate communication and strengthen their commitment to dealing with their conflicts.

**Gender Lens:** SCG recognizes that teaching from a gender lens — specifically a female-

centered paradigm — is important for acknowledging the differences that women and men often bring to leadership and peacebuilding. SCG’s female-centered paradigm focuses on and values the traits, characteristics, and skills traditionally associated with women and historically devalued in political and social systems. SCG believes that these traits — which include greater inclusiveness, compassion, empathy, and relationship and consensus-building — are essential to successful leadership. This style of leadership, known as the ‘influence’ or ‘transformational’ model, has been shown to be more effective in resolving conflict as it encourages leaders to embrace diversity, respect those who are different from them and recognize the need for diverse groups to work together in our interdependent world.<sup>27</sup>

**Communication:** Participants are introduced to a variety of communication techniques during programs so that they can more deeply understand one another’s thoughts, feelings and experiences. Techniques such as the *Intentional Listening* model are used as a tool for slowing conversations so that participants can process what they are hearing and how they are feeling. Communication tools are never used with the expectation that participants should reach agreement on a contested issue. Instead, they are utilized so that participants may understand an alternative perspective more deeply.

**Leadership Development:** Participants learn that listening and speaking are skills which must be cultivated and practiced, and which are crucial to effective problem solving and leadership. Traditionally the skills of listening and empathy have been associated with female leadership styles, or what is often referred to as ‘transformational leadership’ (see Gender Lens above). In a ‘transformational model,’ leaders make an effort to understand the needs of the people they work with in order to achieve the most effective outcomes.

**Ongoing Follow-up Programming:** The goal of *follow-up* programming is to provide participants with a safe space to deepen their relationships and to further develop the communication and leadership skills acquired during the initial *summer intensive* program phase. *Follow-up* programming also offers a forum for organizing community outreach efforts, continuing to address the issues and dialogue begun in the initial phase, and engaging participants in life-long learning. SCG participants build self-esteem by learning to express themselves, feeling heard and understood, and becoming part of a positive and safe community. They also become more informed about conflicts around the world, learn about issues facing humanity, and engage in a battery of exercises and workshops that they can share with their communities during the *follow-up* program. When they return home after residential programs, participants commit to meeting together to sustain friendships and assume leadership roles in order to effect change in their communities. Roles can be formal and informal, and have involved presenting workshops, public speaking, panel discussions, service projects, and written testimony to interested groups. SCG’s *follow-up* programming provides support and organization for those leadership efforts.

**Mentoring:** SCG is committed to ongoing mentoring of program participants. Within the BBfP program model, staff members, the majority of whom are alumni of the program,

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<sup>27</sup> See Women Waging Peace (2004); Hunt (2005); Golan (2004); Wilson (2004); Coughlin, Wingard, & Hollihan (2005) in the list of References and Resources for further information.

## Dima / 1995

I am now 25 years old and I work as a Research and Teaching assistant in the Biology Department at Al Quds University in Jerusalem. I'm also working as a guide for field trips in the SPNI (Society for Protection of Nature in Israel). SPNI is an NGO association. I work with teachers and students taking them on nature field trips teaching them about living and nonliving things. I recently participated in a joint project between the Hebrew University and my University.



My experience in BBfP taught me a lot. It was the first time I met Israeli girls in person. This gave me a chance to know the other side without stress, and to learn how important it is to know people as people and not enemies. Our discussions were not always easy and we were so young at that time (more than 10 years ago). We had the idea to keep on going forward with life and to try not to look behind us because the past is not ours although we are affected by it.... We believe that the future is ours and we, and only we, have the right to form it as we want. These ideas grew up with me and I am still walking on this same road. I have remained in touch with SCG.

The SPNI where I am working has Israeli and Palestinian people working together to protect nature. I believe that the environment is one of the things that might bring Palestine, Israel, and Jordan together as we all share the same land and have shared borders.

*Dima earned her Master's Degree in Environmental Studies from Al Quds University. As a student, she spent a semester in the joint Israeli-Palestinian program Wadi Arava at the Institute for Teaching Environmental Studies on scholarship. Dima lives near Jerusalem with her husband and children.*

mentor participants throughout the process. Participants have the opportunity to return to further develop their skills in the second year *Leaders in Training* (LIT) program at which time they begin to take on a mentoring role for first year participants. When eligible, they go on to apply for summer BBfP staff positions. Alumni are also mentored by SCG staff in their roles to assist with recruitment and selection of new participants. In addition, they are actively involved in setting policies, sitting on the SCG board of directors, and in shaping the vision of the organization.

## The Flagship BBfP Program: A Closer Look

The BBfP program began in the summer of 1994. Each year since then, SCG has brought together approximately 60 young adults to participate in this intensive yearlong leadership development and peacebuilding program. Participants are American, Israeli and Palestinian teens, ages 16-19, who come from the United States, Israel, and the West Bank. They are from diverse religious, cultural, ethnic, political and socio-economic backgrounds and of all sexual and gender orientations. The program is comprised of two components, the 2-week *summer intensive* held in Colorado and the *follow-up* program conducted in participants' home communities in the United States, Israel and the West Bank. The BBfP program equips participants with the tools and confidence to manage inter- and intragroup conflicts and become leaders in creating more just, equitable and peaceful communities. The BBfP program provides participants with continued opportunities for advanced leadership, communication and peacebuilding training through the second year *Leaders in Training* (LIT) program and staff positions. In 2009, SCG will launch an alumni program to offer past participants of BBfP additional avenues to strengthen relationships, hone skills and partner to impact their communities.

Through 2006, BBfP was focused exclusively on young women. However, SCG recognized that without providing opportunities for young men to acquire leadership and peacebuilding skills that emphasize consensus building, communication and partnerships — qualities that constitute the core basis of SCG's female-centered approach — we were empowering only half of today's youth with the tools and confidence to become more inclusive and empathetic leaders. Therefore, as part of the next phase of the organization's forward thinking programming, SCG built on the success of the BBfP model and opened the program to young men in the summer of 2007.

The BBfP curriculum is designed to lead participants through both interpersonal and personal processes, to increase their capacity to feel compassion and empathy and to humanize the 'other.' During their time together participants learn new communication techniques, develop leadership skills, and engage in activities that promote the status and empowerment of women and men as equal partners in creating change. The BBfP methodology is an intergroup intervention that utilizes communication, dialogue and relationship-building techniques (including methods adapted from group and couples counseling such as the Imago process), trust building, outdoor education activities and art therapy to strengthen foundational relationships and improve understanding between groups.<sup>28</sup> It is important to note that the BBfP program can be culturally adapted to be replicated in any region locally, nationally and internationally. The BBfP methodology, the basis of all SCG programs, has been adapted and found to be equally effective in working to increase understanding between and among groups ranging from the Middle East, to Northern Ireland, to South Africa as well as various American communities such as Muslims, Jews and Christians and Native Americans and Anglos/Non-natives. BBfP and all SCG programs are both inter- and intra-group in nature and in design.

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<sup>28</sup> See Bargal (2004); Nagda, Kim, & Truelove (2004); Pettigrew (1998b); Allport (1954); Lewin (1946) in the list of References and Resources for further information about intergroup program methodologies.

## Aleshia / 1995

I was introduced to the BBfP program as a 16-year old African-American teenager with infinite things to say. I had plans to speak loudly and let my voice be heard. I was more willing to make enemies than friends. Unexpectedly, I did not find friends, but I found sisters. I found sisters of different ethnic backgrounds, religions, and socioeconomic statuses.



I can say that BBfP has played a pivotal role in who I am today. As a result of the program, I see myself as a renaissance woman capable of impacting not only my community in Denver, but the international community as a whole. The program has taught me that outside of my own reality lives an unimaginable world harsher and more severe than I have known. I met young women my age that look like me, act like me, and even think like me with lives that are a struggle to live and challenges that are nearly impossible to overcome. Yet, these young women opened their minds, traveled across the world, and gave peace a chance. Our commonalities moved me in ways I had never planned nor imagined.

Today I am in school administration. Because of my experience in the BBFP program, I am now able to work with students and parents of all races and classes. I stand before them as a thirty year-old woman that has seen how diversity can impact their lives, and I see them as individuals with their own unique and unfathomable story to tell or challenge to overcome. I can see colors other than black, I can feel pain other than my own, and I can make connections with people of all backgrounds.

*After 5 years of teaching, Aleshia is now in school administration at Colorado's largest and most diverse middle school where more than 70 languages are spoken and students represent more than 50 nationalities. She lives in Denver with her husband Kevin and their two sons.*

### **BBfP Group Compositions**

Group compositions refer to the different groups that participants are divided into during the intervention. These groupings are an integral part of the BBfP model. How participants are grouped for different workshops and activities is intentional in order to best facilitate both the individual and group process that takes place. The BBfP groups are as follows:

**Home Groups** are comprised of participants from the same region or sharing the same national identity. The current BBfP program includes the following home groups: American, Jewish-Israeli, Arab/Palestinian-Israeli and Palestinian. SCG recognizes the unique position of Palestinians and Arabs — Muslim, Christian and other — living within Israel who often experience exclusion by both the Jewish-Israeli and Palestinian communities. As such, SCG created the two distinct Palestinian home groups: non-Israeli citizens living in East Jerusalem, the West Bank and, prior to 2000, in Gaza and those

living within Israel with Israeli citizenship.

Home group activities involve all participants, both female and male, from each home group. They are designed to allow participants the opportunity to relax, speak their own language, bond with members of their own communities, and discuss their experiences. They also provide a forum to more openly explore important intragroup issues. There are fewer home group meetings at the beginning of the program. This is to encourage participants to meet and connect with members of the other home groups and to not immediately align themselves only with members of their own home group, which is the safer, more comfortable option. Home groups meet more frequently toward the end of the program as participants begin to discuss the transition home.

**Cabin Groups** provide a way for participants to become closer to members of other nationalities, religions, and cultures as these groups are comprised of several teens from each *home group*. During cabin group time participants are led through activities that allow them to get to know each other more, to create a safe residential community, and to build relationships. Two same-sex facilitators, who ideally represent two of the four home-groups, lead cabin groups. Each group has approximately 8-10 participants of the same sex.

**Dialogue Groups** represent the third grouping of participants in SCG programs. Often, participants are broken up into their dialogue group following a large group activity. They are structured to facilitate more comprehensive communication and dialogue activities. This facilitates deeper discussion of the issues addressed in the larger BBfP community. The specific purpose of these sessions is to allow participants to learn and practice new communication techniques in order to more effectively discuss controversial topics, such as national identity, conflict, roles of women, gender, religion, or anything else of interest to the group. Again, each group has approximately 10 participants, both female and male, and staff represents two of the four home-groups.

**Small Groups** are used throughout the program. Participants are divided into pairs of two and small groups of between three and six participants for art projects, trust building games, and other activities.

### ***Participant Selection***

The first step in creating a successful program is participant selection. SCG's aim is to create a BBfP community that reflects the diversity of the communities participants come from. SCG intentionally selects participants from varied backgrounds — in terms of political ideology, socio-economic status, ethnicity, geographic location, life experience, personality, sexual orientation,<sup>29</sup> etc. SCG also takes into consideration if applicants are connected to BBfP through peers or family members who have already gone through the program.<sup>30</sup> Furthermore, because programming is both intergroup and intragroup in nature, it is especially important that each BBfP *home group* be as diverse as possible. Each *home group* includes between 8 and

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<sup>29</sup> Participants are never asked for information about their sexual orientation. However, due to the nature of the program, many participants self-disclose to SCG staff.

<sup>30</sup> This process is discussed in Chapter Four.

## Joline / 1996

I participated in BBfP in 1996, when I was 16. Through BBfP, I was introduced to the 'other,' and I began to shape my identity. The two events are interrelated – it was my encounter with the 'other' that helped me find my own individuality. BBfP made me realize that it was alright to be different, to think for myself, and to question stereotypes. I realized that my identity matters, and for the first time, I felt that I could truly be myself and still be accepted. The experience taught me that every story counts, and that every person counts. At BBfP, I learned how to communicate. BBfP motivated me to research and understand the Israeli/Palestinian conflict, and now I know that there is always more waiting to be uncovered.



For me, BBfP has been an ongoing activity, a continuous work in progress. After the program, I continued to be involved as a counselor and facilitator in other peacebuilding programs. During the past five years, I worked on a project called Just Vision, which highlights Palestinian and Israeli individuals and grassroots organizations working to resolve the conflict in nonviolent ways. I interviewed these Israelis and Palestinians in order to develop curriculum that will be used to educate high school and college students, locally and in the U.S., about this kind of work.

BBfP did not give me the answers. Instead, the program raised questions, and for me, that's precisely where to start. There is so much we have to learn about each other and from one another, and we must begin by asking somehow.

*Joline is from Jerusalem, and identifies herself as a woman, a Palestinian, and a Christian. She returned to BBfP as a summer staff member in 2001, 2002 and 2003. Joline lives in NYC with her husband and new born daughter.*

12 participants and *Leaders in Training* (the second year program). The total BBfP community is between 45–65 participants. We feel that this number is large enough to ensure the diversity necessary to have a community representing differing views, experiences, backgrounds, etc; while small enough to foster the creation of an intimate space where participants can meet and get to know everyone in the community in the span of the 2-3 week *summer intensive*. This balance of not too large and not too small is extremely important. The application process includes a written personal essay, letters of reference and an individual and group interview.

### ***Phase One: The Summer Intensive***

When participants first arrive to Colorado for phase one of the program — the *summer intensive* — they spend a few days with a host family in the Denver area. This time allows participants to acclimate to the Colorado environment and experience an initial cross-cultural

opportunity by meeting and staying with a local family. Next, the participants depart for the retreat location held in the Rocky Mountains where for the next twelve days they embark upon the core of the BBfP *summer intensive*. They participate in small and large group communication workshops, dialogue sessions, experiential outdoor education activities, joint creative arts projects and cross-cultural, gender and interfaith special programs. Many of the participants from the Middle East have never met anyone from the 'other' side and the opportunity to express themselves and be understood by their 'enemy' is transformative. Many of the American participants have never met their peers from the Middle East and the opportunity to explore cross-cultural similarities and differences is eye opening.

### ***Phase Two: Follow-up Program Overview***

After the *summer intensive*, participants return to their respective communities where they continue to meet for a *follow-up* program led by SCG staff in their home region. Currently there is one *follow-up* program for U.S. participants and another program in the Middle East. The *follow-up* program gives participants a forum to come together with their peers, strengthen relationships, practice the communication and leadership skills they acquired during the *summer intensive* and take steps to improve their communities.

### ***ME Follow-up Program***

The Middle East yearlong *follow-up* program includes *home group* meetings, three residential retreats and individual components. The individual components are comprised of speaking engagements that encourage participants and LITs to express themselves and share their experience, an individual project that allows participants to explore issues important to them and relevant to their home context and to learn about ways to engage in service learning and activism around these issues, participant nominations for the coming year, and a final reflection paper. LITs have additional requirements of an expanded individual project and/or significant *follow-up* programming including the coordination and facilitation of the second and third *home group* meetings and retreat programs.

## **SCG Organizational and BBfP Program Philosophies**

The purpose of this sub-section is to give an overview of the philosophies that inform SCG's organizational culture. Earlier in this report we presented the *building blocks* that comprise our programs: perspective, identity, integration, socialization, gender lens, communication, leadership development, ongoing *follow-up* and mentoring. Here, we elaborate on the philosophies, principles and core concepts that guide the SCG approach which led to the creation of the *building blocks*. These include:

- Social work principles
- Professional transparency
- Peacebuilding/'Pre-conflict' work
- Intentional flexibility
- Facilitation style
- Community involvement
- Female-centered paradigm of leadership

## Rebecca / 1998

In 1998, I was excited to attend the BBfP program for the first time as a participant. The year before, my sister had returned from a trip to Israel married to a Palestinian. This event brought the Middle East conflict out of the TV and into my own home. Suddenly, not only did I know people affected by the violence in the Middle East, but they were now a part of my family. After my first summer at the program, I knew that my life would never be the same. I was very active in the follow-up program and decided to return in 1999 as an LIT (Leader in Training). I was honored to be hired on as a counselor in 2000 and again in 2004.



It is sometimes hard to pinpoint the effects that the program has had on my life. I was so young when I began BBfP and it has been a part of my life for so long, that sometimes it is hard to remember a time when I wasn't a participant. BBfP is just a part of me. After a long time, mirroring, one of the communication techniques we learned at the program, has become natural, like reading, speaking and writing.

The truth is, I don't know what my life would look like if I had never been involved in BBfP. Maybe I never would have visited Israel and Palestine. Maybe I would not have studied conflict resolution in graduate school. Maybe I would not be working in the Peace Corps. What I do know for certain is that without the BBfP program, my life would not be as rich, and I would not have met all of the wonderful people that I have. I believe that without BBfP, my life would not be as fulfilling as it is today.

*Rebecca returned to BBfP as a staff member in 2000 and 2004. She received her Master's Degree in International Administration from the University of Denver in 2005. She is currently serving as a Peace Corps Volunteer in Albania, working with disadvantaged communities on health, education and community development projects.*

- Staff culture
- Near-peer mentoring
- Working with teens
- Service-learning
- Role of Americans
- English language use

### **Social Work Principles**

The founders of SCG and the BBfP program come from the field of social work. Philosophically, SCG supports the National (United States) Association of Social Work's [NASW] mission "to enhance human well-being" while paying particular "attention to the environmental forces that create, contribute to, and address problems in living" (NASW,

2008, preamble). SCG shares with the field of social work a commitment to “social justice and social change.” However, while the current executive director is a Master of Social Work (MSW), other SCG staff members come from diverse and complimentary fields such as Conflict Resolution, International Affairs, Peace and Conflict Studies, Political Science, Psychology, Sociology and Religious Studies. Furthermore, it is important to note that the majority of BBfP *summer intensive* staff members are paraprofessionals in their early to late twenties who receive professional guidance and supervision. Therefore, as an organization, we are very aware of the expectations we place on program staff with respect to their roles and responsibilities. As an agency, we are mindful of the social work code of ethics. Our work is guided by the social work core values of service, social justice, dignity and worth of the person, importance of human relationships, integrity, and competence and the ethical principles these values set forth (NASW, 2008). In addition, SCG recognizes the ethical principles outlined by the NASW (2008) as follows:<sup>31</sup>

- Social workers' primary goal is to help people in need and to address social problems.
- Social workers challenge social injustice.
- Social workers respect the inherent dignity and worth of the person.
- Social workers recognize the central importance of human relationships.
- Social workers behave in a trustworthy manner.
- Social workers practice within their areas of competence and develop and enhance their professional expertise.

### ***Professional Transparency***

SCG's interpretation of the social work values of integrity and competence also extend to transparency. Throughout our history we have been open to sharing our best practices and methodology with fellow practitioners. We have invited in external evaluators, observers and researchers, and have assisted others in the creation, implementation and evaluation of new programs. We view the BBfP program as dynamic and evolving, in a sense as a lab where new ideas and approaches are incubated by staff. This openness has led to many positive results including new program ideas, new activities and workshops, new partnerships with other practitioners that have enhanced the level of programs being offered to participants and new insights gleaned from evaluators and observers that have led to strengthened programs. Unfortunately, we have also experienced the negative consequences of this openness, namely the experience of having other practitioners and/or organizations replicate key aspects of the BBfP program without our permission and thus without our oversight. While we continue to invite collaboration and the sharing of ideas, we have become more cautious given this experience because of our concern over how intergroup programs are implemented and monitored. Without careful oversight, negative impacts that are otherwise avoidable may result. We feel it is our duty as practitioners to ensure to the extent we are able that programs are only conducted by those with appropriate training and expertise. In our effort to contribute more to the community of practice, we are now in the process of developing a manual of SCG's staff training approach. We hope that this forthcoming manual will add to the

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<sup>31</sup> For further information see the National Association of Social Workers (NASW) website: <http://www.socialworkers.org/pubs/code/code.asp>.

## Adva / 1999

Before I came to the program I always looked at people as equals, but I had never sat with a Palestinian to have a conversation. I had never heard their stories. I only knew what I had read in the papers and heard on the radio. BBfP gave me an opportunity to know. People need opportunities to meet and have dialogue with people from the 'other' side.



In BBfP I've seen women from different sides approach one another and work to understand each other. I've seen them have the courage to go where they have never gone before: a Jewish Israeli to an Arab home, a Palestinian to a Jewish home.

I stay involved because I could never do work that has no soul. There are a lot of ways to work towards justice and right now, at this point in my life, this is the way that makes sense to me. I never thought that I would be in the program so long; I didn't think that I would stay for nine years! But it fills me up. The program is a huge part of me and I am a huge part of the program.

I want people to know that we always have a choice no matter where we live, no matter if it's an area of conflict or not. We can stay in our own little bubble or we can look beyond it and reach out to other people. My fear, my constant fear, is that there will never be peace. But the more that people go through this experience, the more that awareness and empathy will replace anger and hate.

*Adva is an Israeli living in Tel Aviv. After high school she decided not to enter the military but to fulfill her national service by working with mentally and physically disabled children. Adva first attended the BBfP program in 1999. Over the years she has fulfilled many different follow-up and summer staff positions including 2008 Coordinator of the Leaders In Training (LIT) program and co-founded SCG's Interns for Peace program. Adva is studying Peace Education with an emphasis on Social Justice.*

discussion of the type of training that practitioners — both professional and paraprofessional — need in order to responsibly conduct intergroup programs.

### ***Peacebuilding/'Pre-conflict' Work***

SCG's mission is to "build peaceful communities." SCG programs are regularly defined using the term peacebuilding. Since myriad definitions of peacebuilding exist, we feel it is important to define this term in the context of our work. For SCG, peacebuilding is distinct from the political world of peacemaking at the governmental or 'Track I level.' **Peacebuilding for SCG is the creation of a process through which relationships — between individuals as well as within and among groups — can be transformed from a place of antagonism (and with the potential for dehumanization of the 'other')**

**to a place of mutual recognition, respect and understanding (the humanization of the ‘other’).** SCG believes that in order for individuals or groups to effectively deal with conflict, and ultimately to engage in sustainable peacemaking, they must work on developing strong relationships. SCG Executive Director Melodye Feldman describes this as ‘pre-conflict’ work, the most important first step toward creating more peaceful communities. These strong foundational relationships are built among participants using our *building blocks* of integration and socialization, the teaching of a gender lens, communication and leadership skills, ongoing *follow-up* programming and mentoring. Therefore, while we do not view the BBfP program as a conflict resolution program, we do see it as fitting within the definition of Conflict Resolution Interventions as defined by Church and Shouldice (2002): “A general term referring to all initiatives developed to build peace, address the root causes of conflict, improve human security, increase recognition of human rights, bring equality, promote diversity or build new sustainable political institutions” (p. 5). We see BBfP as an initiative to “build peace” and to “address the root causes of conflict.”

Furthermore, the goal of the BBfP program is not to create ‘peace activists’ per se. While many BBfP alumni go on to become engaged in cross-community work in the Israeli-Palestinian context, this is not the aim of the program. We believe that when working with teens it is imperative to meet them on their own terms. For SCG this translates into an empowerment model that does not place specific expectations on participants for *how* they should create change in their communities and beyond. That said, we do aim to create activists when broadly defined as those ‘taking action to create positive change.’ In the alumni interviews conducted for this project, our consultant reported that every single past participant reported engaging in some form of activism related to conflict resolution subsequent to their participation in BBfP. Participants defined activism in various ways, including: participation in other peacebuilding or conflict resolution-related organizations, deciding whether and how to serve in the Israeli army (for Jewish Israeli women), educational choices that would influence their career paths, speaking to others/recruiting future participants in their home communities, returning to the BBfP program as leaders and staff, and participating in other leadership development programs at home and in Europe.

### ***Intentional Flexibility***

SCG’s approach is founded on the premise that while there are specific components to the methodology that must be administered and a general sequence to when they should be conducted in the BBfP group process, there must also be great flexibility. Our work is dynamic, not static. Each BBfP community is unique, and while there are trends to the group process, there is also variation in how a group experiences the program. In order to ensure that programming objectives are met, staff constantly observe and assess the group so that necessary changes may occur. In this way the needs of the individuals and the group are best met.

### ***Facilitation Style***

The BBfP program framework utilizes a combination of prescriptive and elicitive approaches in presenting its programming (Lederach, 1995). Prescriptive facilitation, also referred to as “directive,” assumes the leader takes on the role of teacher. Prescriptive elements are evident in the skill-based learning that takes place as participants are taught communication and listening activities. This style of leadership is typically employed in the early phases of the

## Rawan / 2000

The program changed me in so many ways. I am a better listener and facilitator. I discovered more about myself in terms of what I like, what I agree with, what I can and cannot tolerate in my life. I'm very patient now and can control my anger. My views of the conflict and the people involved in it are different and from my point of view this change is positive. I think the most important thing to know is that these changes don't happen all at once; they grew within me gradually.



I stay involved because I believe in the power of women. I believe that women can make a difference in a way that men cannot. I believe in women so much that I am willing to do whatever it takes to have as many young women as possible in the program so that they can learn and grow. Every young woman takes something different from the program. BBfP helps young women realize things about themselves, their lives, and the conflict.

I'm afraid that people won't see the face behind the 'other' and that societies will keep ignoring the 'other' because it is too hard to face them. My hope is for women from the Middle East to understand why they should exist and work to make a difference. I hope that my work will make a difference for my children's children if not for me.

*Rawan is from Beit Hanina, East Jerusalem. She sees herself first and foremost as a human being. She believes that people living in divided communities are too often labeled in terms of nationality alone. She has just completed her MSW of the McGill Middle East Program in Civil Society and Peace Building. She is currently working in the old city of Jerusalem, with the disadvantaged Jerusalemite community to obtain their rights from the Israeli government using a rights-based approach to social work practice. Rawan first participated in BBfP in 2000. She co-founded SCG's Interns for Peace program in 2001 and was the BBFP Middle East coordinator until entering graduate school.*

*summer intensive* when participants look to the facilitators as guides. On the other hand, in an elicitive model, the participants are the experts of their own experience and are empowered to learn from each other. A shift towards this style of facilitation arises as participants feel they are ready to talk, and most importantly, to listen. Still, with this model, the program staff must be involved in the ongoing assessment of the needs of the group. During the *summer intensive*, the schedule is revised daily to make sure the programming fits the stage or process of the group. Assessing the group's needs occurs in a feedback cycle, which may transition from prescriptive to elicitive then back to prescriptive if the staff feels that the participants have reverted back to an earlier group dynamic. Following each *dialogue group* meeting, the pair of facilitators leading the session debriefs the session independently as well

as in a larger group with the other facilitators and with professional supervision in order to both assess the progress of each particular *dialogue group* and the larger BBfP community.

### ***Community Involvement or “Partnership between Insiders and Outsiders”***

From the program’s inception, the Israeli and Palestinian communities were consulted regarding the program’s design. Founder Melodye Feldman spent significant time meeting with individuals, organizations and others in the region in order to determine the type of programming BBfP would offer participants. Furthermore, throughout the program’s 15 year history, key staff positions have been filled by Israelis and Palestinians whenever possible. SCG believes that only in this way, with the input of staff who represent all the communities, can the program remain authentic and appropriate for everyone involved. Staff members participate in the development, implementation and evaluation of the program and therefore participate in deciding how the program evolves and changes. It is helpful to further define what SCG means by community involvement using the terms ‘Insiders and Outsiders’ as outlined in the Collaborative Learning Project’s (CDA) 2004 *Reflecting on Peace Practice Project Report* (p. 22). The authors Chigas and Woodrow offer the following definitions:

**Insiders** are vulnerable to the conflict, usually live in the area, experience the conflict, and suffer its consequences personally. They also include activists and agencies from the area, local NGOs, governments, church groups, and local staff outside of foreign NGOs and agencies.

**Outsiders** are choosing to become involved in a conflict. Though [they] may be intensely engaged, they have little to lose personally. They may live in the setting for extended periods of time, but can leave. Foreigners, members of the Diaspora, and co-nationals from areas of a country not directly affected by violence are all seen as outsiders. Those working for foreign agencies or local people working in the manner of an outside organization can also be seen as outsiders.

Chigas and Woodrow (2004) conclude that projects with good insider-outsider partnerships are proven more effective in their peace work. In these partnerships, relationships are clearly defined with mutually agreed upon goals and objectives for how they aim to benefit their constituents. For SCG, staff members purposely comprise both insiders and outsiders. Insiders for the BBfP program are most often past participants as well. In addition, SCG seeks partnerships at the organizational level. Currently, SCG partners with the Negev Institute for Strategies of Peace and Development (NISPED) on specific aspects of the *follow-up* component of the BBfP program. Here it is also useful to refer to Lederach’s ‘Insider-Partial Mediation’ concept which speaks to the value and importance of having someone involved and who is “known and respected by all the parties to the conflict and trusted to be fair, even though he or she is associated with one side or another” (as cited in Maiese, 2005, pg. 1). While BBfP is not a mediation program, the rationale for having staff facilitators who come from the communities that the participants come from is very similar. Participants come to trust BBfP staff members, those from their own community as well as those from the ‘other,’ and the experience of having difficult conversations and workshops facilitated by both is significant for them; it facilitates and normalizes trust with outgroup members.

## Katie / 2000

As a participant in BBfP 2000, I felt powerless and hopeless as negotiations for Middle East peace at Camp David broke down. After two weeks together, living, eating, playing, working with one another, we were no longer strangers. At first I felt powerless and hopeless that our hard work to build such a strong and successful community was negated by our leaders' inability to continue their dialogue.



With the guidance of summer staff and their patient determination, I was reminded of the importance of the practice of dialogue. What I understood as 'different' became 'common' as I felt a deep connection with those sitting around me in the large group circle that day. The very differences that pitted us against one another in anger and hopelessness became our common ground from which sprung forth our own power.

With that power we acted.

Filling the empty space with concrete action that day was a transformative experience in my life. Since 2002 I have been involved with SCG as summer and year-long staff member with the BBfP Program. In 2006 I graduated with a degree in Political Science from Bryn Mawr College in Pennsylvania. I then spent two years as a Special Education teacher in Memphis, TN with the national service program Teach for America. BBfP gave me a new perspective to recognize conflicts of structural violence involving poverty, educational inequity, social injustice and oppression in the United States. My time in the classroom was a way I found to build peace on the 'frontlines.'

Now I've taken on the role as Director of Programs at SCG. In this role I am able to continue my journey as well as facilitate this experience for other youth. I am constantly inspired to think critically about the ways in which I can support, facilitate, develop, and expand SCG's programs to provide an increasing number of participants with the exposure and opportunity to participate in the future — one of peace — one we can build together.

*Katie is a young woman from Denver, Colorado. She is strong in her resolve that as a woman of many opportunities from the United States with a deep connection to the human condition, she will constantly work with and for the 'other.'*

### ***A Female-centered Paradigm of Leadership***

SCG believes that just as race, religion, nationality, ethnicity and other identities are critical to the coexistence discourse, so too is gender. There is significant international attention to the role of women in peace processes.<sup>32</sup> Women often possess qualities that encourage

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<sup>32</sup> The United Nations Security Resolution 1325 of October 2000, the European Parliaments resolution on women's participation in peacebuilding, Women Waging Peace's consortiums and publications, and USIP's 1999 conference 'Perspectives on Grassroots Peacebuilding: The Roles of Women in War and Peace', and the work of Women Waging Peace

a more cooperative approach to strengthening intergroup relations and approach conflict resolution with greater inclusion, consensus, and empathy. In its early years, SCG drew from the pioneering work of Carol Gilligan and Deborah Tannen in its approach to understanding the differences and similarities in communication styles and meanings between and among males and females.<sup>33</sup> More recently, SCG has drawn from Marie Wilson's *Closing the Leadership Gap: Why Women Can and Must Help Run the World* (2004); Linda Coughlin, Ellen Wingard, and Keith Hollihan's *Enlightened Power: How Women are Transforming the Practice of Leadership* (2005); the work of the Initiative for Inclusive Security (including the Women Waging Peace Network) and the White House Project.

Gilligan (1982) states, "The moral judgments of women differ from those of men in the greater extent to which women's judgments are tied to feelings of empathy, and compassion and are concerned with the resolution of real...dilemmas" (p. 69). SCG believes that these qualities model a style of leadership that creates more peaceful and just communities. BBfP was designed to specifically focus on young women, as it is essential for peacemaking to include the talents of groups traditionally excluded from the process — notably women. Moreover, young women were, and still are, in need of access to opportunities to develop leadership, communication, relationship-building, and peacebuilding skills in order to become comfortable viewing themselves as future leaders. Until the 2007-2008 program, the BBfP community was comprised of all female participants.

Traditionally the skills of listening and empathy, which are emphasized in BBfP, have been associated with female — also called 'transformational' — leadership styles. In a 'transformational model,' leaders make an effort to understand the needs of the people they work with in order to achieve the most effective outcomes. This model also includes recognizing each person as an individual outside of his or her political or cultural identity. The BBfP *summer intensive* program supports this model by guided learning about the 'other' through activities that enable participants to get to know each other as individuals beyond their group identity. BBfP also encourages dialogue as a means of understanding other perspectives.

The reasons for incorporating this gender lens are two-fold. Those involved in building peaceful and positive relationships between groups need to ensure that they do so between individuals of diverse racial, religious, ethnic, and social groups and both genders. At the same time, this gender lens is important for recognizing traits that women often possess. Women's leadership styles are traditionally:

- More collaborative and work toward consensus and compromise;
- Holistic in their approach to dealing with conflict, and bridge ethnic, political, and cultural divides;
- More likely to encourage inclusiveness and transparency in resolving conflicts.

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all demonstrate this trend. Yet there is much more work to be done for women to be fully included in peace processes and youth, particularly young women, must be involved. Dr. Farhat-Naser, in her book, *Daughter of the Olive Trees: A Palestinian Woman's Struggle for Peace* maintains, "The work of the last years has also shown me how important it is to win young people for peace work, to train them in it and to fit them for helping to shape their own future... I would like to show young people how one can influence others to change and how one learns to look into people's eyes full of self confidence and strength" (Women Waging Peace, 2004).

<sup>33</sup> See Tannen and Gilligan in the list of References and Resources for further information.

## Ilil / 2000

I first heard about BBfP when I was 16. In the summer of 2000, my first year in the program, the Camp David Accords failed. After my third year in the program I decided to postpone my army draft and pursue a service year, so that I could give more to my country. I then went into the army for three years, where I worked with soldiers from underprivileged families.



Through my experience in BBfP, I learned about myself, about how to listen and hear others, and about how to confront conflicts. I come from a very non-religious background and grew up with stereotypes and dislike toward religious people. Then I found myself in the army, where I had to work with many religious girls because my program enabled them to join the army and still maintain their level of religious practice.

One of the officers who I was in charge of had lived in a Jewish settlement in the West Bank. It was an eye-opening experience for me to speak with someone who was so different in her political views. We talked a lot about politics, and it wasn't easy for either one of us. But we were open to listening to one another, and I found myself saying the words "I hear you" without even realizing what I was saying. At that moment, I felt like I was back in Colorado, at BBfP.

My friend and I didn't always agree, but we talked about all kinds of subjects, especially about women, religion, and the situation between Palestine and Israel. She is now one of my best friends.

In the last three years, I have learned so much from her and the rest of my religious staff. They have all opened my eyes to many things. It is because of the BBfP program, that I have the skills to communicate with the 'other.' It is because of the BBfP program, that I can understand and appreciate perspectives different from my own. And it is because of the BBfP program, that I found common ground and gained a new friend.

*Ilil returned to Colorado as a BBfP summer staff member in 2007. She will begin studying Law and Gender Studies at Bar-Ilan University this year. She hopes to continue travelling and studying about different societies and cultures. She sees herself as a feminist who is looking to effect change.*

In addition, women often define security differently than men — whereas men view security in terms of weapons and military might, women associate security with access to shelter, food, and health and therefore "approach peace from a human rights perspective that is influenced by fairness, tolerance, and a respect for difference, minorities, and 'the

other” (Golan, 2004, p. 93). They prioritize a need for building positive relationships in order to realize peace and security (Women Waging Peace, 2004). Women also tend to be less hierarchical [than men], and more adept at encouraging like-minded parties to work together (Hunt, 2005). Overall, women tend to demonstrate an approach to resolving conflict from a positive-sum, versus zero-sum, solutions perspective (Golan, 2004). They demonstrate a belief “that nations need to work together, support international programs that meet basic human needs — [such as] a ‘human security’ agenda — and empower women, and emphasize diplomacy over military power” (Wilson, 2004, p. 84).

The skills that women traditionally bring to the peacemaking table — inclusiveness, empathy and compassion, communication, relationship building, and focus on broader issues — embody a style of leadership that has been recently defined as the ‘influence model’ (Coughlin, Wingard, and Hollihan, 2005, p. xix). This model differs from the historically traditional approach of leading by “command-and-control,” which is characterized as being “aggressive, assertive, autocratic, muscular, and closed” (Coughlin, et al, 2005, p. xix). Whereas the command-and-control leader rules from a hierarchical tower of one, the influence leader “persuades, empowers, collaborates, and partners” (p. xix). These are qualities that have been shown to be greatly effective in the government and business worlds. One of the goals of the BBfP program is to give young women (and now men) the self-confidence and support to take on leadership roles in their communities. Together they experience an individual growth process and develop a sense of their own strengths and capacities as leaders and members of their communities.

In developing a BBfP program for teen men, SCG aimed to provide a space for male participants to build their leadership, communication, and peacebuilding skills in an environment that recognizes their gender-specific needs. Additionally, SCG recognized that contemporary masculinities can disable or hinder men’s capacity to listen empathically and work in partnership. The literature in sociology, social work and psychology highlights the need to address some of the ways that boys and men are socialized to repress their feelings and curb their emotional expressions. Current idealized masculine traits emphasize stoicism, sexism, homophobia and the expression of dominance through taunts, jokes and humiliation. These are not necessarily effective modes of communication for building peaceful relationships.<sup>34</sup>

Through BBfP, Israeli, Palestinian, and American young men learn how to communicate more effectively, build foundational relationships and work alongside their female peers in advocating for change. They are given the tools to critique the roles traditionally available to men in their communities and evaluate both the opportunities as well as limitations of these societal norms. Through programming that addresses themes including oppression, power and privilege, and class and conflict, all participants are given a forum to explore the importance of national, political, gender, socio-economic and other aspects of identity in their daily lives.

Participants are able to build the following interrelated skills:

- For young men especially, the program provides an opportunity to develop the interpersonal relationships often denied to them in traditional programs. Young men

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<sup>34</sup> See Kimmel (2007); Lorber (2005); Coltrane (1997); Risman (1999); Sprague (2005) in the list of Resources for further information.

## Eliana / 2001

**B**BfP for me was a consciousness raiser. I became aware of the fact that there are people who live next to me and whose lives are much more difficult than mine. BBfP made me understand that I didn't know (and I still don't) everything about the world, or even about Jerusalem, the city in which I grew up. BBfP also made me believe that change is possible and that the hatred and ignorance that cause these situations are completely unnecessary.



I've seen participants go through changes that I hardly could believe. I've seen them become friends with girls they thought of as enemies, and as hard and sometimes painful this may have been, I've seen them go on with this process and face their communities, who, many times, discouraged them from continuing and wouldn't believe their experiences.

I continue to stay involved because I believe in change. Personally, my social involvement started in the Palestinian-Israeli conflict and broadened to the injustices in Israeli society as a whole. I believe that I have a responsibility to try and work to change the situation we live in. I believe in developing young peaceful leadership. I believe in giving participants the opportunity to come face to face with each other, to learn about each other and to know "the other side" truly, and not through stereotypes. I stay involved because this program truly works.

*Eliana has been involved with SCG since 2001. She is an Israeli and was the Jewish-Israeli Home Group Leader for two years, a summer staff member, and an Intern for Peace in the Denver SCG office. During her national service, she worked in a low-income elementary school in Jaffa, near Tel Aviv, tutoring Arab and Jewish youth in math and other subjects. She is finishing her first year at Tel-Aviv University studying Psychology and Humanities. She works at the YMCA in Jerusalem as a facilitator for a Palestinian-Israeli youth dialogue program.*

are supported in cultivating empathy for the 'other,' engaging in dialogue rather than oppositional counter-point debate, and in approaching conflict from a place of greater collaboration and inclusion.

- For young women especially, the program allows them to partner with their male peers in an environment that specifically reinforces the unique talents that they, as women, bring to the table. Young women are encouraged to find strength in their voice and abilities to effect change and resolve conflict from the feminine perspective in our masculine-oriented world.

SCG is committed to creating a culture of inclusive leadership between genders and among diverse groups that approaches conflict from a place of greater consensus and empathy. The BBfP program for young men equally serves male participants in building their leadership,

communication and peacebuilding skills, and enables them to become more inclusive, empathetic and successful leaders. During the *summer intensive*, portions of the program are conducted separately in order to provide both female and male participants with the safe space to explore sensitive topics. The yearlong *follow-up* is fully integrated, allowing male and female participants to develop, design and implement projects that address needs in their communities. In the process, male and female participants learn, first hand, about the importance of working together to construct sustainable change.

### ***Staff Culture***

Creating a healthy, vibrant and functioning staff culture is critical to cultivating a BBfP community that fosters the formation of relationships, cultivates empathy, genuineness, respectfulness, cultural sensitivity and self-awareness, and which ensures that participants feel safe to explore new ideas and practice communication and leadership skills. Thus, in staff we look for specific skills in the areas of program implementation and facilitation as well as what we call key intangibles such as emotional intelligence, self-awareness, cross-cultural understanding, and other attributes. Staff go through an intensive week-long training prior to the arrival of participants. It is designed to lead them through their own process of exploring identity, perspective and issues of importance to the group, practicing key communication and facilitation skills and techniques, and building strong working relationships. SCG's Executive Director and Director of Programs also observe staff members during staff training to identify co-facilitators and co-counselors.

### ***Near-peer Mentoring***

Central to SCG's vision of ongoing programming is the idea of 'near-peer mentoring.' Beginning with the second year *Leaders in Training* (LIT) level of the BBfP program, participants are taught advanced communication and leadership skills which include an emphasis on mentoring. LITs are encouraged to assist first year participants in the *summer intensive* — supporting them, modeling communication skills and beginning to assume a mentoring role. During the *follow-up* component of the BBfP program, the LIT group has additional opportunities to mentor including leading *home group* meetings and workshops during residential retreats. The largest mentoring role, however, is one the BBfP staff community fills in relation to all program participants, both first year participants and second year LIT participants.

As described earlier in the report, the majority of BBfP program staff members are paraprofessionals in their twenties who are alumni of the program. SCG has found that this mentoring relationship benefits both participants and staff in three important ways. First, participants connect to staff members who are seen as adults who are just a few years ahead of them and therefore are more accessible and knowledgeable about what they are going through. Participants can 'relate' to them more. Second, because staff members are mostly alumni, they have a level of legitimacy with participants since they have truly been 'in their shoes.' We have found that this is extremely important to participants who as teenagers want to feel that they are understood. Knowing that the staff has also gone through the process facilitates a level of trust and rapport between them. Third, for staff members themselves, the experience of mentoring participants leads them through their own process of internalizing program philosophies and concepts because they have become the teacher/mentor. When

## Vera / 2003

When I first became involved with BBfP in 2003, I thought I would enjoy the experience, but I never expected how life-altering it would be. The young women I met that summer became, and still are, such important people in my life. BBfP made me question myself, what I had grown up believing, and the world around me. In the process, I learned not to judge people by where they are born, but rather, to understand them for who they are on the inside. I learned how to be more open to change, and in the process, found that my own attitudes and ideas were transformed. I learned not to stereotype others, because I experienced firsthand what it feels like to be prejudiced against. I learned not to keep anger and pain inside me, but to express my feelings through art. I learned how to truly listen.



Before the BBfP program, I lived in Israel for 18 years, alongside Israeli Jews, and yet I felt that I knew very little about them. It wasn't until I traveled halfway around the world to participate in BBfP that all my questions were finally answered.

*Vera describes herself first and foremost as a human being, a female born to Arab parents living in an Arab village in a country called Israel. She identifies herself as a Palestinian young woman living in Israel. After completing her BA in Communication and Journalism at a university in Jordan, she won a Fulbright scholarship to study for her Master's degree in Journalism in 2009. Now more than ever, she feels that journalism is such a powerful tool for changing people's lives. With her degree she hopes to help people open their eyes to see the pure truth. She believes that if Palestinians and Israelis stop lying to each other and the global community, we can solve the conflict with truth and honesty.*

the student becomes the teacher, the student has true ownership of his/her ideas and has integrated the lessons into their own life in a meaningful way. In becoming staff, and going through staff training, these alumni of the program are given additional information about peacebuilding, facilitation, individual and group processes in the BBfP context and through this gain greater understanding of the program rationale and methodology. This is at the core of SCG's vision of the BBfP program as multi-year; staff members are still participants of their own process.

### **Working with Teens**

Leadership programs that work with youth with a focus on learning about others and community engagement have been proven effective (Youniss & Yates, 1999; Moerer-Urdahl & Creswell, 2004). SCG believes that working with youth to discuss conflict is also particularly valuable as they are still in the process of forming their identity and malleable in their outlook of others (Bargal, 2004; Youniss & Yates, 1999; Moerer-Urdahl & Creswell, 2004).

In the 1950s, psychiatrist Erik Erikson identified Eight Stages of Development. Adolescence according to Erikson (1950), is the phase in which youth are trying to answer the question: “Who am I?” He further asserts that at this time youth are experimenting with different roles as they develop a sense of self-certainty to overcome feelings of self-consciousness or self-doubt. Erikson also observed that at this stage they are also seeking leadership and forming their own set of ideals. BBfP curriculum supports this process by providing participants an opportunity to expand their worldview by learning about other groups and creating an ‘ideal’ that supports tolerance and understanding.

### ***Service-learning***

Another underlying goal of the program is to empower young adults to become future leaders in their communities. In order to support this development, the BBfP *follow-up* program requires students to participate in service learning projects in their communities. Youniss and Yates (1999) compared longitudinal studies of youth civic engagement projects in the United States. They found that through these experiences students gained a greater appreciation of working with diverse communities, finding a common humanity with individuals of all backgrounds. This study also supports Erikson’s theory of development, reflecting that late adolescence is a time when youth are seeking transcendent meaning, which can be answered in part through civic engagement. Evidence suggests that building relationships within the community through service learning projects has long term effects on the participants’ ability to have impact on their greater community. Furthermore, positive volunteer experiences at a young age can create a ripple of transference as these individuals share their experiences with friends, families and colleagues throughout their lives (Moerer-Urdahl & Creswell, 2004).

### ***The Role of Americans***

American participants have been included since the inception of SCG programs. SCG believes that American teens are in need of opportunities to meet and work with their peers from other regions in the world. In today’s increasingly interdependent society, it is essential that individuals of different religious, ethnic and other groups engage in dialogue with one another that promotes understanding and builds respect. SCG believes that the need for Americans, in particular, to be involved in this discourse is especially urgent. In the past several years, the United States has become increasingly isolated from the world’s community. SCG believes it is imperative that America’s future leaders approach international relations and conflict resolution from a place that values dialogue, mutual recognition, respect and understanding.

### ***English Language***

The BBfP program is conducted in English and participant selection is based in part on English language oral communication skills. While the use of English provides a neutral form of communication between the Israeli and Palestinian participants, SCG recognizes that it reinforces the English-speaking/American predominance in international affairs and as the official language of negotiation.<sup>35</sup> At the same time, there are several advantages in

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<sup>35</sup> Arab/Palestinian-Israeli participants generally speak both Arabic and Hebrew, Jewish-Israeli participants primarily speak only Hebrew and Palestinian participants primarily speak only Arabic. All participants study English albeit to varying levels of fluency depending on many factors.

## Lama / 2003

It is all like a dream, two successive summers with BBfP and I grew as I never had before. BBfP for me was a birth of the second part of my soul, the part that hatred, stereotypes, and fears had kept buried for a long time. BBfP is my way to finding answers, achieving a country, building a community, educating a society and changing a present into a brighter future.



I want to be a part of the change. I want to play a role in the lives of the new participants, affect their lives as much as my life was affected. I have seen participants grow in this program; I have seen them tear down walls they have built around their hearts. I have watched them accept that in just two weeks that they have seen a person they were never allowed to speak about and have discovered in that person a human being they never want to stop talking to.

Being a part of an organization like SCG gives me an identity I have always longed to have. It gives me the ability to look at the world with the eyes of the poor and the rich, the oppressed and the oppressor, the aristocrat and the worker. I want to tell my children what I didn't hear my parents tell me; show them a truth my society never tried to show me; help them see a human under the cover of stereotypes.

I hope for a day when we are no longer labeled with a religion, color or nationality and treated differently based on that label, the day when people will understand that our differences are our reason to unite rather than fight. I hope for a world in which borders, walls and hatred are all part of the past.

*Lama is a Palestinian from Jerusalem. She has been an Intern for Peace in the SCG office as well as fulfilled several BBfP summer and yearlong staff positions including U.S Home Group Leader and Coordinator of the second year Leaders in Training program. She recently graduated from BYU with a degree in Biophysics and is currently working on a PhD at Johns Hopkins in Baltimore.*

the use of English. The first is that it supports all participants to understand what is being said around them. The use of an English-only environment further minimizes the tendency for participants of one native language to feel that participants of another language are talking about them. Another reason for implementing an English-only policy is to reinforce participants' language development as most are learning English in school. The use of English also reinforces their communication skills for their interactions with Denver, Colorado host families and with other American supporters of the program. However, we do understand that it can be challenging and frustrating to try to communicate in another language for extended periods of time. During programming, assigned staff members from the Israeli and Palestinian communities translate as needed to ensure participant comprehension. Furthermore, as the program proceeds, participants also take part in assisting with translations, especially

## Ortal / 2003

Through BBfP, a new way of thinking was opened up to me. BBfP helped me discover myself. I learned that it is OK to think differently from someone else, and that there is no absolute truth. Truth is relative to your perspective, your story, your life, and to your own definition. Once you understand this, you can be open to feel the pain of others, you can hear their stories, and you can see their point of view. You begin to not just listen to another, but to truly understand them. You can put yourself in someone else's shoes without being afraid of what you will discover, without feeling an obligation to stick to your point of view, or to what you believe to be the truth.



I think about my experience in BBfP almost every day. During my time in the army, I spent most of my time on base, on a post near the border of Lebanon. When I was on base, I liked to watch the Hezbollah posts, which are only 100 meters away, through my telescope. As I watched the Hezbollah soldier, I always tried to think of the differences between us. Usually I couldn't find any — he was wearing a uniform just like me, watching me through his own telescope, he was bored, smoking a cigarette, and just waiting until he was done. He didn't want to be there just like I didn't, but he was there because he believed it protected his family and ideas. There is no difference between the two of us, except that I was not smoking. I saw the soldier as "me" on the other side of the border, and I could no longer treat him as "the enemy."

BBfP was the most powerful experience I think I ever had. BBfP helped me discover myself, and I have to thank the program for making me the person I am today.

*Ortal describes herself as a great believer in God, a religious Jew, an aunt, sister, daughter, and friend, and an Israeli. She returned to BBfP as a summer staff member in 2007. She is currently studying medicine at the Hebrew University in Jerusalem. She also works as a tutor and volunteers for a youth hostel in Jerusalem serving teens and young adults.*

outside of scheduled programming time. It becomes very important to them that words and concepts are translated to ensure that their peers who do not share their home language can understand. Staff support this as it signals a shift in the group from a time at the beginning of the program when language was used as a barrier to exclude, be secretive or closed, to a time when language is used as a tool for building relationships, sharing experiences, and being open and inclusive. Participants are also free to speak their home language during the meetings with their *home group* held throughout the program.

## CHAPTER TWO: Program Theory, Implementation and Impact Evaluation

*“For me, this program was a consciousness raiser. For the first time in my life, I sat across from a Palestinian and listened to her story just the way she chose to tell it, without a journalist editing it, or calling it a lie. I listened to the story of girls from Jenin, Bethlehem, and East Jerusalem, and I realized I didn’t know everything about the world, or even about Jerusalem, the city in which I grew up. I found out that those people who live next to me, and of whom I was once afraid, usually have a much more difficult, dangerous, and unfair life than mine. This new discovery made me want to do something, to start being active. I couldn’t bear the thought of going on with my normal life after hearing about people who had everything but normal in theirs. I decided that my first step towards being more active in ending the conflict would be to stay involved with the program and stay in touch with my new friends.” —Jewish-Israeli alumna and former staff member*

In this second chapter we provide a framework for conducting a program theory, implementation and impact evaluation and SCG best practices. Specifically, this chapter includes the following the sections:

- A Framework for Conducting Program Theory and Implementation Evaluation
- BBfP Intervention Outcomes and Phases of Group Development
- Evaluating the Impact of the BBfP Intervention on Participants
- Lessons Learned

### A Framework for Conducting Program Theory and Implementation Evaluation

There is a growing need within the community of practice for more expansive evaluation of intergroup contact: Evaluation that moves beyond indicators of short-term outcomes such as changes in empathy and attitude toward the ‘other’ (which, while important, are already confirmed by many previous studies) to evaluate when and if these outcomes are sustained over time, how they may be transferred to others in the community and ultimately how the participation of individuals in intergroup programs may affect the greater society. Practitioners working with youth often express their belief that as adults these participants will apply the skills and insights gained in their programs to impact peace writ-large. But how do practitioners know if this is happening and under what conditions?

Prior to this project, evaluation efforts of BBfP participants had been largely informal and limited in scope and, therefore, much of the evidence of short-term outcomes and long-term impacts had been anecdotal. We have heard from alumni who tell us about the importance of their ongoing close relationships with the ‘other’ and we have seen them invest the skills they attribute to their BBfP experience in efforts to promote peace and justice in their communities. Through this project, SCG sought to more comprehensively assess how program outcomes are achieved and if and how they are sustained over time to confirm whether what we have observed anecdotally is representative of larger scale effects.



**W**hen you create a relationship with another based on mutual recognition — the idea that you exist and I exist, that you have a perspective and I have a perspective and while it may be different than yours I still respect you and can find some empathy and understanding from your perspective — this makes it more difficult to ‘walk away’ from the situation. When this happens we find the participants more willing and able to engage in dialogue. As the participants begin to feel empathy for the ‘other’ they may wish to work towards creating a world that is just and equal for all. This is how the work becomes ‘transformative.’ —*Melodye Feldman, Founding Executive Director, Seeking Common Ground*

Beyond that SCG was interested in better understanding macroevaluation<sup>1</sup> level indicators<sup>2</sup> of change. For SCG the macroevaluation level involves assessing how alumni of the BBfP program are impacting their wider communities through their careers, educational pursuits, and within their peer networks and families. SCG wanted to better understand how transfer and generalization<sup>3</sup> takes place overall as well as how the experience differs among the three Middle East *home groups*.

The most critical step in developing measures to best assess an intergroup intervention — and the one all too often overlooked by practitioners — is the process of clearly stating the outcomes that the intervention is expected to produce. They must articulate what exactly is

expected to change as a result of the program (Gaertner & Dovidio, 2000). In order to do that, practitioners must have a clear rationale for their work and understand the theories of change that underpin their practice. In addition, only when practitioners identify precisely what is to be measured can they find or invent appropriate impact evaluation<sup>4</sup> instruments. This chapter outlines the process SCG underwent to do this. We outline the framework for conducting all three phases of the program evaluation: program theory, implementation and impact. The first two phases in this process — the program theory and implementation evaluations — will be discussed together followed by a discussion of the impact evaluation.<sup>5</sup>

### **Evaluating Program Theory and Implementation**

The BBfP program theory and implementation evaluations allowed SCG to ensure that what we have set out to do is consistent with what we actually do. This process was done

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<sup>1</sup> ‘Macroevaluation’ refers to an evaluation of whether and how individual projects synergize to contribute to the development of a peaceful society (Church & Shouldice, 2002).

<sup>2</sup> ‘Indicators’ refers to a specific factor that supplies information about the performance of an intervention by providing evidence that a certain condition exists or that certain results have (or have not) been achieved (Church & Shouldice, 2002).

<sup>3</sup> ‘Generalization’ generally refers to the transfer of positive feelings from an individual outgroup member to the outgroup as a whole (Zanna, 2005)

<sup>4</sup> ‘Impact evaluation’ refers to the measurement of the impact of an intervention after its conclusion (post-facto) (Church & Shouldice, 2002).

<sup>5</sup> ‘Implementation (focus) Evaluation’ is concerned with the extent to which the program was implemented as designed and identifies issues, which surfaced during implementation that need attention in the future (Patton, 2008).



**I**n order for us to see attitudinal changes occur and have them sustained over time, we have to create situations where friendships can grow. We don't tell the participants that they need to be friends, we don't even expect them to be friends, but one of the outcomes of spending 2 to 3 weeks together with each other is that they start to find things that they share and friendships do grow...Our challenge is to help sustain these relationships. When they return home where both communities can be wary of these new found friendships and where the reality is that it is difficult for Palestinians and Israelis to meet regularly, if at all, then we see the relationships begin to fade and participants lose touch with each other... Our follow-up programs provide the opportunity for both sides to meet and to continue the dialogue as well as to grow their friendships...the use of the internet, mobile phones and central meeting places also help to create "community"... what we notice is that slowly both sides begin to introduce new friends from their community into the group...and this begins a "ripple effect" of including others who have not been to the summer intensive but are curious about the "other."

—Melodye Feldman

in the spirit of an action science<sup>6</sup> approach in an effort to identify espoused theories<sup>7</sup> and theories-in-use. The first step was to codify the SCG theories of change and theories of practice. This process included three primary phases: organizational interviews, evaluability assessment<sup>8</sup> and logic model<sup>9</sup>; observation and monitoring; and reflection.

### ***Step One: Organizational Interviews, Evaluability Assessment and Logic Model***

The first step in the program theory and implementation evaluation was to conduct an evaluability assessment and logic model including interviews of key SCG personnel. Dr. Ruth J. Parsons and project consultant Dr. Tamra Pearson d'Estrée, both of the Conflict Resolution Institute at the University of Denver, worked with SCG to address questions about SCG's goals, objectives, activities, needed resources, short-term outcomes and long-term impacts. Dr. d'Estrée also conducted individual in-person interviews with the Executive Director (ED), Associate Director (AD) and summer program staff members. Her questions centered on

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<sup>6</sup> 'Action science' refers to an inquiry into how human beings design and implement action in relation to one another (Argyris, 1985).

<sup>7</sup> 'Espoused theories' refers to the account actors give of the reasons for their actions (Greenwood & Levin, 1998).

<sup>8</sup> 'Evaluability assessment' refers to a means to determine: whether to conduct a program evaluation; whether there are program changes needed before conducting an evaluation; and which method or methods of program evaluation are most appropriate to judge program performances (Chambers, Wedel, & Rodwell, 1992).

<sup>9</sup> 'Logic model' refers to a succinct, logical series of statements that link the problems the program is attempting to address, how it will address them, and what the expected result is (Parsons, 2006).



**O**ur goal is not to ‘normalize’ the situation between Israelis and Palestinians. There is nothing ‘normal’ about living in conflict with each other. We invite the participants to attend our program to facilitate dialogue that addresses the conflict and does not shy away from the difficult and complex issues within the conflict. The intergroup work is intended to create an atmosphere of cooperation...like the ability to listen when someone else is speaking...there are certain basic rules that we are going to ask the participants to agree to in order to facilitate the dialogue. They have this opportunity to exchange self-revealing information about themselves and they need to adhere to some basic rules and a code of conduct that allows them to be able to listen to each other... You may not like what you are hearing, you probably won’t agree either, but you need to provide space for one person to talk and for others to listen. As participants reveal their stories it’s hard to refute what they are hearing and we begin to see some compassion and empathy from those listening....Sitting across from your ‘enemy’ and hearing them talk, it’s not like you are reading something in a newspaper or hearing it on TV, you are actually sitting across from the person who has experienced pain, humiliation, the loss of a friend or family member, etc., and the conflict becomes very personal. We all come with negative stereotypes of the ‘other’ and these participants have the opportunity to actually see the ‘other,’ live with the ‘other’...these are all ways in which stereotypes are broken down. —*Melodye Feldman*

program goals and objectives, organizational philosophy, evolution of the program since its inception in 1994, evidence of the program working, what we are seeking to learn about our work, and areas of programmatic strength as well as areas in need of improvement.

As a reference for other organizations considering evaluation, it is also important to note the conditions when a program evaluation should not be conducted. Wholey, Hatry, and Newcomer (2004) stress the importance of having a clear rationale for one’s intervention prior to evaluation. Conditions that mean a program evaluation is not appropriate include:

1. Lack of definition of the problem, intervention, and outcomes for the program.
2. Lack of a set of logical assumptions linking program, outcome, implementation and impact.
3. When management of the program lacks motivation, understanding, ability, or authority to act on evaluation measurements and comparisons of actual intervention activity, actual outcomes and actual impact.

## **BBfP Intervention Outcomes**

Over the course of the BBfP’s 15-year history, we have consistently observed specific outcomes in program participants, while it has not been formally quantified. We have categorized these outcomes in three areas — self, communication and interpersonal relationships, and leadership and activism, which reflect the three main strands of BBfP goals and objectives for participant learning, growth and development. (We recognize that many of these outcomes fall within more than one of the three strands.) We have also observed that participants who go through the second year *Leaders in Training* (LIT) program show greater change with respect to the outcomes.

## **BBFP OUTCOMES**

### **Strand One: Self**

- Increased tendency to demonstrate a higher level of self-esteem and self-confidence.
- Increased ability to identify commonalities with outgroup members and differences with ingroup members.
- Increased ability to recognize the diversity within the outgroup: that the group contains different individuals and is not homogenous.
- Increased concern for the welfare and security of outgroup members.
- Decreased tendency to use negative stereotypes of outgroup members.
- Increased sense of hope about the possibilities for improving the situation.

### **Strand Two: Communication and Interpersonal Relationships**

- Increased tendency to build relationships across communities (both with ingroup and outgroup members).
- Increased tendency to demonstrate positive attitudes toward outgroup members.
- Increased comfort level in communicating about difficult issues with ingroup and outgroup members.
- Increased use of learned communication skills to engage others in dialogue.

### **Strand Three: Leadership and Activism**

- Increased understanding of the experience of marginalized groups (including women) and of societal oppression and injustice in any form.
- Increased understanding of the concepts of identity and perspective.
- Increased tendency to view themselves as contributing members of their communities and to take action to effect change.
- Increased understanding of different leadership styles and skills.
- Increased recognition of the strengths and attributes of women, the contribution women make to peace processes, and the need for men and women to partner together.

Also useful to present here are the BBfP intervention's focus of change (a term that refers to what an intervention is seeking to influence or change) and tiers of influence (a term that refers to the 'who' (individual, family unit, community, society at large) that is targeted through an intervention) (Church & Shouldice, 2002). These are also categorized into the three participant development strands of self, communication and interpersonal relationships, and leadership and activism.

## **BBFP FOCUS OF CHANGE**

### **Strand One: Self**

- Increase participant sense of self-esteem and self-confidence.
- Increase participant sense of hope for the possibilities of the future.
- Support and increase participant sense of self-efficacy.
- Reduce negative stereotypes between outgroup members.
- Increase participant ability to identify commonalities with outgroup members and differences with ingroup members.
- Increase participant concern for the welfare of outgroup members.
- Reduce use of antagonistic language toward outgroup members.

### **Strand Two: Communication and Interpersonal Relationships**

- Build and sustain relationships between outgroup members.
- Improve attitudes toward outgroup members.
- Increase participant comfort level in communicating about difficult issues with ingroup and outgroup members.
- Increase participant skill set for communication (specifically use of 'I' statements, ability to use the intentional listening process).

### **Strand Three: Leadership and Activism**

- Increase participant understanding of the experience of marginalized groups (including women) and of societal oppression and injustice in any form and the manifestations of such oppression and injustice including hate, fear and violence.
- Increase understanding of the concepts of identity and perspective including the ability to understand how identity and perspective lead to conflicting interpretations of historical events, political activities and social norms among others.
- Increase participant sense of own ability to effect change in her/his community.
- Increase participant understanding of different leadership styles and skills.

We have categorized the tiers of influence as both direct (those involved in the BBfP program as participants) and indirect (those who are not themselves participants of the program). We also see these tiers as both short-term and long-term in scope.

## **BBFP TIERS OF INFLUENCE**

- **Direct/Short-term Target:** Teenage females and (since 2007) males ages 16-19 from the United States, Israel, and the West Bank and their communities. The participants themselves are impacted by participation in the program. Their communities are impacted during the follow-up portion of the program when participants implement projects back home.
- **Indirect/Direct Short-term Target:** Family members and peers of participants are indirectly affected by the experience of participants. Teenage family members and peers may also be directly targeted by being recruited into future BBfP programs. Family members may also be directly impacted through programs that invite family participation.
- **Indirect/Long-term:** Community and society at large. Alumni of the BBfP program report applying skills they attribute to their BBfP experience in their educational pursuits, careers and other avenues.



**W**e let participants know that this is an opportunity for them to say what they need to say to the ‘other’ and that they have this precious time to be able to meet with the enemy, to live with the enemy, and to talk about things that are difficult to talk about. Many times it’s the first opportunity, the first place, where participants will share what their life has been like living on both sides of this conflict in a way that allows them to talk openly, honestly, and truthfully about their anger, their hate, their pain. At the same time, something transformative happens because they’re saying it to their enemy...We have many exercises that allow these young people to talk honestly and we have facilitators who...bring the participants into the safe place where they can share their stories with each other. —*Melodye Feldman*

### ***Step Two: Non-systemic Observation and Monitoring***

The program and implementation evaluation included non-systemic observation and monitoring of the 2006 *summer intensive* program held from July 27 to August 13. For this purpose, SCG created a new summer staff position — the research and evaluation coordinator — dedicated exclusively to this project. This role had no other program responsibilities. Participants and staff only worked with the research and evaluation coordinator in this capacity. This position was responsible for:

- Meeting with consultant(s) on the development of observation templates and approaches.
- Familiarizing staff with the purpose and intent of evaluation and observation.
- Assisting staff in utilizing program reflection and observation forms.
- Distributing and collecting staff program reflection and observation forms.

- Conducting informal post-activity interviews of BBfP participants.
- Observing/monitoring *summer intensive* activities.
- Observing/monitoring informal social time at program (free time, meal time, hikes, etc.).
- Supervising the administering of participant quantitative evaluations (pre- and post-summer).
- Supervising research assistants in conduct of qualitative interviews with participants (pre- and post- summer).<sup>10</sup>



The most difficult challenge faced by the participants is to be empathic towards the ‘other.’ We see, as the participants progress through the process, and share their stories of pain and sorrow that it becomes impossible not to feel for the ‘other.’ I remember two participants in particular who would not engage in any part of the program. One was Muslim Arab/Palestinian-Israeli from Haifa whose cousin was killed in a restaurant bombing and the other was a Jewish-Israeli from a Settlement outside of Jerusalem who lost a classmate and friend who was murdered while hiking around the Settlement. Eventually they found each other at the program and shared their stories. They realized that both had used the same grief counselors and they bonded over this fact. In the end they were able to share their stories with the other participants and cried in each other’s arms. —*Melodye Feldman*

While SCG recognizes the limitations inherent to an internal evaluation,<sup>11</sup> we found the implementation evaluation process extremely valuable in several ways. First, the data that was collected has allowed us to confirm our working assumptions about how change occurs during the intervention. Second, this process has led to a system for ongoing monitoring of the program that we continue to implement and build upon today. Third, the process yielded important new insights regarding the resources — personnel, organizational infrastructure, expertise and training — we need in order to continue evaluation. The ongoing monitoring system utilizes the observational tools that we developed and refined during this project. In addition, these tools have one added benefit of enhanced staff development and supervision. Through the application of these tools, staff members report gaining greater understanding of the BBfP program methodology and BBfP individual and group processes. These tools are:<sup>12</sup>

- **Program Observation Form:** Used by the research and evaluation coordinator during the 2006 implementation evaluation to document program activities in both formal and informal settings. This form was also given to staff members at times when sessions were divided into small groups such as *cabin groups* or *dialogue groups*, when one observer cannot simultaneously document the entire session of each separate group. This form

<sup>10</sup> In 2008 SCG added this activity and evaluation component: an hour-long pre and post interview with a sample of participants and all Leaders in Training.

<sup>11</sup> ‘Internal evaluation’ refers to evaluation conducted by a staff member or unit from within the organization responsible for delivering the intervention but who has not participated directly in program activities (Church & Shouldice, 2002).

<sup>12</sup> Please see the Appendix for examples of these tools.

was designed to document the process of each activity as it takes place in the context and time frame of the program. This form allows the observer to note the time spent on each portion of an activity. The observer is asked to note both the introduction and concluding process of the activity, the type of communication used by facilitators and participants, the direction of communication (between facilitator and participants, and between participants) as well as any other observations about the physical space, body language of participants, or interruptions. The purpose of documenting these observations is to generate evidence of the actual process of an activity, from its stated goals to actual outcomes. Furthermore it provides a record for assessing the overall group processes that occur during the intervention. This form continues to be used by summer staff members.



**W**e're taking a group of people through a process where there is a clear beginning, middle and end...We want the participants to understand as much about themselves as about the 'other'. What we are trying to create are 'authentic relationships'...it is not about becoming friends with everyone but rather participants can say that there was the opportunity to share and to be as honest and open as they can in the situation. —*Melody Feldman*

- **Program Reflection Form:** Used by the research and evaluation coordinator during the 2006 implementation evaluation to reflect on key programs with particular emphasis on *dialogue group* sessions. It was used by 2006 summer staff members in an effort to gather data in *dialogue groups* not observed by the research and evaluation coordinator. Staff completed these forms following the sessions in collaboration with a co-facilitator as part of their debriefing process. This form continues to be used by both staff observers (supervisors) and program staff (facilitators) during the *summer intensive* and *follow-up* program.
- **Participant Feedback Form:** Used by the research and evaluation coordinator during the 2006 implementation evaluation to gather participants reactions to key group programs. Clearly, an important component of the observation and documentation process is to solicit feedback from the participants themselves. Interviewing a sample of participants from each *home group* helps observers gain a better understanding of their reactions to a particular activity — what they learned, what they found challenging, what they enjoyed, etc. We plan to continue to use this form. It is important to note that only summer staff members in an observer/evaluator role and not those in a counselor/facilitator role use these forms to solicit feedback from participants. This is in order to ensure that participants feel that they may be completely open and honest about their experience.
- **Participant Progress Notes:** Implemented during the 2008 *summer intensive* as an additional means to track participant progress in the three key areas (and also used throughout *follow-up* program). Staff members reported finding this tool helpful in

bringing added attention to the individual process participants undergo. The form is used 2-3 times during the intensive which also gives staff the opportunity to address any areas needing improvement before the program ends.

One important aspect of the 2006 evaluation was to identify indicators of change that signal that the BBFP process is working. The key indicators are as follows:

### **BBFP INDICATORS OF CHANGE**

#### **Strand One: Self**

- **Identification:** How do participants identify and does this change after their participation?
- **Personal space/touch:** To what degree do they tolerate physical contact (from sitting far apart, to sitting close together, to hugging and holding hands) with other participants? Do they invite one another into their private spaces (cabins) and if so, who is inviting whom?
- **Use of language:** Are they willing to speak in English? When speaking their home language do they shift to English when a participant from a different home group joins the group? Do they remind others to speak in English or do they continue in their own language?
- **Cultural behavior shifts/clothing and symbol change and sharing:** For example, are girls who cover choosing to uncover in their cabin signifying a new level of comfort in the mixed group. Are participants choosing to wear, not wear, and/or trade culturally significant clothing and symbols such as Kaffiahs, Palestine images, Israeli flags, and other items and what is the motivation behind the change?
- **Report feeling hopeful:** Are participants expressing feelings of hopefulness about the future, the possibilities of improving the situation, expectations for staying involved with the program during the follow-up at home, etc.

## **BBFP INDICATORS OF CHANGE** (continued)

### **Strand Two: Communication and Interpersonal Relationships**

- **Group allegiance:** Are participants able to criticize their own community? Are they able to speak in the singular rather than speaking from the collective?
- **Integration:** Are participants voluntarily integrating with other home groups. For example, are Palestinians spending time with Jewish-Israelis? Are they initiating conversations?
- **Use of communication skills and techniques:** Are participants able to have difficult conversations with one another and, when they do, are they utilizing the communication skills and techniques they learn in the program? Are they willing to engage with one another to discuss important topics on their own outside of scheduled programming? Do they facilitate their conversations on their own? Do they ask staff members to facilitate their conversations?

### **Strand Three: Leadership and Activism**

- **Use of BBfP language:** Are participants using BBfP terms without being prompted by staff such as ‘challenge by choice’, ‘comfortable feeling uncomfortable’, ‘so what I hear you saying is...did I get that right? Is there more?’
- **Involvement in the follow-up program:** Do participants participate fully in the follow-up program?
- **Application of communication and leadership skills in home community:** Are participants fulfilling the follow-up curriculum requirements including implementation of a project of their own design?
- **Report feeling empowered/inspired:** Do participants communicate a feeling of being able to effect change at home and a hopefulness about possibilities for improving the situation?

These indicators of change help SCG staff to know where participants are in a larger group process. Over the course of 15 years of the BBfP program, we have observed seven distinct group development phases.<sup>13</sup> The implementation evaluation allowed us to document this process as it was occurring in the 2006 *summer intensive*.

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<sup>13</sup> See Tuckman (1965) in the list of Resources for further information on his ‘Forming-Storming-Norming-Performing’ theory as another example of group formation processes.

## Phases of Group Development

**I. Honeymoon Phase:** During this early stage of the intervention participants arrive and are immediately challenged by their preconceptions of the other. Otherwise known as the “Robots and Monsters” phase, SCG has observed that during this period, participants articulate strong negative stereotypes of outgroup members. Palestinians have described viewing the Jewish-Israelis as robots, or “Robocop.” They have expressed feeling that all Israelis dress and act the same, that they are invincible, and that if you kill one, another will immediately reemerge in their place. Many Jewish-Israeli participants have expressed a view of Palestinians as mean and grotesque, a group whose main purpose is to annihilate the Jews, they see them as monsters to avoid at all costs. Within the first few days of the program participants from each group are faced with the realization that participants from the other groups look and act like them. At this early stage, participants are on their best behavior, cordial to each other, and are open to acknowledging their own sense of surprise regarding their previous perceptions of the ‘other.’ However, in recognizing that the ‘other’ is quite similar to them externally, they are confronted and struggle with their own internal biases of the other group. They realize that the physical and mental stereotypes they have previously attributed to the other groups are no longer true. This initial cognitive dissonance is a key stage in the process. Fortunately for many participants, these preconceptions have lessened over the past few years as the groups have gained more exposure to each other in their home communities, online, and through internet networking sites such as Facebook.

**II. Superficial Engagement:** At this stage participants are engaged in activities but patiently waiting for “permission” to talk about the “real” issues. Often they begin to blame the staff for not allowing them this opportunity in spite of the fact that they are given ample free time to socialize and talk with whomever they choose. Still, as they begin to develop relationships with each other, they are hesitant to reveal any negative feelings towards the other. This stage demonstrates a superficial level of engagement.

**III. Disclosure and Confrontation:** Participants move to this stage based on their level of comfort with each other, through time (midway into program) and through the progression of specific activities. At this stage participants often appear to want to inflict emotional pain on each other through their stories and experiences. Unfortunately, they are still struggling to deal with the ability to sit face-to-face with another participant and confront the issues. Therefore, activities are arranged at this stage to allow participants the space to share their personal stories, thus humanizing their pain. Often, the asymmetry of power and resources in home communities is evident in the sharing of personal stories. During this stage the Jewish-Israelis usually become apologetic. They admit to feeling guilty, feeling that their stories are not as compelling as the humiliation and violence experienced by the Palestinians. Palestinians on the other hand often seize the opportunity, which many of them have never before had, to voice their discontent to a Jewish-Israeli audience (their fellow participants). As one Palestinian alumna and former staff member put it, *“Palestinian participants feel equal with Israelis so they feel empowered. They feel that they get to be heard more than they usually are. So, it’s interesting to see the Palestinians...they attack because, not because they want to, because they can, they usually can’t attack.”*



Some participants experience what I call cognitive dissonance... the idea that “I like you — you are my friend, but you are also my enemy. So, how can I like you if you are still my enemy?” ...We are taught that the world is made up of black and white and yet what the participants experience is the “gray” that exists in the world. We try to teach them how to live with this shade as well. There are individuals that make up a group, and those individuals have feelings and thoughts that aren’t all the same and so we can’t generalize to a whole group...I am comfortable with participants walking away from the summer intensive with a bit of cognitive dissonance, that feeling that “I can’t quite reconcile these feelings and what I am going to do with them.” This struggle is good and at the same time we provide them with support when they return home by offering the follow-up program. —*Melodye Feldman*

**IV. Therapeutic Process:** This stage requires that staff and facilitators recognize the willingness of participants to disclose and confront. Typically, the participants, realizing that each side has inflicted pain on the other, begin to pull back on the process. At this stage the Palestinians often become aware of the pain they and/or their group has inflicted on the Jewish-Israelis. It is crucial at this stage that staff encourage and facilitate participants in going deeper in their conversations to talk about feelings instead of facts. This is achieved when facilitators emphasize the importance of communicating with compassion and empathy as has been practiced and promoted through earlier activities. At this stage programming activities shift to topics that affect everyone. For example a night to discuss gender issues carries a deep meaning across national divides and returns participants to a place of viewing shared identities. This helps participants to see the common humanity they share and to begin to have compassion for each other. At this stage participants are beginning an internal transformation in understanding someone else’s perspective. Typically, this stage is not reached until near the end of the program which is why the year long *follow-up* program is so crucial in order to continue the conversations and to support the participants in their interpersonal learning process.

**V. Going Home:** Finally, in this last transitional phase, we observe some participants regress to earlier stages of disengagement and despondency and expressing fear and anxiety about returning home. At this time, we schedule preparation meetings about returning home and include a panel of second-year participants of the *Leaders in Training* (LIT) program who share their own experiences and challenges of returning home following their first year of BBfP programming.

**VI. Initial Re-entry:** Upon returning home, participants often report feeling alienated from their families and friends who ‘do not understand’ what they went through. Many participants feel that they cannot share what they experienced out of fear of rejection from family members and friends who may not support their new ideas, feelings and relationships. Participants also report feeling lonely; they miss the new friends they made in the *summer intensive*. They



**M**y whole life I have been struck by the fact that women have a different way of communicating and that this difference is rarely validated in the board rooms and places of power and policy. I wanted to provide a space for women — young women to be validated for the way in which they communicate. Even more than that I wanted them to know that this is a form of leadership that needs to be accepted and used in those places where policy decisions are made. That this voice too, is valid.

—Melodye Feldman

also describe missing the environment — the BBfP culture — where they felt safe, validated, understood and included. In addition, participants experience feelings of hopelessness as they reengage in their ‘real life’ and the realities that exist back home. This is a difficult transition for participants which is why the *follow-up* program and the support it provides is so critical. Within the first few weeks that participants return home, they are convened for a *home group* meeting. In this setting they are able to share with one another their re-entry experience and find support from their peers and BBfP staff.

**VII. Group Re-formation:** Once home, participants move into a process of group re-formation leading to the creation of a

new group. The design of the *follow-up* — which includes three residential retreats for all 3 Middle East *home groups* — provides participants with the space to re-form their group and to sustain the relationships they formed. This component of the program is essential if the short-term outcomes observed and assessed at the end of the *summer intensive* are to be fully integrated by participants.

### **Step Three: Reflection**

The program theory and implementation evaluation was used to assess and confirm SCG’s theories of change and theories of practice. It functioned as a process appraisal,<sup>14</sup> allowing us to reflect on key elements of the program and collect specific data on how the intervention unfolds. In the process, we succeeded in developing a new system for ongoing evaluation and monitoring of the BBfP intervention. We hope that the tools we have designed will be of use to others in their evaluation efforts.

## **Evaluating the Impact of the BBfP Intervention on Participants**

SCG collaborated with the projects’ consultants to design and implement new evaluation tools and to create the organizational infrastructure for ongoing evaluation. The instruments themselves involved both a quantitative survey and a qualitative interview component. Consultants to the project assisted SCG in building on our existing evaluation, exploring tools available in the field, and producing instruments for this project that aimed to assess the variables most central to the stated objectives of the BBfP intervention and the goals of this project. In an effort to both confirm that components key to successful intergroup relations

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<sup>14</sup> ‘Process appraisal’ refers to a consideration of the way in which a project is conducted (Church & Shouldice, 2002).



**W**e know that follow-up programming is integral to the overall program. The summer intensive provides a space for relationships to form and grow while the participants gain skills and techniques in communication and leadership development. The follow-up program requires participants to return home to the “situation” that still exists between Palestinians and Israeli’s and “deal with the reality” of living back in the conflict having had this intense summer experience. Our goal is to keep the participants engaged with each other while addressing the issues on the ground back home. We want them to work together on projects that they design and implement that encourage cross-community initiatives. We know that this is difficult given the situation but still we provide the space for this to happen. And, if participants choose not to engage once they are back home our hope is that at some point when they are older, when we might see a negotiated peace between Israelis and Palestinians, that these past participants will remember the relationships they once forged as young people with the ‘other’ and will want to re-engage. After 15 years of working with youth we now have alum who are in there late 20’s and 30’s, and we are interested in how the program has impacted them but also asking them if and how they would like to be involved now as adults. They are of the age where they can more directly impact their societies. —*Melodye Feldman*

take place at BBfP and to shed light on new questions, SCG evaluated 2006-2007 and 2007-2008 participants using a quantitative component, which we will refer to as a survey, and a sample of participants were also interviewed to gather supportive qualitative data.

### **Participant Quantitative Survey**

The survey was developed by SCG and project consultant Sam Gaertner of the University of Delaware and his team: Eric Mania of University of Delaware, Blake Riek from Calvin College, Stacy McDonald of Holy Family University and Marika Lamoreaux of Georgia State University. The quantitative method is described by the consultant team as follows:

#### ***Overview of the Quantitative Evaluation Questionnaire***

Quantitative evaluation of the BBfP program was conducted by developing a questionnaire designed to measure key constructs<sup>15</sup> that BBfP was expected to influence. Specifically, with respect to intergroup relations, the questionnaire measured perceptions of intergroup equality in participants’ home communities and at BBfP, intergroup friendships, realistic threat, symbolic threat, intergroup attitudes, outgroup homogeneity, collective guilt, intergroup forgiveness, perspective-taking (empathy, understanding, compassion) and ease in intergroup interactions/communication. The questionnaire also aimed to measure

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<sup>15</sup> ‘Constructs’ refers to the variables that SCG sought to measure such as intergroup friendship, disclosure of personal information, intergroup forgiveness, self-esteem, etc. (Mania et al., 2008).



Every year we have a number of staff who return to the program and a few new staff. Either way, it is a new group coming together and our goal is to create a cohesive group — not a group that thinks alike but a group that complements each other with their skill sets and personalities. They must all understand the rationale and the methodology of the program and their role within the context of the program. Our staff training is intense and we ask staff to “stretch out of their comfort zone” as much as possible — the more our staff ‘struggle’ with each other and themselves the better the summer program will be for the participants. We also have a supervisory model that provides staff with the support they will need during the summer intensive. It’s important to provide staff with professional supervision which allows them to address issues of “secondary trauma” that may occur as they listen to the painful stories of our participants... Staff too, are a part of the program because they too are deepening relationships and continuing the dialogue amongst themselves...After 15 years of running this program there has not been a summer yet that I haven’t learned, grown, and been transformed by the experience myself. —*Melodye Feldman*

other constructs important to the BBfP program such as self-esteem, self-efficacy, perceptions of gender equality, perceptions of women’s leadership, and perceived influence on one’s community.

### **Questionnaire Administration**

Hebrew and Arabic translations of the questionnaire were created. Participants completed the questionnaire in their native language. The questionnaire was administered to BBfP participants who started the program in the summers of 2006 and 2007. The questionnaire was administered to participants at four points in time. Time 1 administration occurred prior to enrollment in the BBfP program. Time 2 administration occurred at the end of participant’s first BBfP summer session. Time 3 administration occurred approximately 9 months to one year after time 1 — either at the final *follow-up* retreat held in the region to conclude the end of the program or right before participants began their second BBfP summer session (for those 2006 participants who were selected to attend the second-year LIT program in 2007). Time 4 administration occurred at the end of participant’s second summer session in 2007 (for those participants who were selected to participate in the BBfP second year LIT program).

### **Sample**

The primary sample for this evaluation is comprised of 16 Palestinians (14 female), 20 Jewish-Israelis (17 female), and 21 Arab/Palestinian-Israelis (18 female). Only 3 Palestinians, 2 Jewish-Israelis, and 3 Arab/Palestinian-Israelis who all started the program in 2006 (all female) provided data at all 4 time points due to the time frame of this project. It is important to note that the small number of participants who completed time 4 is not due to participants dropping out of the program but because the participants who did complete it were selected to attend the BBfP second year *Leaders in Training* (LIT) program. It was never the intention

that all participants would complete time 4 questionnaires due to the nature of the LIT program which is a smaller program comprised of 8-12 total Middle East participants. In addition, due to the time frame of this study, we were only able to conduct and assess Time 4 administration on one group of LITs.<sup>16</sup> Finally, the reason that the majority of the sample is female is because until the 2007 year all participants were female. In 2007 a small pilot group of male participants was admitted to the program.

Data was also collected from a small control group, which was comprised of year 2007 program applicants who were not ultimately admitted to the program due to space limitations. Only 3 (out of a total of 15) of these applicants completed a questionnaire at time 1 and time 2, thus leaving a useable control group of only 3 individuals, of whom all happened to be Jewish-Israeli. The time frame for administration of questionnaires to this control group approximately paralleled the time frame for administration to BBfP participants who started the program in 2007.<sup>17</sup>

### ***Analysis Overview***

**Analysis of questionnaire items:** Analysis on each key construct began with a statistical evaluation using Chronbach's reliability analysis. Reliability analyses provide an assessment of the extent to which participants respond in a consistent way to a set of items. Reliability analyses yield a statistic known as alpha. Generally, alphas at or above .60 are considered adequate and those above .80 are considered good. Using the present data alphas were examined in order to identify problematic and redundant items. In some cases such items were omitted from further analyses. On some constructs alphas below .60 were obtained. This serves as an indication that the measurement of these constructs requires improvement.

**Primary analyses of BBfP's effect on the key constructs:** Primary analyses of BBfP's effects on the key constructs were conducted by comparing respondents time 1 (pre-BBfP) responses to their time 2 (post-first-BBfP-session) responses. Two approaches were taken in making these comparisons.

- Using an ANOVA-based approach, comparisons across time were made while the effects of *home group* (i.e., Palestinian, Jewish-Israeli, or Arab/Palestinian-Israeli), and program start year, were simultaneously examined and accounted for. With this approach the effects of each of these factors was examined while collapsing across all values of the other factors. For example, if a significant effect of time on friendship formation was found with this approach it would indicate that when the data from all *home groups* in both start years at time 1 is averaged together and compared to the average derived from all *home groups* in both start years at time 2 there is a difference between these two averages. The ANOVA approach also tests for interactions, which occur when the effect of one factor is influenced by a second factor. For instance, if change over time on friendship formation was found to be greater among Palestinians than among Jews this would indicate an interaction (i.e., the effect of time was influenced by *home group*).

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<sup>16</sup> SCG continues to administer the evaluation developed in this project, however, due to the scope of this study, only 2006-2007 (first year) and 2007-2008 (first and second year) participant data was analyzed.

<sup>17</sup> The challenges of creating a control group will be addressed in the final chapter of this report under lessons learned.



**I**t's important to be selective when hiring staff and volunteers. We need people who have had done some of this work — have gone through a process themselves, before being able to work with the participants. We are looking for staff that can facilitate the dialogue, impart the tools and skills needed to the participants while creating a safe space for them to be able to move through this process. A few years ago our staff was “stuck” within their own process, meaning that it was a particularly difficult summer between the Palestinian and Israeli staff, which then impacted the ability of staff to work with the participants. I called the staff together around a campfire to point out what I saw and how it was hampering our work. We stayed around the campfire until almost sunrise — the conversation was difficult and our listening skills were tested, but no one left the campfire. The staff walked away with a greater understanding of the ‘other’ even if there remained deep disagreement — this understanding enabled the staff to “make room” for participants to engage in their own process. Our hope is to understand that we are all in a state of transformation and growth and to model this for our participants. —*Melodye Feldman*

- Using a singular *home group* based approach, comparisons across time were only made within one *home group* at a time. Interactions were not tested nor were the effects of *home group* or program start year. However, this approach is useful in providing a simple assessment of whether or not time 1 responses differ from time 2 responses among each *home group*. Comparisons across time within each group singularly were also useful in interpreting time by *home group* interactions that emerge when using ANOVA.

**Supplemental analyses using data across all four time points:** Supplemental analyses for many constructs were also conducted using data collected at all four time points. However, due to the small sample of participants who provided data at all four time points, inferential statistics were not conducted. Rather means across all four time points are simply presented to provide some indication of the data's trend over time. Given the small sample size these means are based on, caution should be used when interpreting these trends.

**Managing multiple outgroups in the analyses:** Since relations between three groups (Palestinians, Jewish-Israelis, and Arab/Palestinian-Israelis) are at play in the BBfP program, many of the key constructs were assessed with regard to more than one outgroup. For instance, Palestinians reported their attitudes toward both a Jewish-Israeli outgroup and an Arab/Palestinian-Israeli outgroup. This scenario of responding to a construct in relation to more than one outgroup occurs for intergroup friendships, realistic threat, symbolic threat, intergroup attitudes, outgroup homogeneity, collective guilt, intergroup forgiveness and perspective taking (empathy, understanding, compassion). To manage this issue, analyses on these constructs were conducted three times — once in relation to each outgroup. However, each of these analyses only includes respondents from two *home groups* because participants

from the *home group* that is the target of a construct are excluded from analyses on that construct. For instance, attitudes toward Palestinians were analyzed among Jews and Arab/Palestinian-Israelis only.

The quantitative data findings are presented later in Chapter Three in the section Theoretical Analysis and Presentation of Findings.<sup>18</sup>

### ***Participant Qualitative Tool***

In addition to the survey, qualitative questions designed to elicit more specific information about the impact of the program were developed. We sought evidence of new relationships formed through the program (was self-revealing information exchanged? were new insights into the experience of the outgroup learned? etc.), a sense of a common identity, a sense of dual identity, changes in self-identification, new conflicts with ingroup and outgroup members, communication and leadership skill acquisition, perceptions of gender issues, ways participants seek to apply what they have learned once they returned home, and ways participants influence others as a result of their experience. The qualitative assessment presented in this report comes from interviews conducted prior to and immediately following the 2008 summer intensive (of both first year and second year LIT participants).<sup>19</sup> These interviews were conducted by SCG graduate student interns who had no other role in the program or relationship with participants. Please see the Appendix for the questions asked in each interview:

- Participant pre-summer intensive interview
- LIT pre-summer intensive interview
- Participant post-summer intensive interview
- LIT post-summer intensive interview
- Post-test for participants, LITs, and alumni interview

## **Lessons Learned**

SCG recommends that organizations conduct program evaluation focusing on program theory, implementation and impact. We think there is great value in using a mixed methods approach (including both qualitative and quantitative) when evaluating participants and alumni. Below we have highlighted some lessons learned with respect to the program evaluation conducted for this project.

**Evaluation partners:** SCG could not have completed this project without the guidance and expertise of project consultants. We were very fortunate to have had this opportunity to work with them. While these partnerships take time to develop, we feel strongly that this exchange is vital to successful evaluation. Our partners came from the university community representing the fields of psychology, social sciences and conflict resolution. They provided an invaluable resource. In identifying and working with evaluation partners, there are several factors that must be clearly defined in order to build a productive collaboration.

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<sup>18</sup> To see the questions that were included in the quantitative survey, please see the Appendix.

<sup>19</sup> To see the questions asked in the qualitative instruments, please see the Appendix.

These include: roles, time frames, compensation, and expectations for the use of results and final products.

**Timing of administration:** With respect to the impact evaluation of participants and alumni, we recommend that practitioners take into consideration the following time frame for administration.

*Time 1: prior to the intervention.* For the first evaluation, the pre-test, SCG has experimented with two scenarios. In the first, we administered the pre-test in the home region at the time each applicant was interviewed during the application process. A benefit of this timing was that because selection had not been made, a control group from the applicant pool was created. However, due to resource limitations, SCG staff had to administer the written evaluations. While staff was very clear to explain the purpose of the study, that taking the survey was voluntary and that it had no bearing on their application, it is possible that applicants may have perceived the survey to be part of the application process and therefore answered based on what they believed will make their acceptance most likely. Also, since interviews occur over a span of several weeks, applicants took the evaluation over a period of time rather than at the exact same time which is not ideal. Staff also collected qualitative data through 1:1 interviews with applicants.

In the second scenario, all written surveys were administered on the first day of the summer intensive in Colorado. The benefit of this timing was that the testing environment was controlled and all participants took the written evaluation at the same time. SCG staff members who had been trained on how to administer the test were present as proctors. Since participants had already been accepted into the program, it is possible that they felt freer to answer the questions honestly. In addition, SCG graduate student interns (non staff members) conducted the in-person interviews with a sample of participants.

*Time 2: after the initial intervention.* For SCG this is immediately following the first phase of the yearlong program, the 2-week summer intensive. Like the pre-test in scenario two above, both the post-test written survey and interviews were conducted in Colorado. This greatly enhances the efficiency of the evaluation process —surveys can be administered and collected all at once and interviews can be conducted in a span of a few days (depending on total number of participants and interviewers).

*Time 3: at the conclusion of the program approximately 9-12 months after the pre-test.* SCG administered the final written survey in the region at the final retreat. A limitation to this scenario is retreat attendance — if participants are unable to attend the final retreat then administering the evaluation to them becomes logistically challenging. Ideally, non staff interviewers are present to conduct in-person interviews with at least a sample of participants in order to gather a qualitative component to the evaluation.

*Ongoing basis.* Ideally, alumni take at least the written survey on an annual basis so that longitudinal data can be collected. In addition, ongoing interviews of alumni should be conducted by a non SCG staff outside evaluator or researcher.

**Control group:** Creating a viable control group has been one of the most important challenges in this project. How can practitioners safely and efficiently administer the evaluation to control group members who are geographically dispersed and living in high-risk conflict zones? How can organizations identify a control group population that is similar

to the population of participants? SCG continues to explore options. However, given the financial, logistical and other challenges facing practitioners attempting to evaluate, we believe it is much more important to proceed without a control group than delay because one has not been formed. Intergroup interventions have many dynamics that make evaluation with a control group problematic: “complex community interventions and programs that unfold over longer periods of time are especially hard to control and standardize during the experimental period” (Patton, 2008, pg. 447). SCG agrees that “For the high cost of getting data from a control group, an evaluator could gather more in-depth data comparing implementation factors, contextual variables, variations in outcomes, and comparing various real intervention alternatives” (pg. 449).

**Length of written survey:** SCG’s pilot quantitative survey was 285 questions which SCG felt was much too long. Based on the results of this project, the total number of questions was shortened significantly. It is important that the survey be comprehensive but also to avoid fatigue of those taking it.

**Language:** SCG recommends that written survey questions be given in participants’ home language(s) if this is different from the primary language of the agency. (In the case of SCG, the primary language is English while most participants either speak Hebrew or Arabic as their first language.) While translation is an additional cost, we believe it is integral to ensuring that participants fully understand the questions. It is also recommended that translation be done from the organization’s primary language, to the language(s) of the participants and then back into the primary language in order to identify and resolve possible interpretation problems. Regarding the in-person interviews, since conversational English is a requirement of the BBfP program and the majority of SCG staff speaks English, SCG has decided that the benefits of interviewing in English outweigh the negatives. Interviewers were prepared to speak slowly and reframe as needed. Interviewees were also invited to use a word or phrase in their home language if necessary (which can then be later translated by a native speaker).

**Administration:** It is extremely important that native language speakers be present to answer participants’ questions when the written survey is given. These proctors need to be trained so that they are familiar with the survey and are able to field questions without influencing participants’ answers. We also recommend the use of online survey programs for alumni. However, we recommend that current participants not be asked to fill out surveys online on their own. It is important that they take surveys in a controlled environment to facilitate comprehension and completion as well as to ensure to the extent possible that the answers are their own.

**Confidentiality:** Participants’ identity must remain confidential. SCG also makes participation in the evaluation process — interviews as well as the written portions — voluntary. Staff involved in any portion of the evaluation process must protect participant privacy.

**Equipment:** SCG recommends that all in-person interviews be recorded using both handheld digital recorders and typed in real time on computers. This greatly speeds up the process of transcribing interviews and also provides a back-up in the event of equipment problems.

## CHAPTER THREE: SCG Theories, Best Practices and Project Findings

*“That was the strongest, most amazing experience I’ve had in my life. I’m going to take all of the skills I have learned and use them. I will never forget this summer. It was tense and not easy but the fact that it was like this took things out of me and made me a new person.”*

—Shira, Jewish-Israeli Participant, 2008

In this third chapter, SCG’s twelve primary theories of change<sup>1</sup> are outlined and discussed. They are divided into two categories: *overarching theories of conflict transformation* and *theorized conditions necessary for improving intergroup relations*. The project’s quantitative and qualitative findings are presented. In addition, a sample of key BBfP design elements<sup>2</sup> are described in order to illustrate how theories of change translate to the practice of the intervention itself and participants’ experience<sup>3</sup>. We would like to remind readers that all names and identifying information of participants and alumni have been changed to protect their privacy. Specifically, this chapter includes the following sections:

- SCG Theories of Change, Theories of Practice and Best Practices: An Overview
- Theoretical Analysis with Presentation of Findings and Key BBfP Design Elements
  - Overarching Theories of Conflict Transformation
  - Theorized Conditions Necessary for Improving Intergroup Relations

The conflict is the same, nothing changed there. But, the relationship with each other changed. What we suffer is what they suffer. —*Samira, Palestinian Leader in Training, 2008*

I remember when things related to the Intifada did occur, we [Israeli and Palestinian participants] would meet more often, and get together fast, just for a few hours to make sure that we still have something from what we learned over the summer. —*Emal, Palestinian Alumna, 2003*

I plan on keeping in touch with at least those that are very close to me — a few; if not everyone. I know how difficult it is to stay in touch. Through e-mail, Facebook, phones, and meeting people, whatever I can. —*Noeme, Jewish-Israeli Leader in Training, 2008*

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<sup>1</sup> This list of twelve theories of change and theorized conditions is not exhaustive. Through SCG’s ongoing evaluation efforts, it will continue to identify other theories of change and theorized conditions embedded in the intervention in order to build upon these twelve.

<sup>2</sup> All BBfP design elements will be discussed in SCG’s forthcoming Staff Training Manual.

<sup>3</sup> Design elements fall under more than one theory of change or theorized condition since they serve more than one purpose in the BBfP program. Unless otherwise noted, BBfP design elements are original programs developed by SCG.

## SCG Theories of Change, Theories of Practice and Best Practices: An Overview

Theory of Change	Theory of Practice	BBfP Design Elements
<b><i>Overarching Theories of Conflict Transformation</i></b>		
<p>1. Contact theory states that if intergroup contact includes the elements of equal status between groups, cooperative intergroup interaction and opportunities for participants to exchange self-revealing information, then relationships can be transformed.</p>	<p>The BBfP intervention meets conditions outlined by the Contact theory. In addition, SCG has developed a particular sequence for program components of the summer intensive in order to maximize the potential for relationship formation. It is also important to validate the separate experiences of the home groups.</p>	<p><i>Mask Project</i> <i>Bridge Project</i> <i>Body Outlines</i></p>
<p>2. If positive intergroup relations are to be sustained over time (and possibly passed on, that is, ‘transferred’ to other ingroup members as well as ‘generalized’ to other outgroup members), then the formation of meaningful relationships (friendships) with an outgroup member is essential.</p>	<p>Successful programs cultivate relationships that move beyond tolerating the ‘other’ toward the development of meaningful relationships based on respect, empathy and a sense that ‘we are similar’ in important ways — what SCG calls friendship. Friendship makes it more likely that participants will generalize their positive feelings toward non-BBfP outgroup members.</p>	<p><i>Cabin Time</i> <i>Mask Project</i> <i>Bridge Project</i> <i>Informal Social Time</i></p>
<p>3. If conflict is to be transformed between individuals living in a conflict system, then social networks and support systems must be constructed and sustained.</p>	<p>It is critical to construct social networks and support systems for participants. SCG calls these ‘peace pathways’ — they are the avenues through which participants living in conflict can maintain their relationships. In the absence of these social networks and support systems, sustainable behavioral and attitudinal change is much less likely. Moreover, this absence can lead to negative impacts.</p>	<p><i>Follow-up Program</i> <i>Staff Selection</i> <i>Alumni Program</i> <i>Alumni as Program Staff</i></p>
<p>4. If the individual is transformed, then ultimately the society may be transformed.</p>	<p>Over time individuals have the capacity to influence the wider society by: (1) offering ongoing opportunities for participants to come together and to be trained to become facilitators and, (2) targeting the systems that participants operate within (peer, family, community).</p>	<p><i>Staff Selection and Staff Training</i> <i>Participant Selection</i> <i>Parent Orientation Meetings</i> <i>Follow-up: Family Programs</i></p>

***Theorized Conditions Necessary for Improving Intergroup Relations***

<p>5. If the kind of self-disclosure that leads to friendship formation is to occur, then a safe space that invites participants to name the ‘elephant in the room’<sup>1</sup> and safely address difficult thoughts and emotions must be established.</p>	<p>Participants need to be encouraged to express powerful emotions in a setting that feels safe, nurturing and supportive to them if they are to create authentic and deep relationships leading to friendships.</p>	<p><i>Paper Bags</i> <i>Historical Timelines</i> <i>Microlabs</i></p>
<p>6. If participants gain the tools to effectively communicate with the ‘other,’ then they are more likely to be able to listen to opposing views and find empathy with the suffering of the ‘other’ as well as communicate their own thoughts and feelings in a way that will evoke empathy and understanding.</p>	<p>Intergroup settings are highly charged, anxiety producing situations. By facilitating an intentional listening process, teaching participants how to use it, and then practicing it throughout the program, participants are able to address difficult and emotional topics with more comfort.</p>	<p><i>Geometric Conversations</i> <i>Microlab</i> <i>Intentional Listening</i></p>
<p>7. If relationships are to be transformed, then participants must go through a process of exploring the concepts of ‘self’ and ‘other.’</p>	<p>Participants must go through a process of articulating who they are, who they are not and why this is important in their lives. Through this process of understanding ‘self’ in relation to ‘other,’ relationships between individuals can be redefined. Change happens on the individual level when participants undergo an experience of cognitive dissonance.</p>	<p><i>Body Outlines</i> <i>Agree/Disagree Continuums</i> <i>Masks</i> <i>Intentional Listening</i> <i>In Their Shoes</i></p>
<p>8. If relationships are to be transformed, then psycho-social aspects of the individual including unmet needs such as having a voice and feelings of threat and fear must be recognized.</p>	<p>Programs need to give participants an equal voice, invite them to express fears, grievances, anger and other issues and take them through a discovery process of both feeling heard as well as learning to hear the ‘other.’</p>	<p><i>Paper Bags</i> <i>Masks</i> <i>Intentional Listening</i> <i>In Their Shoes</i> <i>Talking Trees</i></p>

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<sup>1</sup> ‘Elephant in the room’ is an expression that refers to a situation or THE issues that everyone is aware of; however, they do not feel comfortable or feel they have permission to talk about it/them (such as the Palestinian-Israeli conflict).

<p>9. If relationships between groups are to be sustained and strengthened, follow-up programming must be offered after the initial phase of the intervention.</p>	<p>It is imperative that intergroup interventions provide ongoing programming following the initial encounter phase.</p>	<p><i>Follow-up Program</i> <i>LIT Program</i> <i>Alumni Program</i></p>
<p>10. If participants are taught to view the world through a gender lens then they become more able to lead from a transformational model, the type of leadership necessary for building just, inclusive and peaceful communities.</p>	<p>At the core of SCG's view of the transformation model is a gender lens — a way of understanding the world by seeing how experience, opportunity and power are shaped by one's gender and society's perspective about gender.</p>	<p><i>Gender Separation</i> <i>Ideal Woman/Man</i> <i>Gender Night</i></p>
<p>11. If staff are to be successful at creating a healthy intergroup program culture, they must be taken through a group process of their own and supervised throughout the intervention.</p>	<p>Staff members of intergroup interventions must be adequately trained and supported throughout the program. Staff members need to go through their own group process during an intensive staff training prior to the arrival of participants.</p>	<p><i>Staff Group Process</i> <i>Professional Development</i> <i>Professional Supervision</i> <i>Dialogue Group Debrief</i> <i>Observation and Reflection Tools</i></p>
<p>12. The relationships between participants and staff members are key to participant transformation.</p>	<p>The relationships between staff and participants are central to the success of the program. If staff members succeed in creating a culture of relationships with the 'other,' then participants are more likely to also feel comfortable building intergroup relationships. Staff act as role models.</p>	<p><i>Staff Selection</i> <i>Staff Training</i> <i>Staff Roles</i></p>

## Theoretical Analysis, Presentation of Findings and BBFP Design Elements

The theoretical analysis which follows includes the project's findings with respect to the quantitative and qualitative data<sup>4</sup> and observations gathered in the 2006 program theory and implementation evaluation. A few alumni quotes are also used; however, the bulk of the qualitative analysis of alumni is presented in Chapter Four to allow a more in-depth discussion of project findings.

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<sup>4</sup> Please see Appendix XII for additional information about the quantitative analysis, including a list of the survey questions by construct.

## Overarching Theories of Conflict Transformation

SCG's first four theories of change concern overarching theories of how conflict transformation can be achieved through improving intergroup relationships; the importance of friendship formation; and how in time, the transformation at the individual level has the capacity to impact peace writ-large. This discussion is organized into three subsections:

- Transforming Intergroup Relationships
- Friendship Formation
- Peace Writ-large

### *Transforming Intergroup Relationships*

Contact theory calls for specific conditions if intergroup relations are to be improved through direct contact during interventions. They include: equal status between groups, cooperative intergroup interaction, and opportunities for participants to exchange self-revealing information, particularly personal characteristics which challenge negative stereotypes (Gaertner & Dovidio, 2000; Brewer, 2000). Conflict transformation theory maintains that resolution of conflict must involve more than the “reframing of positions

Just coming together with people with different views and different perspectives and really sitting with them they kind of forced me to listen. It was a choice that I made to listen to others and accept others. It's not something we're used to doing as humans, so it was very difficult. —Rasha, *Arab/Palestinian-Israeli Leader in Training, 2007*

and the identification of win-win outcomes;” it must include a “process of engaging with and transforming the relationships, interests, discourses and, if necessary, the very constitution of society that supports the continuation of violent conflict” (Miall, 2004, p. 4). The BBfP intervention focuses on the construction of *foundational relationships* among Israeli and Palestinian teens as its basic premise for transforming conflict and building peace in the region. SCG's view of peacebuilding, as discussed in Chapter One under SCG Organizational and BBfP Program

Philosophy, is a process through which relationships — between individuals as well as within and among groups — can be transformed from a place of antagonism (and with potential dehumanization of the ‘other’) to a place of mutual recognition, respect and understanding (the humanization of the ‘other’). This is what SCG terms *‘pre-conflict’* work. It is a part of the broader category of conflict resolution.

The structure of the BBfP intervention — the two-week *summer intensive* in Colorado and the *follow-up* program in the region — is the context within which *foundational relationships* can be built between participants and thus it is the first key BBfP design element.<sup>5</sup> This group process provides the framework within which BBfP workshops and exercises are placed in order to best meet the needs of the group and to foster relationship building between participants.

One of the most important first steps when participants come together, and one of the contact theory's key conditions, is to create a space that is equal and comfortable for members of all groups. In intergroup settings where members of two communities of conflict

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<sup>5</sup> Since this was discussed in length in Chapter One, it will not be outlined again here. In addition, it is helpful to refer back to the *phases of group development* that SCG has observed over the course of the program's history in Chapter Two.

are brought together, one group typically holds more power than the other. Therefore, the intergroup setting must be established in a way that mitigates structural power asymmetries that exist in home communities and are often carried out in the intergroup context (Bargal, 2004). There are several ways in which this power imbalance is addressed. BBfP is located in the United States, which is neutral territory for both the Israelis and Palestinians. Further, the program takes place in English in order to minimize the language imbalance of holding such a workshop in Israel or Palestine where the use of Hebrew or Arabic would disadvantage one group. Staff members, representative of all groups, are present at activities and maintain equal levels of authority. SCG also collects participants' identification cards once they arrive at the retreat location. This gesture is to represent the safety and neutrality of the location where identity will not determine anyone's access to or treatment in activities, which is often the case in their home communities. Our research confirms, as shown in Table 1.1, that participants from all *home groups* perceive a similar level of equality at BBfP and significantly greater intergroup equality at BBfP than they perceive at home prior to attending the program and that the conditions at BBfP enhance the possibility of positive contact between groups.

**Table 1.1. Mean Perceptions of Intergroup Equality at Home and at BBfP**

Group	n	Context	
		Home Equality	BBfP Equality
<i>Palestinian</i>	14	2.21	4.29
<i>Jewish-Israeli</i>	18	2.28	4.78
<i>Arab/Pal.-Israeli</i>	15	2.16	4.47

*Participants answered these items on a 1 (strongly disagree) to 5 (strongly agree) scale.  
p < .01 for comparisons across context*

Mania, Riek, Gaertner, McDonald and Lamoreaux (2008) explain:

A key component of engendering intergroup harmony through intergroup contact is the creation of intergroup equality within the contact situation (Allport, 1954; Pettigrew, 1998a). Robust evidence of BBfP's success in creating a context of enhanced intergroup equality was obtained. After experiencing one summer session at BBfP participants perceived significantly greater intergroup equality within BBfP than they had perceived at home prior to attending BBfP. This held true among every BBfP home group and in both start years. Comparing perceptions of equality at home after experiencing BBfP to perceptions of equality within BBfP similarly showed that greater equality was seen at BBfP than at home. In addition to intergroup equality, intergroup cooperation, intergroup interaction and norms supporting intergroup contact are generally regarded as conditions of contact that enhance the likelihood of contact having a positive effect on intergroup relations (Allport, 1954; Gaertner et al., 1994; Pettigrew, 1998a). An examination of the conditions of contact within BBfP that was based on an assessment of these four dimensions of intergroup contact provided strong evidence that BBfP created more positive conditions of contact than participants are exposed to at home. Comparisons of participants' perceptions of these conditions of contact at BBfP were significantly more

positive than participants' perceptions of these conditions of contact within their home communities as seen in Table 2.1. Thus, BBfP appears to have created an atmosphere where the conditions of contact were ripe for positive change.

**Table 2.1. Perceptions of Conditions of Contact at Home and at BBfP**

Year	Group	n	Context	
			Home Contact T1	BBfP Contact T2
2006	<i>Palestinian</i>	8	2.60	4.28
	<i>Jewish-Israeli</i>	10	2.94	4.64
	<i>Arab/Pal. Israeli</i>	10	3.17	4.30
2007	<i>Palestinian</i>	6	3.27	4.26
	<i>Jewish-Israeli</i>	8	3.17	4.73
	<i>Arab/Pal.-Israeli</i>	5	2.91	4.70

Participants answered these items on a 1 (strongly disagree) to 5 (strongly agree) scale.  
 $p < .01$  for comparison across context

The research findings also show that the BBfP program cultivates shifts in group identity, an important process in transforming intergroup relationships. Mania et al. (2008) state:

One mechanism by which positive conditions of contact influence intergroup attitudes is by altering cognitive group representations (Gaertner & Dovidio, 2000). For instance, to the extent that contact leads members of different groups to develop a group representation where members of both groups are viewed as members of one inclusive group, intergroup attitudes improve. Group representations where the separateness of members of different groups is diminished, where group members are seen as individuals rather than as group members, and where group members are seen as members of separate groups that all share a common bond in a larger more inclusive group are also conducive to positive intergroup attitudes. Evidence was found that participants came to have more positive group representations regarding their own home group and the other home groups while in BBfP as compared to their pre-BBfP group representations of these groups within their home communities.

Two beneficial group representations are a one group representation and dual identity representation. Table 3.1 shows that members of the different *home groups* perceived themselves as part of one common group at BBfP to a greater extent than they saw themselves as one common group at home. Also, Table 3.2 shows that a sense of a dual identity, where participants saw themselves in terms of their *home group* while simultaneously recognizing their membership in a more inclusive group that includes all of the *home groups* at BBfP, was greater within BBfP than at home.

**Table 3.1. One Group Representation**

Group	n	Context	
		Home	BBfP
<i>Palestinian*</i>	14	2.57	3.43
<i>Jewish-Israeli**</i>	17	2.65	4.29
<i>Arab/Pal.-Israeli**</i>	14	3.14	4.36

Participants answered these items on a 1 (strongly disagree) to 5 (strongly agree) scale.

\* $p < .05$  for comparison across context

\*\*  $p < .01$  for comparison across context

**Table 3.2. Dual Identity Representations**

Group	n	Context	
		Home	BBfP
<i>Palestinian</i>	14	2.50	3.93
<i>Jewish-Israeli</i>	17	2.71	4.29
<i>Arab/Pal.-Israeli</i>	15	2.60	4.27

Participants answered these items on a 1 (strongly disagree) to 5 (strongly agree) scale.

$p < .01$  for comparison across context

Against this backdrop, the *summer intensive* is designed to take participants through a series of interactive workshops, communication and dialogue exercises, collaborative art projects, experiential outdoor education activities and other programs that facilitate the construction of authentic *foundational relationships*. Clearly, it is not enough to simply bring participants together for two weeks in the Rocky Mountains. The sequence of when each program or activity occurs during the *summer intensive* is intentional in order to best support participants and facilitate both an individual and a group process. SCG calls this *intentional contact*. BBfP program elements address a range of themes that give participants the opportunity to explore and share their thoughts and feelings on topics that are important to them including identity (national, religious, gender, etc.), conflict, power and privilege, oppression, militarism, terrorism and others. The intervention begins with activities focused on exploring identity and the concept of perspective while also teaching concrete communication and dialogue techniques. Many BBfP workshops have multiple components that occur at different points in the intervention. As the *summer intensive* continues, participants are engaged in programs designed to address more difficult issues and feelings. Throughout this process, participants are challenged to work collaboratively, given opportunities to express themselves creatively, and afforded ‘down time’ to give them the space to decompress, go further in conversation with their peers in an informal manner and process what they are experiencing. SCG views the BBfP intervention as a process of teaching participants how to construct and sustain

relationships with outgroup members. While BBfP is not attempting to problem-solve in the context of the larger political debate directly, it creates opportunities for participants to problem-solve on the personal and relational levels as well as to problem-solve with respect to tasks they must complete during the intervention.

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### **BBfP Design Element: Mask Project**

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The Mask Project is a creative arts workshop that takes place at the beginning of the program. Participants partner together and take turns making a mask out of plaster of

**M**y opinions of other home groups changed drastically. Before then, all I knew was what my parents told me or the media and I actually got to hear what is actually going on from them [participants], like a first source. And my views really changed—not just, like, to be for them, but really everything changed, because now I really know what is going on and now I really can have a serious opinion. —*Yuval, Jewish-Israeli Participant, 2008*

their partner's face. Each individual then decorates the outside of their mask to reflect how they believe the world sees them, and the inside of their mask to reflect how they perceive themselves. Then they are invited to share the meaning of their masks with the other participants. This hands-on activity allows participants from different groups to interact while working together for a common goal through cooperation. It requires them to communicate with one another, to establish a level of trust and to touch one another in a personal way (the face). This activity provides a creative space to explore issues of identity. It also provides an opportunity to begin to address the

issues that are important to the participants when they share their mask creations with one another and explain the meaning of their decorations.

**Part 1:** In creating the masks, participants develop more empathy for themselves and their partner. The mask application requires that each partner take care in applying the plaster mold to the face of the other. Once the mask is applied the partners need to keep in constant communication with each other to make sure they can breathe and that no plaster has entered the eye area. This invokes 'caring' or 'care taking' on the part of the participants. The project also physically brings participants closer into each other's personal space as it requires them to touch the face of the other while applying the plaster. This begins the process of building trust and communication between the partners.

**Part 2:** In the process of decorating their masks, participants come to more deeply understand their own identity and how the perceptions of others may affect others. They also may become more aware of their own prejudgments and stereotypes. This part of the activity can be challenging to some participants if they perceive this project as an "art activity". We encourage participants to be as literal or abstract in their mask design as they wish.

**Part 3:** By sharing with one another, participants now know more about each other's life experience, community and sense of self within their community. Participants often recognize new shared feelings — 'he feels misunderstood/judged/etc. just like me' — as well as differences — 'she lives in a community where she feels misunderstood/judged/etc. and I don't feel that way.' Participants learn more about themselves as they hear others share.

Vulnerability of sharing brings the group closer, not just in identifying similarities, but also through the act of sharing these personal feelings.

Observation notes taken in the 2006 implementation evaluation of participants sharing their masks with one another illuminate issues that surface through the Mask Project:

- Palestinian talks about the stereotypes toward Arabs.
- American participant comments that we wear masks for protection for ourselves and for others.
- Arab/Palestinian-Israeli participant is crying.
- Palestinian participant says that when she says where she's from, people make a mask for her.
- Jewish-Israeli participant says that in doing the project she has taken off a mask.
- *After the sharing session has ended, girls stay to talk in mixed pairs. The topics they discuss are: When do we wear masks? Who creates the outside mask? Do we choose this mask? Superficiality of outside mask. Stereotypes of Muslims as terrorists.*

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### **BBfP Design Element: Bridge Project**

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The Bridge Project is a joint art project that is done throughout the *summer intensive*. Participants are divided into small groups that are integrated with participants from different *home groups* and genders. These are unique groupings — they are not the same integrated group as their *dialogue group* for example. Participants meet approximately 4-6 times during the two weeks and their objective is to construct a bridge. They are introduced to a variety of materials that they may utilize. They are challenged to work as a team — they must all participate in the creation of a bridge that represents the vision of the entire group. The timing of each bridge project session is intentional. Sometimes the groups meet after activities designed to facilitate play, at other times they meet after intense dialogue sessions or other workshops. As a result, they experience the relative ease or difficulty of having to communicate and cooperate through conflict to realize a shared goal.

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### **Friendship Formation**

There is substantial evidence that BBfP influenced intergroup friendships. Mania et al. (2008) wrote of their findings:

**F**or me it is a big deal to see Palestinians and Israelis as friends. It is a really big deal. It is a big deal to see them friends and talk on the phone. My sister is a past participant and they keep calling her, they want to make sure that she is fine. And they are Israelis and they care about her...they try to care about the other side. It is going to make a change. If it is not coming this year it will be next year. Or the year after, it is not an easy conflict. It needs time.

—Rula, *Palestinian Alumna, 2002*

Intergroup friendships are an important end in their own right, and also serve to improve intergroup relations through their impact on important outcomes such as improving intergroup attitudes of those directly involved in intergroup friendships (Pettigrew, 1997; Jackman & Crane, 1986) as well as others who learn about the existence of intergroup friendships (Wright et al., 1997). There was substantial evidence that BBfP influenced

intergroup friendships. Among Jewish-Israelis, significant increases in their self-reported number of Palestinian and Arab/Palestinian-Israeli friends were observed. In turn, Palestinians and Arab/Palestinian-Israelis each reported having more Jewish-Israeli friends after BBfP than they had prior to beginning the program. Intergroup friendships also appear to have become more intimate as a result of BBfP. Among Jewish-Israelis, significant increases in telling both Palestinians and Arab/Palestinian-Israelis private things about themselves were found following one summer session of BBfP. Such self-disclosure appears to have been reciprocated. Combining Arab/Palestinian-Israelis' and Palestinians' responses revealed that these groups reported telling Jewish-Israelis more private things about themselves after one summer session of BBfP than before at a marginally significant level. Jewish-Israelis' responses indicate they were aware of this self-disclosure. They reported significant increases in receiving disclosure of personal information from both Palestinians and Arab/Palestinian-Israelis after one summer session at BBfP. However, neither Palestinians nor Arab/Palestinian-Israelis reported increases in receiving disclosure of personal information from any outgroup. Direct assessment of perceived closeness of intergroup friendships showed that Jewish-Israelis felt closer to Palestinian friends and to Arab/Palestinian-Israeli friends after one session of BBfP than before. As further evidence of reciprocation, feeling close to Jewish-Israeli friends showed a significant increase over the course of BBfP when data from Palestinians and Arab/Palestinian-Israelis was combined.

As seen in Tables 4.1 and 4.2 below, participants reported both an increase in number of outgroup friends as well as an increased closeness to those friends. Time 1 testing took place prior to the start of the summer intensive while Time 2 took place at the very end of the two weeks before participants returned home (and before the start of the *follow-up* program).

**Table 4.1. Number of Outgroup Friends**

	<i>n</i>	<b>Target Outgroup</b>					
		<i>Palestinian</i>		<i>Jewish-Israeli</i>		<i>Arab/Pal.-Israeli</i>	
<b>Home Group</b>		Time 1	Time 2	Time 1	Time 2	Time 1	Time 2
<i>Palestinian</i>	<i>a</i>	-	-	2.27	3.53*	3.21	3.57
<i>Jewish-Israeli</i>	18	0.50	3.00*	-	-	2.22	3.50*
<i>Arab/Pal.-Israeli</i>	15	2.87	3.60	2.87	3.93*	-	-

Participants indicated number of friends they had in each outgroup on a 0, 1, 2, 3, 4 or more scale.

\*  $p < .05$  for comparison across time

*a*: Jewish-Israeli target outgroup  $n = 15$ , Arab/Palestinian-Israeli target outgroup  $n = 14$ .

**Table 4.2. Closeness of Intergroup Friendships**

<b>Home Group</b>	<i>n</i>	<b>Target Outgroup</b>					
		<i>Palestinian</i>		<i>Jewish-Israeli</i>		<i>Arab/Pal.-Israeli</i>	
		Time 1	Time 2	Time 1	Time 2	Time 1	Time 2
<i>Palestinian</i>	15	-	-	1.87	2.47	3.73	4.33
<i>Jewish-Israeli</i>	<i>a</i>	1.00	3.06*	-	-	2.42	4.06*
<i>Arab/Pal.-Israeli</i>	15	3.80	4.33	2.53	4.07*	-	-

Please see Appendix XII for the ‘inclusion of the other in the self’ scale used.

\* indicates  $p \leq .05$  for comparison across time.

*a*: Palestinian target outgroup  $n = 18$ , Arab/Palestinian-Israeli target outgroup  $n = 19$ .

The BBfP program was designed to provide participants with opportunities to form friendships. In the beginning of the program, activities are designed to facilitate the sharing of personal information and discovery of commonalities. SCG also sees sharing of personal stories and life experiences that go to a deeper level as instrumental to the creation of close relationships.

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### **BBfP Design Element: Body Outlines**

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This is a program used in the beginning of the intensive — usually on the first day of orientation — as a way for participants to engage with one another and begin to recognize similarities and differences with the ‘other.’ Participants trace each other’s body outlines on a large sheet of paper. Staff then guide participants through a conversation by asking them to talk about topics ranging from favorite music and food to religion, family, and community. They write or draw qualities which are similar in the overlapping spaces of their body outlines. That which is different is written or drawn on each person’s unconnected areas. The activity concludes when participants introduce their partner in a larger group circle (such as *cabin groups* or *dialogue groups*). Because this activity is facilitated by staff who prompt participants to ask questions of one another, the disclosing of personal interests, likes and characteristics becomes a less risky endeavor. Participants feel a sense of camaraderie in that they must cooperate together in order to get the task finished. They report feeling a new sense of connectedness to their partner after realizing that they have things in common that they did not know about before the activity.

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### **BBfP Design Element: Cabin Time**

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Cabin living was designed to give participants an opportunity to live side by side with the ‘other.’ It fosters sharing of personal stories, feelings and experiences as well as produces a sense of a small group collective identity. During the residential component of the *summer intensive*, they are integrated into cabins in groups of 8 to 12 participants comprising members of each of the four *home groups*. For some, this is a terrifying experience: they have been

taught or have grown to see the ‘other’ as an enemy and the act of living together in such close quarters is unfamiliar and uncomfortable. Each cabin has two staff members, called cabin counselors, who foster the development of a cabin community. By the end of the summer, the *cabin group* has developed a sense of small group cohesion. Cabin Time refers

**I** made some really good friends at camp with Israeli Jews — what I didn’t know and didn’t expect was that those friendships would happen so fast and would be so meaningful. I thought that in ten days you can’t change so much. But people do change in the program. —*Amira, Arab/Palestinian-Israeli Alumna, 2003*

to programming implemented with the *cabin group* only. For example, cabin counselors lead participants through evening programs in their cabins designed to create safe space, promote trust, increase comfort in the group, provide opportunities for self-disclosure and the sharing of personal experiences as well as simple play. Each evening at cabin closing, the *cabin group* reestablishes this safe space and utilizes the intimate residential environment to process the day. Cabin counselors make use of ritualized activities that provide all participants with the time and space to share positive and challenging issues they may be

facing. It is also a time when the participants establish their own routines and community, having late night conversation stemming from topics during the day, creating unique games, or engaging in play that often releases stress and breaks down barriers. Trust building activities include a night walk or blind-folded partner walk, creative activities such as naming the cabin and creating a cabin monument, and disclosure programs that invite participants to share about their personal experiences at home or during the day, often sharing deeply felt emotions.

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SCG believes that friendship is key to both direct and indirect impact of intergroup interventions through generalization and transfer. In other words, participants of the intergroup intervention who form friendships with outgroup members are more likely to generalize their positive attitudes to outgroup members who they do not know — those who did not participate with them in an intervention. In terms of indirect impact, participants’ fellow ingroup members (such as family members and peers who did not take part in the intervention) are more likely to develop positive intergroup attitudes because of their friend’s (the participant) positive attitudes. The extended contact hypothesis maintains that “knowledge that an in-group member has a close relationship with an out-group member can lead to more positive intergroup attitudes” (Wright et al., 1997, p. 73). Our research supports this hypothesis. Alumni report that as a result of their participation they thought more highly of outgroup members in general, not just those they knew personally through the BBfP program. In addition, they gave examples of how their friendships with outgroup members influenced the attitudes of friends and family members.<sup>6</sup>

### ***Peace Writ-large***

SCG believes that over time BBfP participants are affecting peace write-large, or their wider community, in a variety of ways. Here, the individual change theory, “if we transform

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<sup>6</sup> This is discussed further in Chapter Four.

the consciousness, attitudes, behaviors and skills of many individuals, we will create a critical mass of people who will advocate peace effectively,” is compelling (Anderson et al., 2007, p. 86). In order to maximize individual change, SCG intentionally targets the systems within which each individual operates — peer system, family system, community system — in order to build social networks of people in favor of intergroup efforts and who hold positive intergroup attitudes. In this way, both those individuals who have been directly affected (current participants) as well as those close to them (peers, family members) can be deeply impacted. This stems from systems theory, which shifts attention from “linear cause-and-effect relationships to the person-and-situation as an interrelated whole” (Compton, Galaway, & Cournoyer, 2005, p. 23). SCG believes that individuals bring with them their entire life circumstance when they arrive at the program: background, life experience, political ideology, religious identity, family history, etc. Therefore, it is incredibly important that participants not live in isolation with respect to their BBfP experience. SCG actively encourages peers and family members of participants to apply to the program. We see this as an important way in which to foster the ripple effect. In supporting participants to recruit friends and family members, we are also supporting them to share their new insights and skills with their family, peer and other communities enhancing exposure of these family members and peers to intergroup relationships and positive attitudes. In this way the network widens. Thirteen out of the eighteen alumni interviewed for this project described how they were recruited by friends and family members who had either heard about the program, participated in it themselves, or had participated in other dialogue programs.

In addition, when financial resources permit, we invite parents of participants to become involved in family programs, ideally conducted during the *follow-up* program in the region. Prior to the second intifada, SCG also worked with participants’ families through an orientation. Family members had the opportunity to meet one another and experience programming as a parent group. We know that BBfP participants feel more empowered to sustain their relationships and to actively work to improve the situation in the region when they are supported by others with similar beliefs and interests. Therefore, SCG makes calculated choices in an effort to maximize the likelihood that participants will apply their BBfP experience to the broader community by developing what it calls *peace pathways*: avenues for ongoing training, social networks and support systems.

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### **BBfP Design Element: Ongoing Training (Leaders in Training, Staff Training)**

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Through additional leadership and peacebuilding training — and the process of becoming the facilitator — SCG believes impact on individuals is more likely to increase to the degree that they are able to transfer their change (attitudes, beliefs, skills) to their communities. SCG does this through the second year *Leaders in Training* (LIT) program as well as staff selection and development. Priority for summer staff positions is given to alumni in order to offer them additional training and a forum to continue to build their relationships with the ‘other.’ The use of past participants as staff stems from the SCG philosophy of working to build peaceful communities. We believe in supporting our participants by working to develop their leadership capacities. As such, BBfP is more accurately viewed as a multi-year program. We believe that in teaching and facilitating the process for new participants, staff members are able to internalize and solidify attitudinal and behavioral changes that have

resulted from their past intergroup experiences. Returning allows past participants to reflect on their growth by comparing what they know, believe and feel to the new participants, who are just beginning the BBfP process. In the past 15 years, the majority of BBfP staff positions have been filled by alumni. Alumni interviewed for this study described that after being involved with the program for several years they learned how to ‘detach’ from the angry emotions that often surface in relation to Israeli-Palestinian dialogue work and to find peace in their relationships with themselves and one another. Working as a facilitator also gives them a chance to test what they learned with new participants who are novices in using the *BBfP Toolkit*.

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### **BBfP Design Element: Social Networks and Support Systems (Follow-up, Alumni Association)**

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The primary goal of the *follow-up* program is to provide participants with a safe space to continue building relationships. The *follow-up* program has evolved over the years in order to best meet this objective. We have found that the residential nature of *follow-up* retreats is necessary in order to successfully rebuild the BBfP community after the difficult transition home and to allow adequate time for participants to communicate deeply and engage in meaningful programs with one another. The retreats also serve as a common thread for participants throughout the year — another reason to stay connected, to talk with one another by phone, email and Facebook before and after retreats, to meet outside of the retreats in public places as well as at one another’s homes. In other words, the *follow-up* program provides a means of integrating the relationships that were begun over the summer into their ‘real life’ back home.

Ideally, the *follow-up* program would offer daylong and multi-day programs for participants’ parents and siblings. SCG had great success with a mother-daughter training offered in the past. Interest in participation was widespread among mothers of all three *home groups*. Unfortunately, family programming is not currently available due to financial limitations. SCG is seeking funding for this. We believe that such programs would not only strengthen the impact on participants, but they would also provide an exciting window into how family members are impacted by their child’s/sibling’s participation.

Additionally, a BBfP alumni association offers a vital social network and support system for past participants. Through this network, SCG can provide a structure to provide mentoring and training. It is an important forum for participants to stay connected with one another and strengthen their relationships. SCG is seeking funding to create a formal alumni association.

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## **Theorized Conditions Necessary for Improving Intergroup Relations**

The next section provides the theoretical analysis of the remaining eight theorized conditions that SCG has outlined as vital for strengthening relationships between groups. The eight are discussed in the following categories:

- Conciliation and Reconciliation
- Social-psychological Dimensions
  - Empathy
  - The Elephant in the Room
  - Voice
- Learning to Communicate
- Self and Other
- Transformational Leadership Model
- The Element of Time
- Relationship Between Staff and Participant
- Supervisory Model

### ***Conciliation and Reconciliation***

Conciliation work looks for commonalities between groups in conflict as a way to break down stereotypes that often prevent people from coming together to effectively address conflict. Reconciliation work focuses on rebuilding relationships once trust has been broken. The BBfP intervention includes elements of both. Lederach (1995) defines reconciliation as the place where truth, mercy, justice and peace meet. We find his description of reconciliation similar to SCG's approach in several ways. For Lederach, Truth includes acknowledgment, transparency, revelation, and clarity. SCG programs include these elements: participants are invited to and given the tools to be able to acknowledge their own experiences and those of the 'other;' to experience transparency in that they may speak on their own behalf, publicly, and without being censored; and, through the dialogic process that they undergo, they reach a place of individual revelation and clarity about their own thoughts and feelings. The next stage in Lederach's model, Mercy, includes acceptance, forgiveness, support, compassion, and healing. He argues that new healthy relationships cannot be formed without first learning to forgive and have compassion. This must happen before any healing can occur. SCG programs create a safe space for participants to voice their opinions, fears, and stereotypes. They also bring them through a process where they begin to feel empathy for the 'other,' to have compassion for the experiences and history of the 'other,' and to support each other as they develop new relationships. Central to the formation of these new relationships is the improvement of intergroup attitudes. Our research shows that the BBfP intervention has this effect. Mania et al. (2008) summarize:

Intergroup contact and intergroup friendships are consistently found to predict intergroup attitudes (Pettigrew & Tropp, 2006; Pettigrew, 1997). Thus, it was not surprising to find evidence that BBfP participants' intergroup attitudes were more positive after BBfP than before.

Table 5.1 below shows that among all *home groups* there is a trend of improved attitudes toward the other groups.

**Table 5.1. Intergroup Attitudes**

<b>Home Group</b>	<i>n</i>	<b>Target Outgroup</b>					
		<i>Palestinian</i>		<i>Jewish-Israeli</i>		<i>Arab/Pal.-Israeli</i>	
		Time 1	Time 2	Time 1	Time 2	Time 1	Time 2
<i>Palestinian</i>	15	-	-	2.29	2.50	3.96	4.18†
<i>Jewish-Israeli</i>	19	2.79	3.57*	-	-	3.82	4.02
<i>Arab/Pal.-Israeli</i>	13	4.20	4.35	3.17	3.42	-	-

Participants answered these items using a 1 (never) to 5 (always) scale.

\*  $p \leq .05$  for comparison across time.

†  $p \leq .10$  for comparison across time.

The project’s findings also show that the BBfP program is successful in improving perspective taking constructs such as empathy, compassion, and the ability to understand the other’s feelings. Mania et al. (2008) report:

Creating a sense of how conflict is experienced by the other side and an ability to empathize with the other side are important goals for peace education programs. Understanding the suffering of an outgroup may help to create a common human bond, which decreases motives to hurt “them” (Mummendey, Otten, Berger, & Kessler, 2000). Being able to see the conflict from the other side’s perspective may also highlight wrongs committed by the ingroup thereby motivating reduced contributions to the conflict. Also, perspective taking reduces negative intergroup attitudes (Dovidio et al., 2004). There is prior research demonstrating that contact-based interventions can improve perspective taking (e.g., Malhorta & Liyanage, 2005). Consistent with such research, perspective taking in relation to Palestinians among Jewish BBfP participants was significantly higher after BBfP ( $M = 4.07$ ) than before ( $M = 3.77$ ).<sup>7</sup> Jewish participants’ perspective taking in relation to Arab-Israeli’s also increased slightly from Time 1 ( $M = 3.84$ ) to Time 2 ( $M = 4.04$ ), but this increase was not significant.

Lederach’s (1995) Justice stage addresses restitution, equality, making things right, and the development of “right relationships.” SCG believes that strong intergroup relationships can ultimately provide a foundation for future leaders who may someday work to create equality and justice on a larger scale. The last axis is Peace. For Lederach, this concept evokes images of harmony, unity, well-being, security, and respect. SCG programs foster an environment of peace, albeit a microcosm of participants’ experiences and lives, but one where they can taste what it is like to live together feeling safe, dignified, and with respect for one another.

<sup>7</sup> Unfortunately, Palestinians and Arab/Palestinian-Israelis responded in inconsistent ways to the items assessing perspective taking, possibly due to a problem with the Arabic translation. Therefore, analyses of perspective taking among the home groups was not performed. SCG is revising the survey and will continue to evaluate all home groups for future analysis.

Participants and alumni report feeling a new sense of hope for the possibilities of the future as a result of the BBfP experience.

### ***Social-Psychological Dimensions***

The inclusion of social-psychological dimensions in conflict resolution has been referred to as interactive problem-solving (Kelman, 1997), third party consultation, and interactive conflict resolution (Fisher, 1997). Herb Kelman defines international conflict as “a process in which collective human needs and fears are acted out in powerful ways. Such conflict is typically driven by non-fulfillment or threats to the fulfillment of basic needs” (Kelman, 1997, p. 195). The social-psychological approach attempts to repair the emotional damage that arises from unmet needs and fears about identity and security. It focuses on addressing the deeper social-psychological factors that drive conflict, such as basic needs for security, identity, and participation in order to change the dynamic between parties. It challenges participants to “penetrate each other’s perspective, to differentiate their image of the enemy, to develop a de-escalatory language and ideas for mutual reassurance, and to engage in joint problem-solving designed to generate ideas for resolving the conflict that are response to the fundamental needs and fears of both sides” (Kelman, 1997, p. 233). Specifically, Kelman’s conflict resolution workshops focus on problem solving with a twofold objective: “One intention is to induce changes in the participants themselves as they develop a more differentiated view of their opponents and their perspectives and priorities” (p. 665). He stresses that this “is not a feel-good exercise.” The second aim is “to increase the likelihood that the insights, ideas, and proposals developed in the problem-solving interaction feed back into each community’s political debate. They have the potential of initiating coalitions of peace-minded participants across conflict lines. And the workshops present a model for a new relationship between the parties” (p. 665).<sup>8</sup> This approach differs from a traditional mediation model, which is focused more on the task of resolving specific issues (Fisher, 1996). Furthermore, Bargal (1992) from Ben Gurion University, who works with Palestinian and Israeli young adults, outlined a framework for conflict management workshops emphasizing small group work and drawing from psychosocial models. While following the theories of Allport (1954) and Lewin (1946) for intergroup contact, he also draws from psychosocial models and identity theories as a way to more truly engage participants in rational dialogue (Bargal).

SCG recognizes the critical role that social-psychological dimensions play in driving conflict and its resolution. SCG believes it is necessary that these processes are a part of intergroup contact efforts with focus on three main areas: empathy, the “elephant in the room” and voice.

#### *Empathy*

The primary goal of BBfP is to bring participants together to learn about one another and each other’s conflicts so that relationships can be developed. The key to building relationships

In the end we trusted each other.  
—Farah, Arab/Palestinian-Israeli Alumna,  
2008

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<sup>8</sup> See Rouhana and Kelman (1994) in the list of Resources for further information on these workshops.

is cultivating empathy for the 'other.' Developing empathy does not occur simply by bringing groups together to share personal stories and information. BBfP programs are designed to help participants understand the perspective of the other side by having them acknowledge the experience of the 'other.' Ultimately, this can lead to empathy. One important example of how to facilitate this process is the 'In Their Shoes' exercise.

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### **BBfP Design Element: In Their Shoes**

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This communication exercise is used toward the end of the program to facilitate the development of empathy and participants ability to humanize the 'other.' Participants are divided into pre-assigned pairs (partners from different *home groups*) and instructed to sit facing one another, knee-to-knee, in close physical proximity. They are given a statement and take turns responding to the statement according to how they believe their partner would respond. Examples include:

- How do you feel when you hear that a bus has just blown up?
- How does it feel to cross a checkpoint?
- How do you feel when you go to the airport?
- How do you feel when you are discriminated against?
- How do you feel when you hear that someone you know was killed?
- How do you feel when you see a soldier?
- What are you most afraid of?

Guided by a staff facilitator, each partner then corrects, adds, or clarifies what the partner got correct and/or missed. After the exercise, participants are asked to anonymously share how they are feeling and what they learned from the activity. They place their responses in paper bags collected by staff. Later in the day their collective responses are rewritten by staff (to protect their privacy) and posted for everyone to see. Below are examples in their own words of how they responded during the 2006 and 2007 *summer intensives*:

- I think this activity was by far the most meaningful, important and hard. This was the first time that I felt that I am truly connecting with the other person. It was the first time I felt the other person is listening and relating to me. I really felt that the both of us were trying to make an effort to understand each other. I thought I wouldn't have the chance to be heard like that but it happened and I'm glad. I now appreciate this program more.
- Hearing my voice say her opinions helped me to understand them more.
- Actually I learn new things and changed my opinion about other feelings. I didn't expect that they have the same sorrow that I feel.
- I found out how a Palestinian who lives in Israel feels about the war and bombings. I also had a chance to say my opinions freely about some hard issues.
- To think as a different person and understand the other side. Thank you for this activity.
- I gained the ability to understand things I don't agree with. I gained what I came here to gain.
- I have discovered that I can feel empathy, and gained new and deeper understanding of my partner. I was also surprised at how understanding and non-judgmental my partner was towards my feelings.
- I think many good things like Israelis also have feelings, they can understand us — no

more killing — no more suffering — many people want peace but I can't forget that they did a lot of wrong things to Palestinians.

- I think it was a pretty good exercise! I tried to tell them how I feel they feel in the way I want. However, when the person correct me, I felt Wow! I didn't know that they look or feel at the situation the way I do feel about.
- It make me feel very bad because this was the first time I tried to think about what the others feel and they feel bad.
- I just feel so much supported and understood. It was a great exercise to see what have others gained from what you have told them, and whether they actually felt what you are going through.
- I know that the other side can understand me...and in some cases, she totally understands my feeling and my pain...it makes me feel glad that somebody is listening to me.
- I think that I got more hopeful, because I felt I've been heard, I felt she understands me and maybe she felt my pain.

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### *The Elephant in the Room*

Throughout the BBfP program's history, participants have given feedback expressing that the freedom to address even the most difficult issues sets the BBfP program apart from other intergroup contact or cross-community programs they have experienced. Intergroup programs speak of the critical importance of creating a 'safe space' for participants. SCG has a unique perspective about what this means. For SCG, the safe space builds on the idea of creating an equal playing field. It refers to space that can accept participants' full expression of the issues, ideas and feelings that are important to them. Additionally, telling life story narratives is an important aspect of adolescent development and the emergence of an independent sense of self. Because the BBfP program is designed for teenagers this becomes even more vital if the program is to be successful. Participants are encouraged to express powerful emotions in a setting that feels safe, nurturing, and supportive to them. The 'Paper Bags' program is perhaps the most direct invitation to participants to name the 'elephant in the room' and a granting of permission that everything is on the table for discussion.

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### **BBfP Design Element: Paper Bags**

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This three-part workshop is designed to give participants permission to name the 'elephant in the room' — a first step toward addressing, challenging and breaking down stereotypes and communicating about contentious issues. It was adapted from a class taught by Susan Manning of the Graduate School of Social Work at the University of Denver (1990). The first phase occurs in the first few days of the program; the second and third phases take place a day or two afterward. It is important that participants feel safe to address all of the issues that affect their lives and that are important to them, even the difficult issues that are often seen as 'off limits' in other programs. By doing this activity early in the process, participants are shown that they will be given the opportunity at BBfP to talk about even the most volatile and painful subjects in a safe space.

**Part 1:** Participants are asked to silently read labels that have been written on a series of paper bags that are hung on a wall. They are asked to anonymously write their reactions to these words and place these reactions into the appropriate bag. They are invited to write in their

own language. They can write words or phrases; ideally, they should be writing anything that comes up for them when they see that particular word. Words are intentionally provocative and have included terms that refer to religious and national identity (Jew/Muslim/Christian, Palestinian/Israeli/Arab/Palestinian-Israeli), militarism, war and violence (Terrorist, Freedom Fighter, Israeli Defense Force), and others. Typically about a dozen words are selected.

**Part 2:** Staff writes (translating when necessary into English) all the words that the participants have placed in the bags on large sheets of paper. Spelling and grammar mistakes are intentionally kept if important to adequately express what the participants have written. The pieces of paper are posted on the walls of a room, and the workshop begins by having the participants enter and quietly read the papers. Participants are asked only to read them and not to talk about them.

**Part 3:** The process allows participants to share honestly the variety of perspectives they hold on these provocative subjects or labels. Participants often express discomfort, pain, outrage, and offense at the words posted on the sheets of paper. However, they ultimately become more comfortable in discussing these and other 'hot topic' issues with one another. The use of microlabs in processing this exercise is helpful in allowing all participants to state their immediate feelings and thoughts to the paper bag program without interruption. The dialogue

When we got to know each other it turns out to be that we are pretty similar, we do stuff the same.  
—Walid, Palestinian Participant, 2008

group discussion after micro labs then allows participants to use other skills such as group mirroring to go “deeper” with each other in processing this program. Alumni have reflected back on this activity as evidence that BBFP was truly a safe space for them to discuss the real issues that affect their lives.

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The 'Paper Bags' program and other workshops create space for self-disclosure and the sharing of personal stories, key aspects of friendship formation. The following excerpt from project consultant Caryn Aviv's article, *Emotions, Narration, Disclosure, and Transformation*, illuminates SCG's use of personal story-telling and disclosure of personal feelings and thoughts as a method to building deep relationships. She states:

Strong emotions have the capacity to transform people's consciousness of their own experiences and the suffering of other people. Emotions — such as grief and bereavement, hope, and fear about the future — often motivate people to seek out others, on the other side of a conflict, who have shared similar experiences (Kitain, 2007). Emotional conviction can drive people to found organizations that work to change the status quo, to advocate for alternative visions of the political and moral order, and to challenge state policies. In other words, emotions are often both the catalyst for action and the 'glue that binds people together' to work for the greater good of social movement goals and outcomes (Collins, 2001). Organizations involved in this kind of work often use two strategies that involve emotions — the narration of life story experiences and the disclosure of vulnerability and pain among participants (Hammack, 2006; Plummer, 1995). These strategies harness powerful emotions (particularly fear and hope) to mobilize participants, point out commonalities of suffering across groups in conflict, generate shared emotional

experiences, and build a sense of collective community and group cohesion. Melzer-Geva (2007), in her analysis of Israeli-Palestinian dialogue groups, argues that listening to narratives provokes changes in levels of trust between both tellers and listeners by engaging in an interactive process of inquiry, even when that involves disagreement.

Not surprisingly, BBfP past participants explained that sharing and listening to personal life story narratives of other participants often involved elements of pain and suffering related to nationalism and militarism. In qualitative interviews, alumni said that listening to other personal narratives rendered visible the real and pervasive costs of Israeli-Palestinian conflict. For the first time they heard first hand about the effects of the conflict from ‘the other side’s’ experience. Some oft-repeated personal narratives included stories of humiliating strip searches at military checkpoints and airport security portals (among Palestinians), of friends and relatives dying in suicide bombings and combat operations (among Israelis), and stories of frustration, fear, uncertainty, and despair about the future.

Telling personal narratives also inevitably prompts important decisions about disclosure and risk. What, when, how much, and in what way do participants in the program disclose painful or deeply personal experiences and feelings that might render them vulnerable? Disclosure about one’s fears and hopes, experiences with pain and/or suffering, with life’s disappointments and successes represent risk-taking at its most human. Disclosure provokes emotional vulnerability in the speaker, often raising the question: will I be rejected or embraced if and when I tell my story? Disclosure also can prompt a sense of compassion, connection, and solidarity in the listeners.

In the BBfP program, the disclosure of, and listening to, such narratives often sparks a sense of trust and legitimacy among participants where there is little of either prior to participation. The link between narration and disclosure is the emotional process that unfolds between participants (narrators and listeners) who are willing and able, to varying degrees, to allow themselves to be changed by their experience. Abu-Nimer and Lazarus (2007) write: “...the key to transforming the relationship from mutual denial to mutual recognition, from indifference or hostility to compassion and empathy...is a continuous process...The story itself is not the key — the transformation is inspired by... the context of empathy between ‘enemies.’” Metaphorically speaking, emotions, as experienced in life story narration and vulnerable disclosure, are key components of the “work” participants do in BBfP to build cohesion and solidarity between young Israelis and Palestinians.

Our research findings support this. Tables 6.1 and 6.2 show that participants became more comfortable disclosing personal information with outgroup participants by the end of the BBfP program, which implies a gain of this trust during the program. We also found that both Jewish-Israelis and Arab/Palestinian-Israelis described feeling significantly closer to other outgroups by the end of the BBfP program, which shows support for increased friendship throughout the program.

**Table 6.1. Telling Outgroup Members Private Things About Oneself**

<b>Home Group</b>	<i>n</i>	<b>Target Outgroup</b>					
		<i>Palestinian</i>		<i>Jewish-Israeli</i>		<i>Arab/Pal.-Israeli</i>	
		Time 1	Time 2	Time 1	Time 2	Time 1	Time 2
<i>Palestinian</i>	15	-	-	2.20	2.47	2.93	3.27
<i>Jewish-Israeli</i>	<i>a</i>	1.41	3.53*	-	-	2.40	3.80*
<i>Arab/Pal.-Israeli</i>	<i>b</i>	2.91	3.91*	2.77	3.54*	-	-

Participants responded to this item on a 1 (never) to 5 (very often) scale.

\*  $p < .05$  for comparison across time

*a*: Palestinian target outgroup  $n = 17$ , Arab/Palestinian-Israeli target outgroup  $n = 15$ .

*b*: Palestinian target outgroup  $n = 11$ , Jewish-Israeli target outgroup  $n = 13$ .

**Table 6.2. Disclosure of Personal Information from Outgroup Members**

<b>Home Group</b>	<i>n</i>	<b>Target Outgroup</b>					
		<i>Palestinian</i>		<i>Jewish-Israeli</i>		<i>Arab/Pal.-Israeli</i>	
		Time 1	Time 2	Time 1	Time 2	Time 1	Time 2
<i>Palestinian</i>	15			2.27	2.60	2.87	3.40
<i>Jewish-Israeli</i>	<i>a</i>	1.25	3.19*			2.24	3.65*
<i>Arab/Pal.-Israeli</i>							
<i>Israeli</i>	13	3.23	3.77	2.85	3.38		

Participants responded to this item on a 1 (never) to 5 (very often) scale.

\*  $p < .05$  for comparison across time

*a*: Palestinian target outgroup  $n = 16$ , Arab/Palestinian-Israeli target outgroup  $n = 17$ .

### Voice

Social-psychological elements are also effective because they give participants a voice. The ability to have a voice, or express an opinion about a conflict, is to give the speaker value, power, and an identity in the conflict (d'Estrée et al., 2001). Members of different sides can begin to truly understand, empathize, and work towards reframing or developing a new relationship after all parties are able to voice an opinion. The BBfP program gives participants the space to voice the feelings of anger and frustration that perpetuate the conflict. To move out of this vicious cycle, participants need to address and acknowledge memories (Lederach, 1995, 1997). This is a necessary stage before parties can repair relations through deeper levels of empathy and understanding. It is also a necessary stage in order to move participants to a place where they can begin to problem-solve around the conflict.

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## BBfP Design Element: Historical Timelines

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This workshop takes place in the middle of the program. Participants work with their *home group* to create a historical timeline, and then present their history to the other *home groups* so each group can learn from their own and others' experiences. In our 15 years of programming, SCG has observed that until participants have the opportunity to address the past, the group is unable to move forward in truly developing relationships with the 'other' on the interpersonal level. The Historical Timelines exercise was developed to serve this purpose. It is an opportunity for participants to explore their own history, state how they feel about their history, and acknowledge how it relates to them as an individual and as part of a community.

**Part 1:** Participants are divided into their *home groups* and asked to create a historical timeline for their community. They may begin at whatever point in time they wish as long as it extends to the present. As a group, they must discuss which dates, eras, events, etc., to include. They then use colored construction paper to create their timeline. Each group has the same amount of time to create their timeline. When the group is done, they hang their timeline on the wall. *Home groups* then debrief with staff about the process, including any difficulties, observations and reactions they experienced in creating their timeline.

**Part 2:** Each group presents their timeline to all the participants. All groups are allotted the same amount of time to present (approximately 12-15 minutes).

**Part 3:** The timelines are left hanging and participants are invited to walk around the room and read one another's timelines. Participants then debrief what they have read in *dialogue groups*. Participants recognize historical perspectives within their own home group as well as within the larger BBfP community. This process can bring up feelings of confusion, anger and frustration as participants see the events and dates that are contested. Participants also become aware of contradictions and variations within their own community and often recognize areas in their history that they know less or more about than they thought. Additionally, this activity gives participants the space to express their historical perspective in order to facilitate the sharing of personal experiences that occurred during historical events.

I have a close friend] from the Palestinian [home group], Zena, I so connect to her. Yeah, I feel very, very comfortable because we did really, really, really difficult conversation together, just the two of us, just us. And after this I feel so connected to her, I feel that I understand her and I feel that she understands me. —*Jewish-Israeli Participant, 2008*

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One of the main goals of BBfP is to create a safe space in which participants feel they can express their true voice and openly discuss how the conflict affects them. d'Estrée et al. (2001) have outlined four levels at which individuals can begin to express their voice. "Each level provides opportunities for healing, for validation, and for resolution" (p. 104). The first level is the ability to voice one's view and experiences followed by the ability to be heard by others, the ability to be heard by the other who has perpetuated the injury and finally acknowledgement of the injury by the other. BBfP participants are led through a process that allows them to have voice on each of these levels.

d'Estrée et al. (2001) also acknowledge the potential for harm in allowing parties to express their voice when it is done in an 'unjust or unstructured' way that is 'accusatory, without an aim to elicit an understanding or acknowledgement of harm.' As such, the design and intentionality with which BBfP is structured and constantly monitored is critical to the successful outcome of the role of voice. At BBfP, early workshops focus on relationship building and dialogue so that later in the program, when participants are ready to express themselves, they have been led through a process for communicating in a non-accusatory fashion. d'Estrée et al. recommend that in order to successfully integrate the role of voice into interventions, practitioners should consider the following components:

- Create opportunities for voice
- Create opportunities for multiple voices
- Understand that opportunities for voice do not have to affect the outcome to be useful
- Beware of creating expectations that voice will impact a decision when it will not
- Voice may be through a representative or delegate of one's own choosing
- Create opportunities to be heard by member(s) of the 'other's' group, even if not those directly responsible
- Create opportunities for participants to hear their own "inner voice," their ideal self, to counter social pressure
- Be comfortable as facilitators with silence
- Work for "healing"

SCG operates with the practice of not 'unpacking what cannot be packed up,' meaning that facilitators are careful not to open up discussions if there is not adequate time or the safe space to effectively respond to the participants' needs. Staff is trained at how to anticipate shifts in conversations and how to conclude difficult conversations so that participants feel heard and understood.

### ***Learning to Communicate***

Imparting communication and dialogue skills to participants is crucial. From the beginning of the BBfP *summer intensive*, participants are taught specific communication skills and techniques. They are taken through several different exercises designed to assist them in becoming more aware of communication styles, tools and challenges. Dialogue as an intervention is "directed toward open and respectful communication between antagonists with a focus on underlying concerns and the emotional as well as cognitive aspects of contentious issues. Dialogues thus usually provide for ventilation or catharsis between the parties that is often conducive to the subsequent steps of problem solving and reconciliation" (Fisher, 1990, p. 137). The dialogue sessions provide a place to voice opinions within a smaller group context. These sessions allow participants to further explore their frustration, fear, and concern about the conflict and other issues. Allowing participants this opportunity is a critical stage of the intensive process. In the dialogue group setting participants have the chance to put new communication skills into practice such as intentional listening, using "I" statements, and group mirroring.

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## BBFP Design Element: Geometric Conversations

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This communication exercise is done in pairs.<sup>9</sup> It serves as an experiential metaphor for exploring the challenges we face in communicating with one another and the need for developing skills when asking questions, listening, and not making assumptions. Participants are paired and asked to sit back-to-back on the floor. Both partners have an identical set of geometric shapes of different colors. One of the partners is given the speaking role for the first round. On the floor in front of her, this partner creates a shape comprised of all of the individual shapes. When she is happy with her design, she begins to explain it to her partner who must construct the same design using her own set of shapes. The goal is to create two identical designs using all the shapes. The pairs do the activity twice. The first time, the listener is not allowed to ask questions of their partner. At no time may they look at her partner's design. The second time, they are allowed to communicate. This low-risk communication exercise is used early in the program as a way to draw attention to the need for communication skills. By experiencing the playful frustration of not being able to ask questions to clarify, use eye contact and body language, etc., participants draw their own conclusions about the importance of communication skills.

I see people every month or two months...by email, phone and meeting. And we go out independently from the group too. I really love 2 Israeli girls from my 2nd year, they would come and sleep over. We got together once a month and went to people's houses or Kibbutz. Girls from the West Bank going to a Kibbutz, it was really interesting and weird. It brought us closer in a way, but Israelis couldn't go to the West bank because the Israeli government wouldn't let them. One more thing — every 2 months we would have a seminar for 3 days and it was amazing, it was like bringing camp back, the last one was in Jerusalem in the Old City, and it was great. —*Laila, Arab/Palestinian-Israeli Alumna, 2004*

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## BBFP Design Element: Microlab

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This is a communication exercise used throughout the program. Participants are divided into integrated groups of 3-5. They are instructed to sit close together in a small circle so that they are facing one another. A staff facilitator gives a question on a particular topic. Each person is given an allotted amount of time to answer it. While one person speaks, the other group members must remain silent. The facilitator lets the speaker know when her time is up. Then the next speaker begins. The exercise is complete when each person in each group has spoken for her allotted time. This exercise helps participants become more aware of their own communication style. Participants express feeling frustrated that they cannot ask questions or comment on what they are hearing. They also give feedback that they appreciate having the space to say whatever it is that they wish to say, knowing that no one else can interrupt

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<sup>9</sup>This activity comes from The Conflict Center. Please see information on the Conflict Center in the Resource section.

them. Typically 3-5 questions are asked. This exercise is usually followed by a larger group discussion on the topic at hand.

In addition to the concrete skills participants gain, the intentional listening process serves another equally important function. It provides participants with a structure that they can learn and then find comfort in for dealing with contentious issues. Intergroup settings are highly charged, anxiety-producing situations.

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### **BBfP Design Element: Intentional Listening**

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To build relationships, SCG recognizes that participants must be provided with the tools to understand the other's perspective. The Intentional Listening exercise is one of these tools. Participants are divided into small groups with a facilitator. They take turns practicing

Intentional Listening in pairs. This process is adapted from the Imago technique and involves a three-step process of 'mirroring', 'validating' and 'empathizing.' When one participant begins talking, the facilitator assists in making sure the person talking stops frequently so the receiver can repeat back what he has heard and if he has heard the speaker as she intended. The process begins with the ability to acknowledge and validate the 'other's' thoughts and feelings.

**I**t was painful and frustrating, but I went back the other 2 years because there was a sense of coming home, a very strong sense of warmth that was in the camp. Not an easy feeling of relaxation, but a feeling that I deserved the love that the pain brought up. I think the program opened up a very big door allowing me to explore and to feel what I needed to feel, not just feeling blame, but just knowing that everything is a part of everything else and connected to each other. —Shani, Jewish-Israeli Alumna, 2000

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### **BBfP Design Element: Dialogue Groups**

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As discussed throughout this report, *dialogue groups* are used frequently during the program to process contentious issues. After large group workshops — such as Paper Bags, Historical Timelines and others — *dialogue groups* are convened to allow participants to go further in

their discussion in a small group setting. Participants always meet in the same dialogue group with the same staff facilitators. Staff facilitate the session challenging participants to put communication skills into practice, ensuring that everyone has a voice and concluding each session so that participants reach a sense of closure. The observation notes gathered during the 2006 implementation evaluation capture the depth of feelings that are often expressed in dialogue group sessions. The quotes below come from a final dialogue session at the end of the *summer intensive*:

- *Facilitator to the group: How are you feeling in this program?*
- Arab/Palestinian Israeli: "Yesterday it hit me, I want to say sorry if I hurt anyone. I'm sorry."
- Arab/Palestinian Israeli: "The program changed me in many ways, to meet you guys and learn these tools."
- American: "It changed how I react to things, [how] I think about things, about what both sides think."

- Jewish-Israeli: “[The program] changed me. I can understand others. That was my main goal.”
- Jewish-Israeli: “It’s hard to go home now and try to adjust, to explain to friends, family. Bombs in Palestine will now be different because I have friends there, [it] won’t be the other side.”

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### **BBfP Design Element: Talking Trees**

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Talking Trees is a fluid small group communication workshop designed to provide a forum for participants to both address difficult issues of importance to the group and put new communication skills into practice. It is conducted toward the end of the *summer intensive*. Staff choose half a dozen or so ‘hot topics,’ that is, issues that continue to come up in dialogue sessions and other activities such as military service, homeland, religion and gender. They label corners of an open area with one of these topics. Typically we hold the workshop outdoors and literally use trees to designate each topic area. Participants are then invited to go to any topic they wish to talk about. They may stay as long as they like and circulate among the topics however they wish. While there is a staff member at each area to facilitate, they only facilitate if needed. Their primary role is to assist participants in putting their new communication skills into practice with one another (intentional listening, group mirroring). When the exercise is debriefed, participants reflect on both the issues that were discussed and the process of how they were discussed.

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By teaching intentional listening and dialogic processes, participants are able to address difficult and emotional topics with more comfort. If they are more comfortable and less anxious, they are more likely to stay engaged in the present program as well as stay involved in the *follow-up* and future intergroup opportunities. Participants interviewed for this report talked about their new ability to listen and, therefore, to understand the ‘other’ more deeply. This resulted in them becoming more open to alternative perspectives and more invested in their relationships with one another. In order for this to happen, participants must feel comfortable communicating with one another. Our research shows that the BBfP intervention succeeds in helping participants become more comfortable communicating with outgroup members. Mania et al. (2008) state:

Ease in intergroup communication/interaction as measured in the present evaluation is similar to intergroup anxiety, which is generally defined as feelings of uneasiness and awkwardness in intergroup interactions (Stephan & Stephan, 1985). A number of benefits derive from improving ease in intergroup communication/interaction and reducing intergroup anxiety. These variables are related to intergroup attitudes (Stephan & Stephan, 2000). Reducing intergroup anxiety also serves to increase willingness to engage in future intergroup interactions (Plant & Devine, 2003), which may help to sustain the benefits of intergroup contact even after formal contact based interventions, such as BBfP, are completed. Furthermore, intergroup communication and understanding should be enhanced to the extent that members of different groups are comfortable interacting with one another.

Prior research has shown that intergroup contact and especially intergroup friendships can reduce intergroup anxiety (Islam & Hewstone, 1993; Mendoza-Denton, Page-Gould,

& Tropp, 2007). Mirroring such previous investigations, evidence that BBfP improved ease in intergroup communication/interaction was found. Collapsing across home groups revealed an overall increase on ease in intergroup communication/interaction following [the 2006] summer session of BBfP.<sup>10</sup>

As seen in Table 7.1 below, participants showed an increase in ease in intergroup communication and interaction after participating in one *summer intensive*.

**Table 7.1. Ease in Intergroup Communication/Interaction**

Year	Group	n	Time	
			Time 1	Time 2
2006	<i>Palestinian*</i>	9	4.01	4.54
	<i>Jewish-Israeli*</i>	10	3.71	4.09
	<i>Arab/Pal.-Israeli</i>	10	4.09	4.24

Participants answered questions using a 1 (strongly disagree) to 5 (strongly agree) scale.

\*  $p < .05$  for comparison across time

### **Self and Other**

The BBfP methodology is predicated on the role of the individual and a relational view of identity, growth and development. We believe in developing a stronger sense of self-

**B**BfP really got me motivated to be more active in my community, not just because I have to as a part of the program, but because I really do want to and I really think I can make some changes and really improve my community. —*Yuval, Jewish-Israeli Participant, 2008*

worth in participants by teaching them to know and understand people as individuals, beyond national or religious identities. In order to understand another’s perspective, one must understand another person in relation to that person’s individual history and background. Once participants are able to understand and accept another’s perspective and develop a positive relationship with that person, we then challenge them to re-form positive generalizations of the ‘other’ and the ‘other’s’ community based

<sup>10</sup> The evidence found was somewhat mixed when 2007 data was included. Collapsing across home groups revealed an overall increase on ease in intergroup communication/interaction following one summer session of BBfP. However, more focused analyses revealed that this effect was not consistent across all home groups in both BBfP start years that were evaluated. Palestinians and Jewish-Israelis who started the program in 2006 showed a significant increase in intergroup communication/interaction following BBfP. However, among Jewish-Israelis and Palestinians who started the program in 2007 a significant decrease in ease of intergroup communication/interaction following BBfP was found. SCG attributes this decrease to the inclusion of male participants into the program. In response, changes continue to be made to the intervention to increase comfort level in a mixed gender setting. All qualitative alumni data reveals that past participants felt overwhelmingly more comfortable and more empowered with respect to intergroup communication/interaction.

on these new relationships. This philosophy is drawn from the work of Martin Buber, who maintains that individuals only really grow in relation to another person. At BBfP, participants gain a better sense of their individual national or religious identity through interactions with members of the 'other' group. This leads to a process of self-realization, which is necessary for "mutual confirmation", or a true understanding of what the 'other' is feeling and experiencing (Buber, 1958).

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### **BBfP Design Element: Agree/Disagree Continuum**

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Agree/Disagree Continuum is an interactive communication exercise used to begin discussion on various themes, ranging from religious identity, to power and privilege, to gender and sexuality, and to give participants the opportunity to explore their own beliefs and those of their peers. In the continuum exercise, a staff facilitator reads a statement and participants are given time to choose whether or not they agree or disagree and to what degree. After they have had time to consider this in silence, they are asked to move to the appropriate place on the 'continuum' to reflect their answer. This is an imaginary line between two points in the room that represents each end of the continuum. One side of the room represents 'disagree' and the other side represents 'agree.' Participants are asked to observe where their peers are standing and a few are invited to explain why they chose to stand where they did. This activity allows the participants to express opinions, through both verbal and physical forms. This gives everyone a 'voice' because they each communicate their answer physically by choosing where to stand. This can be especially helpful for participants who feel less comfortable verbally expressing their thoughts. This exercise initiates thought about complex issues and requires participants to question and identify their opinions and those of their peers. It gives them an opportunity to notice divisions among groups they may have believed to be cohesive in thought as well as similarities between individuals they assumed would disagree. For example, a Palestinian may find that he answers a particular question in common with Jewish-Israelis and that he actually disagrees with some of his fellow Palestinians.

One of the very important exercises is intentional listening. One person tells a story or an experience, and the other person can't talk back, they just repeat the other person's story, and ask at the end if they got it right, and is there more. It puts the concept of listening in a whole new light, to digest and understand what the other person is saying...And I use it when I am talking about the program with people who haven't been there, it allows me to use these skills and the other person feels like they're being listened to — it builds trust and respect and that you care what they're saying.  
—*Emal, Palestinian Alumna, 2003*

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SCG intentionally takes participants through an experience of cognitive dissonance. This process begins when participants first arrive and discover that some of the negative stereotypes they believed about the 'other' are not correct. They have met their 'enemy' and find that they like this person who they believed they would hate. The cognitive dissonance is the internal cognitive conflict that results. Participants must reconcile the idea and

feeling, “You’re my enemy, how can I like you? I shouldn’t like you. But I do.” SCG believes that programs must take this further, allowing participants to challenge these norms, biases, and stereotypes on more than a superficial level. If programs are designed to give participants an equal voice, invite them to express fears, grievances, and other issues, and take them through a discovery process of both feeling heard as well as learning to hear the ‘other,’ then

**F**or Israelis to realize what is going on in the territories is unjust and unmoral... Another [purpose of the program] is to promote activism which is a big goal of mine. That’s what started me being active, me being socially and politically involved in the Palestinian/Israeli conflict, and in the Israeli society.

I think one of the main goals of this program, for me, is to open the eyes to the participants to what’s going on around them in the world and realize that they have some responsibility to work for change. —*Hila, Jewish-Israeli Alumna, 2001*

participants have the opportunity to understand and recognize the existence of the ‘other’ on a deeper level leading to empathy.

Critical educator, Paulo Freire (1970), also addresses the idea of self and relationships through “conscientization,” which loosely translates to an awareness of self in context.<sup>11</sup> The importance of this process to the BBfP approach is that through conscientization individual participants are empowered to make changes in their own ‘context,’ such as their family, home and community (Lederach, 1995). Through the process of better understanding themselves and their

peers, they become more aware of social inequities and social problems that affect them all. The BBfP intervention includes programming on a range of social themes — including gender and sexuality, power and privilege, conflict and oppression — in order to give participants many different forums to consider their own experience, the experience of their peers, and ultimately to consider the type of change they feel is necessary and want to see in their home community. It is important to clarify that participants are not expected to act on any particular issue in a specific way. The goal of the program is to empower them to discover for themselves what issues are of importance to them and how they would like to respond. Staff facilitate this process and offer participants the tools — in communication, leadership, facilitation, activism — that they may draw from in their efforts once they return home. The *follow-up* component of the BBfP program provides them with a structure within which they can begin to take action.

### ***Transformational Leadership Model***

SCG believes that teaching participants a transformational model of leadership is key to its goal of empowering participants to build more peaceful communities. The transformational model has been shown to be more effective in resolving conflict as it encourages leaders to embrace diversity, respect difference, and recognize the need for collaboration, consensus

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<sup>11</sup> ‘Critical pedagogy’ is a term that refers to educational theory and teaching and learning practices that are designed to raise learners’ critical consciousness regarding oppressive social conditions. See Freire (1970); Critical Pedagogy (n.d.) in the list of References for further information.

[Before the program] I had never met an Israeli, I only saw soldiers. So I never felt like there was a difference between Jewish and Israeli. And there is a big difference. You should realize that as a Palestinian. I am trying to say that we don't know each other. We don't know our enemy. This is exactly what is happening in the program. We get to know the unknown...and that nothing is impossible. —*Rula, Palestinian Alumna, 2002*

[The most rewarding thing in BBfP was] to hear the stories from the other side. Personal stories of people. —*Shira, Jewish-Israeli Participant, 2008*

I learned how to empathize without losing myself. One of the most important things I heard was to understand the feeling not the actions. I learned all sorts of facilitating skills as with intentional listening, and cabin closing, and peace pole, and, sometimes, dialogue groups. I learned how to be part of a group. —*Naomi, Jewish-Israeli Leader in Training, 2008*

I was told that I could say everything, the fact that the other side said everything, and the fact that, like some of the exercise like paper bag [were] clearly an encouragement to say everything...it also begins a discussion because everything is out there on the table. —*Hila, Jewish-Israeli Alumna, 2001*

I think...if you ask me what I think Palestinians feel before the program, I couldn't have told you. But now, if you asked me what a Palestinian is feeling, I can tell you because now I know. —*Noam, Jewish-Israeli Participant, 2008*

Most challenging...I guess, just looking to my—I don't want to call them the enemy, but—they're my friends now, but it was a pretty hard choice to tell them my personal things about me. But still I'm glad that I did because that's what makes us closer to each other. —*Walid, Palestinian Participant, 2008*

The most challenging part [of the summer intensive program 2008] was to listen to other's opinions that were opposite to my opinions, and to stay calm and understanding; and to learn how to listen and understand them. —*Tamar, Jewish-Israeli Participant, 2008*

I learned how to listen, and to listen more carefully. To not just to see the people but actually listen and get deep into the things they were saying. I was good before but this has improved me. How to listen to each word someone says and how to understand how they feel. How to be more open minded. —*Mohammad, Arab/Palestinian-Israeli Participant, 2008*

The attentiveness of all of the staff members to each and every one of the participants was just incredible...Staff made sure that all of us feel safe, feel comfortable. I felt safe and comfortable. The safe space that was created in the camp, made it possible for me to be honest with myself. It made it possible for me to start and look for my inner peace. It made it possible for me to challenge myself and to discover energies I didn't realize I have. —*Tamar, Jewish-Israeli Participant, 2008*

and inclusiveness.<sup>12</sup> At the core of SCG's view of the transformation model is teaching a gender lens — a way of understanding the world by seeing how experience, opportunity and power are shaped by one's gender and society's perspective about gender. The leadership and empowerment elements of the program reinforce the intergroup relations elements because they create additional opportunities for participants to share life experiences and personal stories, raise awareness of forms of oppression and conflict, and identify commonalities and work toward common goals.

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### **BBfP Design Element: Ideal Woman/Man**

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This workshop is held toward the mid-point of the program. It was originally designed to give female participants a structure to name and discuss societal, cultural, familial, religious and other pressures that they feel impact them — both positively and negatively — in terms of their daily lives and future opportunities. Participants are divided by gender and by *home group* and asked to create a life size drawing of what they see as the 'ideal' woman (or man) in

**B**eing who I am, an Arab in Israel, at first I felt no one understood what I go through. I feel that the conflict between Palestinians and Israelis can be solved, but my conflict cannot. So, I was trying to make others understand that and I felt that they really couldn't understand. I was surprised that some of them really tried to understand and they wanted to understand, which made it easier for me and I respected them more. —*Rasha, Arab/Palestinian-Israeli Leader in Training, 2008*

their society. They are asked to think about her (or his) physical attributes, religious observance, level of educational attainment, career, role in the family. They are also asked to include words to describe the individual. They write the words that they all agree with on one side of their drawing and words they disagree with on the other. The result is a visual and verbal depiction of the contradictions participants feel in terms of expectations placed on them as young women (or men). The visual element acts as a poignant depiction of the pressures they face — across groups — to dress and behave in certain ways and embody often unattainable physical and other ideals. The workshop fosters a sense of common identity. Despite the religious and cultural differences among and within the groups, there are experiences, challenges and hopes they all have. Participants present their drawings to one

another so that all groups can better understand the meaning of their creation. As a result of the program, participants find that they can relate more to one another as teen women (or men). This workshop is used to begin the conversation about what a gender lens is and how we are impacted by social norms assigned to our gender.

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Over the years, anecdotal evidence has suggested that BBfP has succeeded in empowering teen women to feel more confident in themselves as women and more capable of accomplishing their personal goals including working toward peace in the region. The alumni findings from this study presented in Chapter Four also confirm this. Based on this project's quantitative analysis, Mania et al. (2008) summarize:

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<sup>12</sup> See section on Female-centered Paradigm of Leadership in Chapter One for more information.

BBfP is not only aimed at improving intergroup relations. It also seeks to enhance its participants' beliefs about themselves, their abilities, and their potential to bring about positive change in the world. To evaluate BBfP's success in these endeavors participants' levels of self-esteem, self-efficacy, and perceived ability to influence their home community were measured prior to starting BBfP and after one summer session of BBfP. Increases on these variables following BBfP would suggest that BBfP had a positive impact.

*Self-esteem.* There was evidence that BBfP enhanced self-esteem. An increase in self-esteem following BBfP was found when collapsing the data across all home groups. However, this effect was not a strong effect. When analyses were broken down by home group no significant change in self-esteem was found among any singular home group, but if there were larger samples of each home group it is likely that significant changes could have been detected in each singular home group.

Assessing the success of these elements has become of particular interest in light of the recent addition of male participants to the BBfP program. While the project's data shows overall positive impact, some of the project findings raise concerns that these outcomes may have been compromised in

the mixed gender setting. In particular, because the '07-'08 program was the first to integrate females and males, comparing data to the '06-'07 year suggests that the addition of male participants had an adverse effect on some key constructs: self-efficacy, perceived influence on community, gender equality and perceptions of women's leadership. Mania et al. (2008):

This (program) formed me as a human being, to be gentle towards other people. I think I had that virtue before, but the program nurtured that. So every bump or run-in I have with other people in terms of communication, I use what I learned at the program. It's part of who I am."  
—Alana, Jewish-Israeli Alumna, 2007

*Self-efficacy.* There was weak evidence that BBfP improved self-efficacy, the belief that one has the ability to control events that effect their life, to achieve desired outcomes. No significant change in self-efficacy was observed when collapsing across groups and program start years. However, more focused analyses did reveal that in program start year 2006 a significant increase in self-efficacy occurred when collapsing across all home groups. However, in start year 2007, a slight non-significant decrease occurred.

*Perceived influence on community.* Assessment of the extent to which BBfP increased participants' perceptions of their ability to improve their home community revealed mixed results. Collapsing across home group and program start year failed to reveal a significant change in participants' perceptions of their ability to improve their home community. However, more focused analyses revealed that a marginally significant increase on perceived influence on community was found among participants who started the BBfP program in 2006. Conversely in program start year 2007, a slight non-significant decrease was observed. In examining the data for each home group singularly a decrease in perceived influence on community was seen among Palestinians and Jewish-Israelis, though this decrease was only marginally significant among Jewish-Israelis.

*Gender equality.* Perceptions of gender equality in participants' home communities were measured prior to BBfP and after BBfP. Examining change on this variable

revealed a mixed pattern of effects. There was no significant change observed when collapsing across home group and program start year. However, a significant decrease in perceptions of gender equality was observed in program start year 2007. In 2006 a slight

**W**e still disagree, but at the end of everything we just had each other and I've never been that comfortable with anyone in my life. Because I know that even if we had a disagreement, it still will be us and we'll never go back to being in a certain category. I felt they saw me and not where I came from. I feel like I'm more comfortable, honest, and free to be who I am because they are not going to judge me. —*Rasha, Arab/Palestinian-Israeli Leader in Training, 2008*

non significant increase was observed. More interesting was the pattern of findings that emerged when looking at each home group singularly. Collapsing across time, Jewish-Israeli women perceived more equality than either Palestinian or Arab/Palestinian-Israeli women. However, Jewish-Israeli women also exhibited a significant decrease in how much gender equality they perceived following the BBfP program. Perhaps this was a result of learning about the gender inequalities faced by Palestinian and Arab/Palestinian-Israeli women, and may even motivate Jewish-Israeli women to fight to help Palestinian and Arab/Palestinian-Israeli women achieve greater equality. Among Arab/Palestinian-Israeli women the opposite effect was found.

Arab/Palestinian-Israeli women reported perceiving greater equality after BBfP. Perhaps they learned that gender inequality is even worse for Palestinian women leading them to perceive greater gender equality in their own community.

*Perceptions of women's leadership.* No significant changes were found on perceptions of women's leadership abilities to suggest that BBfP increased such perceptions. Rather there was some evidence that BBfP decreased perceptions of women's leadership abilities. No significant effects were found when collapsing across program start year and home group. However, analyses on the 2007 starting class revealed a significant decrease in perceptions of women's leadership abilities after one summer session of BBfP. Analyzing only the 2006 starting class revealed a non-significant increase in perceptions of women's leadership. A marginally significant decrease in perceptions of women's leadership abilities was also found when examining only the data from Palestinians.

This research was limited to only the '06-'07 and '07-'08 program years; therefore, it does not reflect changes that have already been made to strengthen the empowerment piece in a mixed gender intervention. Based on our own assessment of the '07-'08 program, SCG is implementing new gender and leadership programs in the current '08-'09 program.

### ***The Element of Time***

It is imperative to support participants during the often difficult transition of re-entry after the *summer intensive*. If participants are going to succeed in maintaining new relationships, deepen them into friendships, sustain their improved attitudes, and find avenues to put their new communication and leadership skills into action at home, they must have support and time. We have found that they are best mentored through this process by staff who themselves are past participants living in the region. Our Middle East *follow-up* program is led and implemented by program alumni.

In early years of the BBfP program, *follow-up* was informal in nature and was organized through and defined by our partner organizations in the region. There were varying degrees of success due both to differing interpretations of how *follow-up* programming should unfold programmatically and to the very real challenges of programming in the region: unpredictable cycles of violence, border closure, checkpoints, getting permits and other reasons beyond the control of the organization. Beginning in 2000, the *follow-up* program became more formalized and evolved into its current structure. It is directly overseen by SCG staff in Denver and implemented by SCG staff in the region. The advent and spread of new technologies such as the internet and email have facilitated the *follow-up* programming considerably, and have enabled participants to stay in touch with one another regardless of border and checkpoint closures. However, email is not a substitute for face-to-face interaction. The alumnae interviewed for this study talked at length about how maintaining those connections through *follow-up* and informal interaction was key to feeling connected to each other and the program's mission and work. While SCG continues to face the challenges inherent to conducting programming in the region, the existing system has a high rate of success in convening the majority of participants from all three Middle East *home groups*. In the past few years, two thirds of participants have been in attendance at each retreat.

Not only is time an important factor in the cultivation and sustainability of close friendships, it also plays a different role in how the intervention impacts the different *home groups*. As previously discussed, asymmetries of power in the conflict system affect the experience that members of the Jewish-Israeli, Arab/Palestinian-Israeli and Palestinian *home groups* have at BBfP. The power imbalance can result in different goals when the groups come together for dialogue. For example, a group with less power may need more time to tell their stories and have their perceived injustices acknowledged before they are ready to work towards building relationships. On the other hand, the dominant power group may enter the dialogue ready to work for a solution and may become frustrated with the process if the other side is not at this level (Bargal, 2004). SCG has observed such differences over the course of the program's 15-year history. These differences surfaced in the research conducted for this study. Take friendship formation, for example. While the data shows that BBfP is successful in fostering friendships, this is not a linear process nor is it parallel for each of the three *home groups*. Mania et al. (2008) summarize:

While changes in intergroup attitudes moved in a positive direction for all home groups toward all outgroups, this effect was only statistically significant among Jewish-Israelis toward Palestinians and among Palestinians and Jewish-Israelis as a combined sample toward Arab/Palestinian-Israelis. Palestinians did not show significant change in attitudes toward Jewish-Israelis, and Arab/Palestinian-Israelis did not show significant improvement in attitudes toward either outgroup...These findings are in line with previous research,

The dialogue for sure [was the most challenging part of the summer intensive program] because I challenged everything and I talked about my pain and suffering, and I shared with the group about very special and personal stories. I really challenged myself and I also respected and listened to the other side even if I wasn't agreeing with them.  
—Palestinian Participant, 2008

which has found that intergroup contact's effect on intergroup attitudes is stronger among higher status/higher power groups (i.e. Jewish-Israelis) than among lower status/lower power groups (i.e. Palestinians and Arab/Palestinian-Israelis) (Tropp & Pettigrew, 2005).

Here it is important to restate the political landscape that was the backdrop for participants taking the survey. These participants entered BBfP on July 28, 2006, shortly after the start

**T**hey ask you to talk about your personal stories and how you feel — when you listen to them and they listen to your stories, you hear how your enemy suffers and that they have real stories — you start to realize that your perspective changes a lot into a whole new vision, because you realize that we're both suffering. When I started listening, I never realized that they were suffering too. —*Sabreen, Palestinian Alumna, 2003*

of the war between Lebanon and Israel which commenced on July 12, 2006 and continued throughout the *summer intensive* and the start of the *follow-up* component. (It formally ended on September 8, 2006.) This was arguably one of the highest escalations of tensions since the program's inception. News of events from home permeated the BBfP community making it difficult for participants to focus and participate. It is impossible to assess how this political context affected the project's findings but our experience tells us that in comparison to other groups, these participants appeared to have more difficulty getting to a place where they could empathize with the 'other' which affects intergroup attitudes. Therefore, SCG

believes that the impact of power asymmetries on the BBfP experience may have been further exacerbated among this BBfP group. We hope to learn more about these dynamics through ongoing evaluation which will yield additional data for comparison.

The results of our research also tracked how participants responded at the end of their first year in the program. They completed the final written survey (post-test) at the closing retreat which was held in Israel approximately 10 months after their return home. The results suggest a trend among all groups that positive attitudes toward outgroup members fall after their initial return home. This is not surprising to SCG because when participants return to the region they are impacted by the larger political system and ongoing conflict. They cannot have regular contact with one another. They may also face pressures from peers, family members and community members who do not support their new attitudes. We constantly reassess what is happening in the larger political context as well as the participants' smaller home communities to the extent possible. During the 2000 Intifada, SCG was close to canceling the program out of a concern that it could do more harm than good to participants because of the political climate. In the end, because of participant demands and staff support for the program, we chose to continue with a smaller number of participants that year. We involve staff members from the region in ongoing conversation about the appropriateness of the program. Alumni interviewed for this study described the pain and difficulty they faced making their transition home. Participants describe these issues at their follow-up retreats. It is important that practitioners have open communication with participants and staff about the difficulties of the re-entry process and that programming be designed to support them, especially during periods of escalated tension and violence.

On a more positive note, preliminary analysis of participants who returned for the 2007 second year *Leaders in Training* (LIT) program shows that after the LIT *summer intensive* attitudes toward outgroup members and intergroup friendships improved again, and for the majority of them to a higher level than after their first summer at BBfP. Due to the small number of LITs (approximately 3-5 participants from each home group) this data is speculative. However, because it reflects trends that we have observed in practice over 15 years we wanted to address this trend. This speaks to the critical need for ongoing programming.

Here we would also like to address three other dynamics that show the different experiences of the three *home groups*. First, the data suggests that Arab/Palestinian-Israeli's attitudes toward Palestinians may fall after the *summer intensive* for some participants. In SCG's experience, many Arab/Palestinian-Israeli participants express feeling guilt after meeting Palestinians in the program, hearing about their suffering, and sometimes being told that they are not "real Palestinians" or that they are "traitors" for holding Israeli citizenship. Keeping this in mind, it would make sense that their attitudes to Palestinians may actually fall after the first phase of the intervention.

The two other dynamics concern Arab/Palestinian-Israeli and Palestinian attitudes toward Jewish-Israelis. First, the reality of Jewish-Israeli participants entering the army strains relationships between the groups. Due to the age of BBfP participants — 16 to 19 years — all Jewish-Israeli participants are dealing with their feelings about this obligation to serve and are preparing to serve their country either through the army or through national service in the very near future. Jewish-Israeli participants who would otherwise choose to apply to the second-year LIT program have been unable to do so because they have entered the army. Others have not been able to complete the entire *follow-up* year for the same reason. It appears this factor negatively impacts the relationships participants' form for both logistical reasons (those in the army can not physically participate in BBfP activities) as well as psycho-social ones (many Palestinians report feeling betrayed and a loss of trust while many Jewish-Israelis report mixed feelings of pride to serve, fear that they may have to confront friends or family members of their Palestinian BBfP counterparts while in uniform, and guilt for joining).

The third factor to consider is 'collective voice.' This refers to SCG's observation that Arab/Palestinian-Israeli and Palestinian participants tend to speak in the 'collective' (rather than the individual) to express feelings and beliefs about their community and the 'other' groups. Throughout the program all participants are encouraged to speak in personal terms — using "I" rather than "we." SCG believes that the tendency of the Palestinian groups to

The other side of the story actually exists and is just as valid as my side of the story, and what other participants are saying is their own experience — I can't tell them that their experience is wrong, I can feel pain and they can have pain, and their pain does not dilute or cancel mine, just because it's the opposite of my experience. I know that they're coming from a place where talking about feelings and emotions is not allowed, it's seen as weakness, and they come to this place because they know it's a place where they are allowed and they can express themselves, and everything is justified, and nothing they can say can change another person's story. —*Emal, Palestinian Alumna, 2003*

use “we” more than their Jewish-Israeli peers is primarily due to their minority status in Israel.<sup>13</sup> It is impossible to know if Arab/Palestinian-Israeli and Palestinian participants were answering survey questions in the personal or the collective. SCG is currently exploring ideas to address both factors for future evaluation. What is clear is the vital importance of the *follow-up* program and the need for ongoing programming opportunities for all groups as they enter adulthood. The data suggests that intergroup attitudes improve to higher levels

following a second summer at BBfP. Alumni surveyed for this report overwhelmingly expressed an interest to continue to meet and work with one another.

**N**ow I'm more patient towards other people and the activities taught us to listen, hear, and really understand and hear what the other person is saying. I use it every now and then with people who are different from me, like Palestinians, and friends in everyday life. I learned a lot. It was a very unique experience. I really enjoyed that you could be yourself, and they will accept you for who you are. I felt I did not have to apologize for being myself which is very important. I felt very comfortable. Sometimes it was overwhelming. Giving chances to people to hear them and explain themselves, to be more patient.  
—Efrat, Jewish-Israeli Alumna, 2006

### ***Relationship between Staff and Participants***

The relationship between staff and participants is central to the success of the program. Staff is instrumental in the construction of a healthy intergroup intervention program culture. Staff must be trained on how to guide participants through the process and ensure that the program is not about staff expectations for participants but instead about participant needs and wants with respect to developing relationships and putting new skills into action at home. To prepare staff for this role, we have developed an intensive staff training program that is an intervention in and of itself following the same best practices as the participant intervention.

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### **BBfP Design Element: Staff Training**

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The importance of the staff training period cannot be understated. SCG intentionally selects past participants as paraprofessionals to lead the summer program. Staff training was designed to give staff the opportunity to go through their own group process, experience key workshops, exercises and activities firsthand, and ultimately form as a cohesive staff group. Because staff also come from conflict areas and have their own biases, negative stereotypes and contentious issues with the ‘other,’ it is an intervention program unto itself. It is essential that staff be guided through a process that provides a safe space for them to address their own issues and build, restore and repair relationships. It is also a forum for staff to refamiliarize themselves with SCG best practices and BBfP methodology and to hone skills in communication, dialogue, facilitation, leadership, program development, implementation, evaluation and others.

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<sup>13</sup> Cultural differences are also a factor.

If staff members succeed in creating a culture of creating relationships with the ‘other,’ then participants are more likely to also feel comfortable building intergroup relationships. When new participants, often initially wary of one another, see staff — across ethnic, religious and national lines — easily chat, laugh, and simply ‘be’ with one another, it sends a powerful symbolic message about what is possible, despite their suspicions and fears. Because staff understand what it is like to experience the program, they act as both guides and mentors to new participants by integrating what they already know into their everyday interactions. Staff act as role models, modeling intergroup professional relationships as well as friendships. Perhaps most tangibly, participants who return as staff leaders demonstrate through their own friendships with other past participants that the program ‘works.’

### ***Supervisory Model***

SCG believes that staff members of intergroup interventions must be adequately trained prior to the intervention as well as supervised and supported throughout it. SCG utilizes a supervisory model with staff that comes from a social work perspective. We believe that “even if they [supervisors] are not legally accountable for the supervisee’s failure on the job, they are ethically obligated to do everything possible to help the supervisee succeed and to ensure that the supervisee does not harm clients” (Kaiser, 2004, p. 24). During the program staff must be supported in important ways. Ideally, a professional in the fields of social work or psychology is present to provide staff with appropriate supervision, support in dealing with their own triggers, vicarious trauma (or secondary trauma), emotional and physical exhaustion and other needs. It is especially important that staff become educated on vicarious trauma — as facilitators they can re-experience or re-live their own trauma and that of the participants. They must be taught how to recognize the symptoms of vicarious trauma so that they can get the help they need. In addition, it is important to cultivate a reflective practice among staff. It is essential that they know how to observe participants in the process, reflect on their own facilitation and programming skills, and solicit feedback from their colleagues and supervisors.

SCG utilizes an interactional supervision framework with staff members defined by Shulman (1993) to include the following elements: emphasis on effective collaboration as an element of effective leadership; invitation for different ideas to be considered; cultivation of the sense that we are “all in the same boat” or that challenges and accomplishments are shared experiences; and an openness for staff to discuss difficult experiences in an environment that promotes creative and proactive crisis management approaches. Furthermore, SCG believes that “...supervisees can contribute to the process by engaging in a mutual learning experience

The most helpful thing (after the program ended) was that we saw each other again. The first one, wow — everyone was crying and hugging each other, it was so nice to see each other again after just a month. We talked about the kinds of things we wanted to do together and in the future for BBfP. We talked about our feelings, how family and friends reacted to our experiences. It was really nice to know that we could talk and not be harassed and judged about how we felt, that people understand you. —*Irena, Palestinian Alumna, 2006*

in which they are not only authentically interacting with what the supervisor is offering but are also bringing their own knowledge and wisdom to the table. To make the most of supervision, supervisees need to fully participate in the relationship-building process” (Kasier, 2004, p. 27). SCG supervision is participatory in that staff members are evaluated on their ability to contribute to the development of new programs and to conduct ongoing monitoring of program implementation and facilitation. This process is key to staff member development and to strengthening the BBfP intervention. Past participants who return as staff bring a wealth of knowledge about how the program works. They have important insights regarding micro-adaptations of specific programs as well as regarding the overall direction of the intervention.

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### **BBfP Design Element: Staff Development**

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During the *summer intensive*, all staff members are involved in assessing programs for (1) content and participant experience and (2) facilitation. Their observations are used to evaluate program outcomes. As facilitators, staff complete both program reflections (to process general observations more effectively) and facilitation reflections. Facilitation reflections are the most important piece of staff development. They offer a structured way for facilitators and supervisors to evaluate facilitation of programs. Staff are evaluated in the following areas:

- Planning and preparation,
- Clarity (directions and openings; language vocabulary and pace),
- Group awareness (physical space/seating arrangement; body language; participant communication),
- Self awareness (tone of voice; body language; facial expressions; triggers),
- Facilitation skills (comfortable with silence; use of humor; large group engagement; self-talk; pointed versus open questions; activity),
- Collaboration (preparation with co-facilitator; defined roles; understanding of triggers; awareness of needs; flexibility; post-program debrief and reflection),
- Transitions (within program/activity; ending and directions to other program/activity and space),
- Reflection and supervision (observational and descriptive; collaboration; evaluative; action planning).

At the end of the *summer intensive*, staff members debrief with their supervisor. This meeting is focused both on facilitation evaluation and general feedback on summer programming and staff/supervisor relationships. Staff members reflect on the goals for personal growth and professional development they set at the start of the summer to evaluate whether or not they achieved their goals. Staff evaluations are used to improve staff training, better structure support during intensive programming and provide additional staff development opportunities throughout the summer. SCG plans to expand evaluation to include a quantitative element for staff so it can better measure the effectiveness of its staff development program and supervisory model.

The first time we talked (was) about the land and who it belongs to. Who was right and who was wrong...Sometimes after we finished with the group we would continue our conversation at lunch — the groups would stay together to do this. We took advantage of the time we had to talk about things.

—*Farah, Arab/Palestinian-Israeli Participant, 2008*

I think that at the start of the dialogue group, me and the Palestinian girl, we argued a lot, we shout at each other and in the end it felt like we had more experience and we know each other and it was calm and we talked and we share our feelings and she understand me and I understand her. It was very good. You can see the progress in the group” —*Noam, Jewish-Israeli Participant, 2008*

The most important experience [of the program] is seeing the reality of the enemy and getting to know them as humans — not only soldiers, not only enemies.

—*Palestinian Participant, 2008*

The program works by making [participants] feel like the other side hears them, and that the other side cares and is ready to listen. They aren't going to judge you, nobody is judging you, they are ready to listen and support you.

—*Roula, Palestinian Alumna, 2002*

[At the second retreat] I got the chance to go to the Holocaust Museum, which I would never have had the chance to visit if not for the program. I think going there taught me to be more empathic, and made me understand some things about Israelis I hadn't before and we also toured around the wall and it was also very interesting, and I hoped that through it the Israeli group might have new understanding of my suffering, my peoples suffering, and some of the things I told them at the summer intensive. I had a really amazing time. —*Rasha, Arab/Palestinian Israeli Leader in Training, 2008*

Follow-up was so important. It was kind of hard though because I didn't get permission to get to Jerusalem for a follow-up retreat. They couldn't do any of the programs in the West Bank because Israelis aren't allowed to come to the West Bank. The most helpful thing was that we saw each other again.

—*Irena, Palestinian Alumna, 2006*

I think that this is the best program that I have ever seen...I just think that it is the best quality...Because the program is good...and because participants return as staff members...Staff members come back year after year so that they have experience and skill. Then they become experts. And the best experts are the ones who actually went through it themselves first. —*Hila, Jewish-Israeli Alumna, 2001*

Everything they do is for a reason. Nothing is a waste there. Everything has a purpose and a meaning. Even if it was hard, the lesson I would learn.

—*Rasha, Arab/Palestinian-Israeli Leader in Training, 2008*

## CHAPTER FOUR:

# Assessing the Long-term Impact of the BBfP Intervention: Alumni Case Studies

*“I don’t think that I would be the same person if I hadn’t gone through the program. Now I work with the UN, and you have so many different nationalities, colors, languages... and I have the ability to put my own point aside and know that it’s not jeopardized by working with these people, it’s great. The program made me realize that there are more ways to prove my points than shouting. What I believe might be correct, but I can listen and expose myself to other points of view. It made me secure in my own sense of myself and open to others.” —Johara, Palestinian alumna*

In this chapter we discuss the project’s findings based on qualitative interviews of alumni. This sheds light on how the BBfP intervention impacts participants over time. In particular, this chapter discusses long-term impacts in the following three areas:

- Self and Identity: Empowering Participants to Enlarge Their Vision of What They Can Accomplish
- Using the BBfP Toolkit: Concepts, Vocabulary and Skills
- Gauging Longitudinal Transformation: Families, Friends, Leadership and Life Choices
- Summary

### ***Alumni Quantitative Tool***

The alumni qualitative data revealed the depth and dynamic of BBfP program impact on participants. Project consultant Caryn Aviv interviewed 18 women<sup>1</sup> who participated between 1995 and 2004. These face-to-face interviews used inductive methods in the sociological tradition of grounded theory, which emphasized open-ended inquiry. Please see Appendix XI for the list of questions. All names have been changed and other identifying information has been removed to protect the confidentiality of those interviewed. Aviv prepared the following report on the findings.

### ***Long-term Impact of the BBfP Program: An Overview***

It is clear that the program has had a significant qualitative impact on participants’ growth as human beings, their perspectives about the Israeli-Palestinian conflict, and their relationships with other participants, family and friends. What consistently emerged in each interview was an overall sense that participation in the BBfP program changed participants’ lives for the better, enabled their own growth, and indirectly influenced the growth of others in their lives, in three key ways.

The first set of changes that emerged thematically concerned each individual’s self and identity: their concepts of self-worth, their understanding and awareness of themselves as actors in the wider world, and their sense of growing internal confidence to make thoughtful choices. This section is called **Self and Identity: Empowering Participants to Enlarge Their Vision of What They Can Accomplish**. Most participants discussed how the

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<sup>1</sup> All interviewees are female. Male participants were not admitted into the program until 2007.

program widened their understanding of what choices were possible for them in life, and enlarged their vision of what they could accomplish. In other words, the program facilitated their growing awareness of what might be possible for themselves as individuals, and what, with their own human agency, they might accomplish collectively in working for peace in their own communities.

The second set of changes involved the emotional work of sharing and listening to narratives and experiences of women from different groups. These opportunities for disclosure and emotional risk fostered the development of, and a greater facility with, what we call a BBfP *toolkit* of communication concepts, vocabulary, and skills they learned in the program. This section is titled: **Using the BBfP Toolkit: Concepts, Vocabulary and Skills**. This BBfP *toolkit* of concepts, vocabulary, and skills enabled participants to develop more comfort with listening to divergent perspectives and negotiating differences in identity and experiences. Their increased skills fostered deeper relationships with other participants who became friends, and later, after returning from the program, with family members and friends at home. As past participants moved from a 'novice' status to more seasoned communicators with a confident sense of mastery, they integrated the *toolkit* into their everyday lives as simply part of who they were, and how they communicated with others.

I don't think I would be the same person if I hadn't gone through the program.

Finally, the third primary theme circles back to the first theme of self/identity, taking a more **macro view of questions about longitudinal integration, impact and transformation over time**. Again, it is important to reiterate that the metaphor of 'transfer' fails to adequately capture the complexity of individual and social change, implying a direct one-to-one relationship that, in reality, is difficult to measure. From the qualitative interviews, past participants suggest that change and transformation are a complex result of participants' interactions with other people over time as they grew and matured into adults. This final section of analysis focuses on three areas that emerged across the interviews. First, how participants described the indirect influence their participation has had on family and friends (including recruitment of others to the program). Second, some of their perspectives on how the program shaped their ideas about gender and leadership are shared. Finally, it concludes with a short discussion of how participants frame some personal/political choices they have made after integrating the philosophy and practical *toolkit* of the program (including army service and university study). This section is called **Gauging Longitudinal Transformation: Families, Friends, Leadership and Life Choices**.

## Self and Identity: Empowering Participants to Enlarge Their Vision of What They Can Accomplish

*"I remember really enjoying everything, I had a great time. It might have been emotional and I might have cried, but what I recall it was definitely maturing and a life-changing experience." (Lina, Palestinian)*

Participating in BBfP was often the first time interviewees had left the Middle East and

spent significant time away from their parents, families, friends, and communities. That space and distance allowed them to explore new relationships across ethnic/national differences, and facilitated personal growth. This spatial distance, far away from reigning nationalist ideologies, provided an alternative place of engagement, exploration, and inquiry where participants explored ideas and feelings that are taboo at home. Past participants found themselves at the *center* of discourse and interaction, where they could choose to exercise their power and express themselves. This was a huge shift from their everyday lives where men control key institutions of power and represent the public, militarized faces of conflict (Jacoby, 2005; Cockburn, 1998).

For some participants, the geographic distance was disorienting, as they explored divergent nationalist claims, histories, and perspectives in an emotionally protective community. This was often the first time in their lives that Israeli and Palestinian young women had ever had any kind of meaningful and extended social interaction with young women from other groups who they often only saw represented as settlers, terrorists, radical fundamentalists or checkpoint soldiers. They shared intimate physical space by sleeping in the same rooms, eating together, and participating in programming, which involved activities that emphasized emotional and physical vulnerability and self-disclosure. Removal from influence of family and friends opened up the chance to take emotional risks and to engage with other participants from ‘opposing’ national groups.

When asked how they felt the program changed their understanding of themselves, each participant offered a reflection that included phrases such as ‘going out of my comfort zone,’ and being introduced to new ideas, people, and tools. The opportunity to engage in such challenging situations and activities stretched participants’ notions of themselves and what they thought they were capable of. Johara, a Palestinian in Jerusalem, reflected:

*I don't think I would be the same person if I hadn't gone through the program. Now I work with the UN, and you have so many people of different nationalities, colors, languages, and having the ability to put my own point of view aside and know that it's not jeopardized by working with these people, it's great. I deal with others on a social level, but we don't have to be identical. That program made me realize that there are more ways to prove myself and my points to others than shouting. What I believe might be correct, but I can listen and expose myself to other points of view. It made me secure in my own sense of myself and open to others.*

Johara, along with almost every other participant, described the sense of supportive community and security that BBfP’s ‘safe space’ engendered. Having a safe space allowed participants to experience feelings that were sometimes frightening or overwhelming to express or to listen to. When asked what feelings they remembered as important for sparking their own personal growth, the dominant initial emotions participants named were shock and fear. Staff members expect these reactions, and try to facilitate participants through various activities and rituals that focus on individuals’ feelings and personal narratives, to move from fear towards an emotional and moral re-alignment of empathy.

When given the opportunity to talk about difficult feelings and perceptions, participants expressed the confusion and ultimately the transformative emotional salience of anger, particularly for Palestinian young women, because the program provided ‘permission’ to say, think, and feel taboo things — in a sense, to ‘talk back’— to ‘the other’ in ways that

are usually forbidden or not possible. It was in these moments of ‘talking back,’ that past participants remembered the most fruitful and life-changing experiences of personal growth. For example, Karmel, a twenty year old Palestinian past participant who then became a staff member in 2007, explained the emotional risks involved in negotiating this new space where she was encouraged to ‘talk back’ and express herself:

*When you first go to the program, you're afraid, you don't know what to let out, you don't know whether to say what you really think and feel — the activities are a hidden way to reach out and say what you feel.*

Shani, a twenty two year old Jewish-Israeli Israeli participant who joined the staff in 2007, describes in detail what it was like to interact with ‘the other’ in such a deeply personal way, how it stretched her understanding, and how she personally grew in unexpected ways:

[Prior to the program] *I think I had a feeling of not knowing what would happen, but I accepted it. I was open to seeing what would happen. I was very innocent and sweet. Just before coming to camp, I was very naïve, I wanted everything to be good, without knowing what it meant. I didn't have any contact with any Palestinians. I knew Arab Israelis only as builders or workers. I felt that I didn't know enough about the conflict, and I didn't know anyone from the other side. I didn't know why the situation is like it is. I didn't really know what I was getting into, but I felt like it was necessary, because I live here. I met so many Palestinians that really impacted me — that they were coming to the camp because they wanted to show their side. They weren't coming to build a bridge to the other side, they wanted to express where they were coming from. This felt frustrating to me, because I felt like, ‘okay, why are you coming here if you don't want this connection?’ During the first experience of camp I was really shocked, because I came out of my bubble. It was powerful because it came after many intense feelings as if it came at the point when everyone wanted to shout.... It was really hard, I didn't know what to do with it, I felt that I had many words to say, I didn't know that I had so many things to say....Afterwards, I felt like I could hug the people no matter what they had to say.*

**D**uring the first experience of camp I was really shocked, because I came out of my bubble.

Similarly, both Palestinian and Jewish-Israeli young women discussed how their participation changed their understanding of themselves in relation to other young women across lines of national and ethnic difference. Many past participants, like Shani in the excerpt above, came to the program with little previous exposure to ‘the other side,’ and therefore didn't know what to expect. The safe space and community of women not only allowed them to express hurt and anger, exposed them to individuals that demonstrated that ‘the other side’ is not monolithic, but also fostered a deeper awareness of unequal gendered social relations in their own communities, as Sabreen, a Palestinian from Jerusalem, explains:

*I was surprised when I learned it was just for girls. But I learned that women and girls in general are so oppressed by men, and I thought it was a great idea that it's only for women — who are we going to be in the future as women? I was afraid of having to deal with Israelis — I went there*

*with so much anger — I wasn't aware before I got there that I was so angry, that only came up there. I was also afraid that one of them would do something bad to me. But I learned that words hurt more. When someone tells you a story or says words like "terrorist" in the paper bags, it was so hard to hear that, those words hurt even more than killing me. That came up for the Israeli girls as well, that the words hurt their feelings too.*

**A**ll my life I was affected by the killing that I saw, all the bad things that happened, and I never knew that there was a bright side and the idea of co-existence and living together.

The program provided an important container in which these young women could express their hurt feelings and fears directly to those whose identities represented 'the enemy.' By developing empathic relationships and friendships with young women from other groups, they could see, often for the first time in their lives, the complexity of human beings beyond the limiting lens of national identity. Also important for participants was the first recognition that there were other young people with similar feelings and hopes for the possibility of change. Irena, a Palestinian who later came to the

United States for higher education, explained:

*I really appreciated this chance in my life to participate, because all my life I was affected by the killing that I saw, all the bad things that happened, and I never knew that there was a bright side and the idea of co-existence and living together. BBfP helped me develop this idea in my mind that I'm following the right way. It's not just me who believes this, there are people from the other side who believe this way too. It gives me the hope and the power to keep going, and it gives me ideas to do things in the future.*

Participants discussed at length how they felt safe to explore new ways of thinking and being, which will be explored further in the following section. As they learned to feel safe and tried using the tools offered by BBfP, they strengthened their own voices while listening to others, and widened their imagination of what they could do. Keren, a Jewish-Israeli, and Johara, a Palestinian from Jerusalem, who both participated in the earliest years of the program, articulately assessed how the program influenced their understanding of the world:

*Keren: I learned that I was not alone in this world, which was important when I was 16, that there are other young women who want to be involved and that the future is on our shoulders. My friends in high school were not that involved in politics or anything, and I felt different, I felt that I should have a voice and be influential. BBfP opened me to women my age who were just like me.*

*Johara: I remember before going that I was expecting to change the world and change the politics and free Palestine when we came back. When we got there, we found out that we weren't going to shout at people or get in fights, we were simply going to talk. That changed so much for me, because at that time, in short — I came back a completely different person.*

## Using the BBfP Toolkit: Concepts, Vocabulary and Skills

Every past participant discussed at length how much the *BBfP toolkit* enhanced their overall ability to communicate. They talked about how the program taught new ways to listen actively and intentionally, even when they disagreed with what they were hearing, and without necessarily jumping in immediately to take action. The participants described programmatic exercises and activities that gave the chance to practice new skills as novices. Practicing these skills not only enabled them to engage with diverse viewpoints and difficult conversations regarding Israeli-Palestinian conflict issues, but it also increased their capacity to understand multiple (and sometimes competing) perspectives, narratives, and ‘standpoints.’ Echoing the program’s themes and philosophical emphasis on individualism and humanism, past participants talked about how the BBfP program encouraged them to take responsibility for acknowledging and speaking up about their own feelings. Karmel, a Palestinian who later returned as a staff member, explains:

**I** tell people to learn to say what YOU think, not what others think.

*One thing that is important that you learn at camp, is that you learn to say “I feel.” You don’t use the word “we.” It’s very important because when I discuss things with my family or friends, I tell them they have to use the word “I” and not what our society thinks. Who is we? Define we. I tell people to learn to say what YOU think, not what others think. [I learned] communication skills — for example, before camp, if someone said something that bothered me, I would interrupt and not listen. I learned at camp that you have to listen to what someone is saying, even if you don’t agree with them. To this day, it’s still hard for me to mirror — it’s hard to tell what you’re telling me in your own words.*

Karmel’s comment suggests that many participants come to the program without consciously knowing they have grown up in societies that emphasize collective narratives, commitments, obligations, and loyalties. These culturally specific, collectivist orientations run counter to the philosophical underpinnings and approaches in the program. Some participants talked about how difficult it was to learn new concepts and approaches (particularly speaking from an individual standpoint that emphasized personal experience and knowledge), and how ‘trying them on’ produced a disorienting shift in their perceptions. In the following excerpt, Yael, a Jewish-Israeli, describes how the program’s emphasis on individualism contrasted with her own experience of growing up in a context that expects and often demands allegiance to collective narratives and national survival. Learning these new approaches ‘de-centered’ her sense of self and forced her to stretch:

*It was really difficult, because I didn’t know why I was trying to convince them of what the Israelis were doing, because I didn’t even necessarily agree with what I was saying. It occurred to me for the first time that I wasn’t sure who I was representing — my own opinions as an individual, or as an individual Israeli, or if I was representing my nation and my people at this camp. So that was really hard — I had to think and be uncomfortable and not in the center that first year.*

As they stretched and sensed their ‘center’ shifting, past participants remarked how much the program taught them to listen carefully to the painful experiences of other participants. Listening to those stories generated more empathy, compassion, and insight for others which transcended nationalist loyalties and focused on the individual who was telling her story. In the following two excerpts from young Palestinian women who live in Jerusalem, Laila, a Palestinian who discussed how angry she was about the situation of Palestinians when she started the program, commented on how her perspective evolved after learning some concrete listening skills, such as the ‘mirroring’ technique, and Sabreen describes her growing awareness of suffering from a more humanist, less particularistic or national standpoint:

*Laila: The hardest thing was teaching us to accept each other's pain. We would try to convince each other about ourselves, we could not accept that our enemy feels pain, we had to learn that they were people, they were individuals, that they can feel hurt. I learned that they're just like you. I more connected to my Palestinian part, I was more into all those things, and I learned to view things in a different way. Okay, she's a girl, she's a human being, and THEN she's an Israeli, but that's not the most important thing. And I really learned how to listen and to mirror what other people are saying.*

*Sabreen: It was very amazing and intense. What I love about it, they don't say let's talk about peace. They ask you to talk about your personal stories and how you feel — when you listen to them and they listen to your stories, you hear how your enemy suffers and that they have real stories — you start to realize that your perspective changes a lot into a whole new vision, because you realize that we're both suffering. When I started listening, I never realized that they were suffering too. I heard stories of girls losing their brothers in suicide bombings, I saw a suicide bombing on Jaffa Street, I heard Palestinians in Israel how some of their brothers and sisters were killed. I heard from religious Jewish-Israeli girls about their families — family problems, school problems, it didn't have to be about the conflict, it was just about people suffering. I started to understand that*

**Y**ou have to talk with each other. Let's not talk about history, we're going to talk about our same pain.

*other people have pain, that I needed to stop and focus on something else — that everyone has issues they have to deal with, let's solve the inner problems rather than the big conflict between Israel and Palestine. Let's not call it peace, let's just call it understanding who we are and who the other is. It's not the land that matters now because both nations are here — we can't just keep on killing each other. Why are we still killing each other? If we don't stop and just sympathize with one side only, we're going to be blaming each other. You have to talk with each other. Let's not talk about history, we're going to talk about our same pain.*

Participants discussed how those moments of vulnerability fostered empathy and forgiveness, as they listened to the human experiences of pain and suffering that other young women disclosed.

One important and surprising finding that emerged from the alumnae interviews involved the topics that surfaced as a result of creating a safe space. In addition to discussing issues related to Israeli and Palestinian identities and the impact of conflict in the region, many

women expressed gratitude that the BBfP program exposed them to new ideas that had, prior to their participation, been considered ‘taboo’ in their communities. All the alumnae discussed how the safe space of a women-only program allowed them to discuss gender-specific issues such as eating disorders, body image and sexual/relationship violence they had experienced themselves or witnessed among friends and families. Other alumnae discussed how the program allowed them to explore and clarify their own feelings and thoughts about the complex and potentially divisive issues of religion and identity. For the Palestinian women in particular, the taboo topics of sexual orientation and homosexuality were mentioned in seven interviews. Several alumnae explained how openly gay or lesbian participants and/or staff challenged their stereotypes, making the issue much more concrete and humanized. Irena explains how the program exposed her to new ideas regarding sexual orientation:

*When I was a participant my first year, we talked about homosexuals and this was kind of new for me, I didn't know what the word homosexual meant. When we talked about gays and lesbians, it was hard, I didn't accept the idea at the beginning. In my community where I grew up, no one ever talked about it or said that there were people like this. I knew that some of the girls were like this in camp, so I knew that I needed to be careful about people's feelings, so it was really intense but cool to learn new things. BBfP was the first place where I learned about this idea and learned people's reactions to homosexuality.*

The program provides a safe space precisely to allow participants to narrate their own stories and listen to others with compassion, even when those stories involve emotional pain, personal difficulties, and life challenges. Listening in a circle to others' struggles (especially when the stories come from participants in other national *home groups*) humanizes the ‘other’ and enables participants to understand that, despite ethnic/national differences, *everyone* struggles with issues in their lives, thus allowing for the possibility of empathy and dialogue.

Learning how to listen, how to express anger, and how to sit with discomfort better deepened their awareness of the pitfalls and dehumanizing aspects of not knowing or engaging with ‘the other.’ Amira, an Arab/Palestinian-Israeli, said:

*...camp allowed me to let go of it (my anger and frustration) and to let go of the pain that I had carried for so long. I felt like I learned to forgive in the program.*

The program's communication *toolkit* and emphasis on feelings, narratives, and emotions suggests that BBfP's philosophical and theoretical focus has influenced past participants' ways of interacting with others, particularly families and friends after they returned home from the program.

*Lina: Something very distinct that I learned — I learned how to respect other people's opinions, it wasn't about the conflict, it was much more to do with the ways things are done in America. Here in America, people actually listen to your opinion, but in*

**A**t the program, it was a cultural experience that was very new to me to have people listening to my opinion and not being shot down or slapped on the hand.

*Palestine, people don't listen. At the program, it was a cultural experience that was very new to me to have people listening to my opinion and not being shot down or slapped on the hand. I could disagree but learn that people were entitled to their opinions.*

Indeed, several participants described how they began the program as communication novices, and gradually, over time, integrated the *BBfP toolkit* of skills into everything they now do as emerging adults. Hila, a Jewish-Israeli, and Amal, a Palestinian from Jerusalem, explain how they have incorporated the *toolkit* into their lives:

*Hila:...communication and listening skills have been very important. They're very natural to me now, there's a point after camp where you always want to apply these skills and you want someone to know that you understand them. After a couple of years, it's more of a choice and you just want to talk normally. If a situation gets difficult, then you can choose to use them. It doesn't make the process shorter, but it helps people stay cooler and prevents a lot of misunderstanding and some insult that could happen from the misunderstanding.*

**T**hat's what I've learned from the program, how to slow down and say what you want the most meaningful and efficient way.

*Amal:...slowing down your own pace of thinking — that's what I've learned from the program, how to slow down and say what you want the most meaningful and efficient way. For example, if feelings are high because something happened, the emotional and psychological well-being of people is hard, because what I'm asking people to do is the exact opposite of what they're feeling — which is revenge, payback, and anger. It's a process and an alternative approach that requires cooling off, and in those times, I*

*think to myself, maybe I should wait to say something until people calm down. But sometimes you can focus the conversation — it's a matter of personal judgment of when to share and when to not share.*

Amal and Hila's comments raise the issues of longitudinal integration, 'ripple effect' or the 'transfer of impact' to friends and family, and transformation over time, which were identified as the third set of themes that emerged from qualitative interviews. We now turn to a discussion of those issues and the implications about future programs they raise.

## **Gauging Longitudinal Transformation: Families, Friends, Leadership and Life Choices**

If we use the metaphor of 'ripple effect' and imagine a stone dropping in a pool of water, then the first ripple would be the process of re-entry to home communities and how participants interacted with family members immediately after their return from the United States. Indeed, every past participant discussed the initial impact of the program on their family and friendship relationships after they returned to their home communities.

All the participants said their families were relatively supportive of the goals of the program, enough to grant permission to send them in the first place. Some participants came from

extended families with previous experience sending kids to conflict resolution programs (BBfP as well as others). But by and large, each participant discussed the difficulties of initial re-entry back home, because they felt a distance and sense of loss of connection from the friendships they had recently made. In later cohorts, email and phone calls provided reassurance and connection prior to the first organized *follow-up* retreat, but participants in earlier cohorts described the pain and loneliness and recognition that, although they had changed in profound ways, they realized they were returning to an unchanged situation. Some participants discussed how their family expressed support for their changed views and newfound friendships with girls from other national groups. For example, Johara, a Palestinian Jerusalemite, describes positive reactions to how she had changed:

**Y**ou change yourself, and then you try to change with your family, and then it gets bigger and bigger, but you have to have patience with the process.

*My immediate family — my parents were very supportive, there is always this fear though that if you're too exposed to the opposite side's ideas, that it would jeopardize your belief in your own cause. They were worried about that, but when they saw the change in me for the positive, they weren't worried anymore.*

Similarly, Sabreen, another Palestinian Jerusalemite, who participated in BBfP along with several other extended family members, describes the initial difficulties of transitioning back home, and alludes to the ripple effect metaphor of how one changed person in a family system subsequently changes others through everyday interaction and discussion:

*When you come back, you have to deal with your family and your schoolmates — it's hard to make them live the experience. My family was very helpful. You realize that you have to fit into your own society but your perspectives have changed, and they can't understand because they haven't been through the experience. At first I had trouble in the follow-up when I wanted to go to the North or the South for the program, but they let me go. They were accepting now, and my sisters applied, so it's now easier for the family. My younger brothers know that I talk with Israelis and that some of them are good. You change yourself, and then you try to change with your family, and then it gets bigger and bigger, but you have to have patience with the process.*

But some family members reacted with surprise at the initial changes they saw in participants, particularly when discussing politics. Particularly for Jewish-Israeli participants, some of whom identified as politically leftist prior to participating in the program, the internal changes wrought by participation in the program provoked difficult changes and conflict in family relationships. Several women talked at length about how their beliefs and worldview, strengthened by their experience with BBfP, created disagreement and conflict with family members who could not understand how and why they could change so dramatically in such a short time:

*Alona: All my world and situation in Israel sucked because of the occupation. I fought a lot with everyone — my family and friends because of my opinions, especially with my boyfriend at the time and my family.*

*Miri: It's hard to put into words. The first 2 years when I came back, I closed myself in my room each time, I gained a lot of weight — my parents were scared that something bad was going on for me, they were afraid they couldn't help me. The first year I think I felt happiness very strongly and so intensely for the first time, complex happiness with some pain and sadness, but the connections that I made there and then the reality I'm living with there, I felt like my friends and family didn't understand. I was craving and wishing to be back in the program.*

*Shani: In the past I could have said my family was sort of to the left-wing, but since 2000 when I was a participant, I changed a lot, so I can't say that anymore. Since those years, I have become more left wing, and they have become more right wing and frustrated with the situation so that they can't see the other side. When I came back, I felt like I had been betrayed by my family*

**M**y family and I were really far away from each other then, we were worlds apart, I felt like they couldn't understand me, no one could understand me except those who were in the camp and had been through the process.

*and relatives that didn't tell me that the army is bad and doing these things to the Palestinians, so all that blame from the camp continued towards them. My family and I were really far away from each other then, we were worlds apart, I felt like they couldn't understand me, no one could understand me except those who were in the camp and had been through the process. Mostly from my family, they were critical and skeptical and not respectful. My mother and brother both said*

*that since I went to camp, I got crazy, I'm not the same person, something flipped in my mind. At first they thought I was against Israel and hating my surroundings — which was not very far from reality. I didn't hate things, but I felt estranged. I wanted to go back though, and they couldn't control it. They didn't want me to go back, but they didn't have any choice in the matter. It really made them sad for a few years that I was there. Now my mother can see that it's had a good effect on me, that it was good for me to go, that I have good skills and tools. I have this sense that both sides need to be heard, that there is never just one side of the story, there is always a dance of power. But this led to many years of frustration, because dealing with my thoughts and feelings inside couldn't be understood by the people around me except for my friends who were in camp.*

For Jewish-Israeli women, engaging and becoming friends with Palestinians (often for the first time) disrupted the collective ideological narratives they had learned in their own families and society. When they returned to that social context, with such drastically altered beliefs and new experiences of friendship and possibility, their experience and memories clashed with their surroundings, and that clash created internal emotional dislocation, and a sense of alienation from family, friends, and co-nationals. The emotional anguish in some past participants' narratives strongly demonstrates the critical need for immediate, comprehensive, and sustained follow-up opportunities to reconnect with other participants to ease the re-integration transition back home. The momentum built up through friendship and interaction at camp needs to be supported and sustained so that future participants can avoid some of the emotional pitfalls and challenges that past participants described.

Another way to look at how the program impacts local communities could be measured simply by the sheer number of participants who recruit other future participants in their

extended families and social networks. Twelve past participants cited immediate or extended family members and friends as the primary route through which they were recruited to participate in the program. Each of those participants (both Palestinian and Jewish-Israeli) cited how their ‘recruiter’ enthusiastically raved about the program and strongly encouraged them to apply. Similarly, those initial participants by and large went back home to recruit other future participants, and also returned as *Leaders In Training* and staff members who take on increasingly sophisticated leadership roles and responsibilities. The striking tendency of participants to then act as recruiters and mentors in a growing web of social networks is perhaps one of the most effective ways the BBfP program has indirectly impacted local communities in the Middle East, albeit on a small scale of one-to-one peer relationships.

**E**ven the smallest decision that you make — in politics, work, and life, there is no black and white, there is always that gray area — and there lies the answer.

One of the hallmarks of the BBfP philosophy that differentiates it from other programs is its focus on gender and transformative leadership models. The literature on gender inequality and global politics suggests that ‘women do leadership differently.’ In an ongoing cultural and scholarly debate, some scholars and women’s advocates claim that these differences are inherent to women (otherwise known as the ‘gender essentialist position’). Keren, a Jewish-Israeli woman who participated in one of the earliest cohorts, and then went on to serve in the army for several years, articulates this position:

*[I truly believe that...] every woman has a mother inside of them that comes out when she needs to talk to people, especially people who have problems. As a commander, soldiers used to come to me and not their men commanders because I was easier to talk to, and I could help them get in touch with their feelings. Women do leadership from their feelings, and men just reason — men think in black and white. Even the smallest decision that you make — in politics, work, and life, there is no black and white, there is always that gray area — and there lies the answer, and I think that women are more intuitive to that grey area and they get more in touch with people. I think that women really want to know who the person is that is sitting in front of them. I want to know what people feel and what people think. I think women are more open to different people than men. I think that women can handle conflict better, when one of my soldiers gave me a hard time, I didn’t try to fight him, I tried to understand him and take him out of the equation — by first avoiding him, or trying to bring him closer and give him jobs where he feels valued.*

This intellectual tradition and philosophical approach emphasizes women’s ostensibly nurturing qualities that stem from the gendered experience of mothering. However, the association of women with feelings and men with reason has been vigorously critiqued by feminist scholars for several decades as an intrinsic part of the problem of enduring gender inequality. Similarly, not all women choose to mother, and not all women emphasize or value or express feelings and intuition as their primary modes of communication. Other scholars, drawing from social constructionist theoretical traditions, argue that those differences in communication and leadership are learned through culturally contextual socialization. In other words, women lead differently across cultures (from men, but also possibly from other women as well) because they historically suffer from the pervasive shared experience of marginalization in political decision-making processes and exclusion from the corridors of power.

One question scholars ask is: through what avenues or how are women becoming more involved in peace processes? This question, as it directly relates to the BBfP program, is somewhat difficult to answer, because it implies participation in social movements for peace, but the program's philosophy emphasizes individualism and humanism. Because the program eschews an activist approach and does not prod participants directly to immediately get involved in various social movements, it is difficult to make claims about participants' emerging leadership styles and choices as a direct influence of the BBfP program.

However, a few things are clear from the interviews. First, some alumni came to the program relatively politicized or politically aware already. After they completed the program, they found that their political commitments to dialogue, peaceful communication, and

I realized that these people who are being oppressed are people, and they're my friends.

desire for conflict resolution/reconciliation were deepened through personal friendships with participants from other national groups. These women discussed how they went on to participate in other forms and venues of peace movement activities (demonstrations, other dialogue groups, internships and voluntarism with political organizations) that address issues about the conflict. Hila, a Jewish-Israeli, describes how participation in BBfP accelerated and broadened her emerging 'justice awakening':

*The program started the process of me being more socially aware and eventually it led me to places that aren't connected to the conflict. I always knew a lot of things because I was brought up in a family and society where people talked about the Palestinians and other social groups that were being oppressed. But I never had to deal with that. When I was there at the program, it was a lot more personal, I realized that these people who are being oppressed are people, and they're my friends. I also realized the fact that I live in Israel and was born there is part of the problem, so I personally have a responsibility to be a part of the solution. And so I became a lot more politically aware. I went to demonstrations, participated in conflict resolution groups, and became more interested in socioeconomic issues in Israeli society.*

Additionally, past participants articulated a much clearer understanding of the need for women to participate in public and political life. They finish the program with a greater awareness of their own capacity to contribute to society and the public good in important ways, *as women*. Sabreen, a Palestinian from Jerusalem, and Shani, a Jewish-Israeli, discussed how their participation in BBfP sharpened their 'gender lens', emphasizing *both* the gendered component *and* BBfP's focus on transcending nationality to focus on individuals:

*Sabreen: I came to believe in women after this program — I did a project on women and democracy and leadership — I came to really respect this part of the program. I am really excited to be a part of a movement. Apart from studying, I have a totally different perspective on what I want to do in my future. I want to get involved in a Master's program about women's leadership and democracy and conflict. At some point I want to get more involved in politics — not extreme politics but to change things in organizations and to help smaller groups. I always feel like I'm the leader in everything. I feel like a leader a lot lately. Both BBfP and [another cross-community program she participated in after BBfP] made me a leader and ready to teach others what I learned. It's a lot easier for me to teach others what I learned — to help people believe in themselves and who they want to be,*

*not who their parents want them to be, or their friends want them to be. I look at every person as a human being — I listen to who they are, not who their country is, not where they came from, or what their religion is, or who their president is. I look at them as human beings first.*

*Shani: I can't say that I wasn't confident in the past, but camp really brings out your inner strength. As if I'm being told and taught that I can be who I am in a powerful way — be who you are and feel your inner strength. I think I'm much more awake and aware about myself, I think that it gave me permission to know who I am not just inside of me but also in the big picture of society, being an individual and still being a part of the conflict. Being strong with my identity but also knowing that I have many places to grow as a Jew, as a woman, as an Israeli. I learned how to be proud of being a woman, I don't know if I would use the word feminism, but these days I just see the need to be with both genders, not just having one gender have more power over the other — co-existence. People are just people.*

For Jewish-Israeli women in particular, the question of gender and leadership posed a particularly thorny dilemma. The majority of Jewish-Israeli women are conscripted to two years of military service at the age of 18. Army service is not only a major rite of passage among Jewish-Israeli women and men, but it also serves as an important gateway to developing social networks that influence future courses of study, employment opportunities, and life/career trajectories. The decision point of whether to serve (or to decline and participate in a national social service program as an alternative) sparked a moment of serious deliberation for many past participants who were questioning their personal commitments to nationalism and militarism as they affected lives on the ground, and potentially, the lives of their new Palestinian friends.

The stark decision of whether or not to serve hinged on how participants framed this complex issue. Would they be willing to 'betray the nation,' risk familial disapproval and expose oneself to potential social stigma by declining to serve? Participants who chose *not* to serve raised all of these issues as serious considerations they deliberated. On the other hand, if they chose to serve in the military, would they somehow betray their new Palestinian friends and possibly endanger the lives of extended Palestinian family members who they might encounter during moments of violence?

Of the seven Jewish-Israelis interviewed for this project, three ultimately decided to serve in the army, and four declined to serve.

*Keren: Going into the army wasn't hard because my country comes first, it's my country, I have to do what I have to do to defend it, if I have to go to defend the borders, that's what I have to do.*

*Shani: But after the camp, I've been in my last year of high school, and I didn't know if I wanted to go to the army. I felt very strong emotions of not wanting to go to the army. I felt like it was necessary but unjust. I had a really strong struggle. A friend of mine was in the service year, and I saw how it was good for her. So I decided that I would do it and figure out what I felt about whether to serve or not. In the 2 years of my army time, I didn't really deal with the conflict.*

**I**t's a lot easier for me to teach others what I learned — to help people believe in themselves and who they want to be, not who their parents want them to be, or their friends want them to be.

I felt very strong emotions of not wanting to go to the army. I felt like it was necessary but unjust. I had a really strong struggle.

*It was pretty confusing to deal with it, so I didn't. I was a teacher with children and teenagers in the army, and mostly what I tried to say and to teach that relates to the camp is for people to look at the map in a wider aspect, not just your own perspective. Look widely. It had a lot to do with Judaism and philosophy and education. That year I came closer to Judaism and why I needed to be in the army as an Israeli, what was my part in it in relation to the conflict — going with a clear conscience. I know that I'm not the Israeli side of brutality, I thought I can have my voice and be effective in that. So I finished my service already.*

*Miri: 3 years after that I was supposed to go to the army, but I didn't, and my dad didn't speak to me for four months, he was so angry. But somewhere down the road, me and my dad had a bad relationship regardless of these things, but I was able to — we were able to somehow reconnect in a healthier way. It's still not perfect. When I was working in the program, he was very proud — he's very left-wing, but he likes to not agree with me.*

All of these women provided thoughtful, detailed, and sensitive accounts of how and why they struggled with the decision of whether or not to serve. Whereas for Keren, the answer to the question was a simple one about defending one's country, Shani and Miri struggled with ambivalence, ambiguity, and a calculated weighing of the personal, social and political costs of either choice. What they had learned/experienced in BBfP and what they were being called upon to do in the army provoked a 'crisis of conscience.'

We cannot say that participation in the BBfP program was a direct causal effect in their internal decision-making processes. But each woman articulated how the combination of the BBfP *toolkit* and the personal, direct relationships with Palestinian women they befriended and learned from sparked their questioning. These questions included thoughts and feelings about: the hegemonic Israeli collective discourse about service and citizenship, their own commitments to nationalism, and their own personal beliefs about militarism.

While Jewish-Israeli women struggled with their decisions, Palestinian women faced their own challenges with the possible reality that their friends might serve. This recognition — that friendship and service in an army considered 'the enemy' could occur simultaneously, provoked their own 'crisis of conscience.' Palestinian women often voiced confusion, frustration or betrayal when their Jewish-Israeli friend did indeed decide to serve. What would happen if their friends found themselves face to face in dangerous situations with their family or friends? Whose loyalties were more important and compelling? How could Jewish-Israeli women, who had struggled in dialogue with them, then agree to participate in a system they believed was unjust, coercive, and oppressive? Irena and Laila discussed their own perspectives, feelings, and observations:

*Irena: I remember [a Jewish-Israeli participant], who said at the end of the program that she was going to join the military, and she said, "If I have to shoot a Palestinian because that's what I need to do, then I'm going to do it." And I remember that all the Palestinians in the room started crying, it was so upsetting. [Another Israeli participant] who came and was ready to listen, but sometimes she would get really affected by what some of the Palestinians were saying. At the*

*end of the program, she chose that she was not going to join the military and knew that she was going to get in trouble.*

*Laila: It was difficult when Israeli friends would go to the army. [A Palestinian past participant told me that she told an Israeli past participant] that the moment she wore the army uniform they wouldn't be friends anymore, that is really hard. When I have Jewish-Israeli friends in Jerusalem, I hear criticism from my Palestinian friends, why am I doing this?*

On the one hand, Jewish-Israeli women weighed the personal and social costs of their parents' and Israeli friends' disapproval if they chose not to serve. They also had to contend with the potential loss of their Palestinian friends, should those Palestinian women have chosen to reject them because of their choice. For the Jewish-Israeli women who declined to serve, their friendships forged with Palestinian friends through the BBfP program were strengthened because their decision to serve was interpreted as a rejection of Israeli militarism and an act of resistance against the occupation. On the other hand, Palestinian young women questioned whether to remain in contact with their Jewish-Israeli friends. They faced criticism from *their* own family and friends if they chose to continue those friendships with Jewish-Israeli women who had decided to serve in the army, despite their misgivings, heated conversations and explicit disapproval. Either way, for both Palestinian and Jewish-Israeli women, the question of military service provided a complex and sometimes confusing, painful opportunity to articulate one's values and exercise leadership among family and friends, using the *toolkit* they learned through BBfP.

Making choices in early adulthood was the final significant area in which past participants deployed their BBfP *toolkit* and leadership skills. Usually these choices focused on the course of study in university, professional career directions, and whether/how to use the BBfP *toolkit* in initial career settings. All the past participants discussed

how the BBfP program broadened their awareness that they had more choices available to them than they previously realized. For example, Amira, an Arab/Palestinian-Israeli; Irena, a Palestinian from the West Bank; Miri, a Jewish-Israeli; and Keren, a Jewish-Israeli, discuss how their experiences in BBfP enabled them to see the world differently. Each of these articulate women selected areas of study that relate to social change and transformation:

*Amira: What I learned at camp helps a lot with my major. It helps me to see other views and be more objective. I wonder if some of my Jewish-Israeli friends see the same thing— how would she see it from her perspective? It helps me balance a lot. Now I feel the pain of the other side more, now I put a face to the names "Jewish-Israelis" and "Israelis." It humanizes the enemy a lot.*

*Irena: At college, now I do a lot of lectures and conferences about co-existence, and I always talk about BBfP, I always talk about how much it helped me to give me ways to prove myself, express my feelings, and what I believe. I really want to make a change, and before I didn't think I could, but now I know that I can make a difference, and that there are a lot of people like me who are working on this effort, communicating, and participating in things like BBfP. It's like a plant that needs water to grow — I was like a little seed, and BBfP was the water that keeps me growing. I*

**W**hen I have Jewish-Israeli friends in Jerusalem, I hear criticism from my Palestinian friends, why am I doing this?

**N**ow I feel the pain of the other side more, now I put a face to the names “Jewish-Israelis” and “Israelis.”

*want to grow more and more because it's my field of study, my major is history and political science and I'm minoring in peace and conflict resolution and international studies. I talk about BBfP all the time in my papers and articles to the school journal, and I tell so many people about the program, this is such a life change for me.*

*Keren: I see myself working in something involving women, diplomacy and the conflict. I have to finish my bachelor's degree, and if you want to work in diplomacy you have to have at least a BA. I want to do something with women and diplomacy. I want to represent Israel in some way. What makes me so mad is that there is a perception that women are not good at diplomacy, and that's not true.*

*Miri: My [college class] has Palestinians, Israelis, Ashkenazim, Mizrachim, Ethiopians, gay and lesbian, old and young, it's an opportunity for people that Israeli society does not allow to get an academic education to come and study. [The program is] for people who believe in education as a tool for social change, for working with kids, using human rights with literature, and the sociology of inequality in Israel.*

Some participants continued their involvement in work related to Israeli-Palestinian conflict resolution and reconciliation. For example, Raya, a Palestinian woman from Jordan, went on to work with a nonprofit that uses media and documentaries as a tool for social change. Raya describes how the BBfP *toolkit* gave her useful skills and some perspective about the complexity of political and social change:

*I definitely learned a lot more from doing this work. The co-existence dialogue I didn't really learn a lot, but with [the nonprofit I work with], you get to see that not all people love each other and have hummus together, you really get a sense of why people are doing this work, addressing the asymmetry of Palestinians and Israelis, and where things are going to go. Making the film was very interesting and different for me. I was involved in the content. BBfP prepared me for that, for the emotional sensitivity to interview people, especially bereaved people — you need to create trust to have them feel safe enough to say important things on camera.*

In this quote, Raya points to the unquantifiable aspects of the BBfP program that influence participants' understanding, worldview, and ability to connect with other human beings. Raya's experiences of building trust and empathy with others, her understanding that others suffer, enabled her to translate that emotional capital into her work on an award-winning documentary that profiled Palestinians and Israelis who have lost loved ones in this conflict. Similarly, Miri, a Jewish-Israeli, and Amal, a Palestinian from East Jerusalem, discuss their ongoing volunteer work with youth:

*Miri: I work in another organization that works on Palestinian-Israeli dialogue groups. I work with them every week at home, and they told me before I left, how much they feel that I'm not only their counselor, but that I'm first of all one of the most ethical person they know, and that they can turn to me and talk without feeling judged. They can be stupid or sad or whatever*

*they feel and that's okay, I don't get angry at them. Every week I meet with the Jewish-Israeli TA group, and there's a Palestinian Israeli group. We work on the identity stuff and what comes up for them, and writing, because they write an Arabic-Hebrew magazine where they're the journalists. They meet with one another every 2 months, and they just did a program together in [outside of the region] for 2 weeks.*

*Amal: Most of the things that I learned I use with single Palestinian groups. I've worked with many youth groups, sometimes co-ed, but they're all Palestinians. So I've done stuff around tolerance in the Palestinian community, I've run a lot of volunteer workshops that use SCG listening techniques. For example, I did workshops at a community center in Jerusalem, and the Palestinian community in the Old City is so segregated — non-Christians don't come to Christian organizations for help, and atheists don't talk to religious conservative Muslims. So I did the initial work with them on how to accept others into a group, creating a safe space as volunteers, a lot of leadership and empathy training.*

**I**t's like a plant that needs water to grow — I was like a little seed, and BBfP was the water that keeps me growing.

## In Summary

The Building Bridges for Peace program (BBfP) encourages participants to experience deeply felt emotions such as anger and hope, fear and empathy, and to embrace humanist interpretative frames about conflict resolution. Away from their families, friends, and everyday lives, participants are socialized to downplay or look past their nationalist collective identities in order to see another and themselves as human beings, as women, and hopefully, as friends. The staff of Building Bridges mobilizes feelings for the sake of broad notions of social justice, peaceful, non-violent communication and compassionate human development, not necessarily in the service of formal political activism to end the occupation and the Israeli-Palestinian conflict.

The ways that participants talk about the longitudinal impact of BBfP in their life choices raises the following questions: what counts as 'transfer' (as compared to social movement activism), and how do we define transfer (or activism) in the context of a program that emphasizes psychology, feelings, group cohesion, solidarity and personal relationships over traditional social protest strategies such as demonstrations and grassroots organizing?

The transformative experience of powerful emotions, and the subsequent solidarity, deep friendships, and leadership development among Israeli and Palestinian young women in this case, count as deeply important, if intangible and difficult to measure, indices of transfer and social movement organizing for peace. BBfP capitalizes on the strong emotional attachments generated at the *summer intensive* program by organizing *follow-up* programs, retreats, and activities during the subsequent year, to maintain and deepen those friendships, and to encourage past participants to consider returning to the program as emerging leaders. Indeed, in my interviews, every single past participant cited at least one person from the 'opposing' national group with whom she maintained a strong friendship (often via email and phone calls), despite the macro political challenges of crossing borders and checkpoints to see one another.

To return to the metaphor raised earlier, it is the cathartic and heartfelt expression of emotions, and the consequent intimacy those emotions engender, that drives this particular organization, as well as others that work in this field. If returning to the program to participate as a staff member counts as transfer or social movement mobilization, then BBfP is successful in achieving its stated goals. SCG draws on the emotional experiences, memories, and commitments of past participants as emerging leaders when they return the following summers, as young women leaders who have become much more conscious of the intersections between national conflict and gender inequality. Not surprisingly, every staff member I interviewed cited the program as instrumental to their emotional and political awakening, from a humanist perspective that focuses on individual stories and experiences.

At a broader level, the goals of emotional transformation, disclosure, and solidarity that characterize the BBfP program transcend the particularities of Israeli-Palestinian conflict and shared existence. SCG's agenda is much broader: it is attempting to shift existing social and cultural values of the societies in which the program works, by working with individuals

**I** started to understand that other people have pain, that I needed to stop and focus on something else — that everyone has issues they have to deal with, let's solve the inner problems rather than the big conflict between Israel and Palestine.

and small groups, and by emphasizing the usefulness and imperative need for non-violent conflict resolution and reconciliation. The organization's staff takes the long view, to imagine a world in which human interaction occurs without violence.

If emotions are indeed the “glue of solidarity and what mobilizes conflict” (Collins, 2001), so too could future researchers investigate how various conflict dialogue and reconciliation organizations use emotions in sustained and ongoing programs that act as the ‘cement’ (Flam, 2005) that leads towards the cessation or resolution of conflict. In other words, how might additional research about participation in follow-up programs and ongoing

leadership development opportunities illustrate the ways that participants shift and grow emotionally and politically to contribute to broader peace processes?

The BBfP program provides tools and rituals to cultivate the kinds of powerful cementing emotions such as loyalty, affection, empathy and compassion away from nationalist allegiances towards a broader, more humanist understanding of deeply embedded social and political relationships. The challenge and question for participants at the end of the summer is whether those feelings and relationships they developed can sustain themselves when they return to their homes, where they have no choice but to contend with the intractable borders, separation barriers, and discourses of nationalism that constrict their lives. We have seen, from the narratives of past participants, how those memorable experiences, feelings and relationships continue to play a positive role in their lives. But more research that looks at ongoing follow-up and leadership opportunities would help further our understanding of how sustained contact (i.e., the emotional glue that cements those important skills, tools, and friendships) works over time to positively and profoundly influence the lives of BBfP participants.

## Dana / 2003

The BBfP program empowered me to stand up for women and to work toward ensuring that every Arab woman is given the full respect that she deserves. To improve the role of women in society and help prepare them for a better future, I worked on a project with a friend of mine at the University of Jordan. This project was called “Step on the Career Highway”, and was designed for women ages 19-23 who are smart, open minded, and ready to become the powerful women of the future.



The project focused on increasing the involvement of women in social and political life and helping female students prepare for their future careers.

My friend and I led sessions for young women alongside women activists from Jordan and professors from various faculties within the university. The workshops involved teamwork, discussions, and group activities. My goal throughout these sessions was to equip these young women with the knowledge and skills necessary to help them build successful futures and encourage them to play an active and positive role in society. After leading a twenty-one hour course for twenty-two students of different majors and nationalities, including Palestinians and Jordanians, I felt empowered.

I realized that I have the initiative and vision to lead future projects and overcome whatever obstacles and challenges may arise. The young women who participated in my workshops gained confidence in their abilities and are now better prepared to face whatever the world may bring them. I am proud to be a source of inspiration for these women. My hope is that our strong will and powerful minds will one day enable us to build a better world in which we can all live.

*Dana is from East Jerusalem, Palestine. She was a participant in 2003 and a LIT in 2004. She returned as a summer staff member in 2007. She not only wants to be a pharmacist and a great basketball player, she also hopes to become a woman of power and influence in her community so that she can create change. She tries to apply the skills and knowledge she gained from BBfP to her field as often as she can.*

## CHAPTER FIVE: Reflecting and Looking Ahead

*“After 15 years of practice within SCGs BBfP program it is important to take a step back and to evaluate the work that has been done. It is imperative that as practitioners we know why we are doing the work and are able to articulate clearly our rationale. It is our hope that this report will serve to contribute to the field of peace education. We hope that this report will facilitate a broader discussion between practitioners, scholars and funders interested in creating a world in which we all wish to live.”*  
—Melodye Feldman, Founding Executive Director

**Rima was 17 years old when she joined the BBfP program. She is a Palestinian from a small village outside of Nablus in the West Bank. When asked why she chose to attend the program she explained that several months before her father suffered a heart attack. An ambulance came to her village to take him to the hospital in Nablus. There was a checkpoint set up by the Israeli Army and while waiting to pass he died in the ambulance. She went on to say that she had come to the program because she knew that she would be able to meet with Jewish-Israelis and she wanted to tell them that they killed her father. She wanted them to know that she was the face of a suicide bomber and given the chance she would strap bombs to her body and kill as many of them as she could.**

**At the end of that first summer she was in tears. When asked what was wrong she said that she no longer wanted to strap bombs to her body and kill the Jews — instead she could not believe that in only a few weeks these Jewish-Israelis had become close friends. She recognized that she and these other young women were all victims of the violence in the Middle East. She did not want to live under occupation but she also understood the fear and pain of the ‘other.’**

**Rima returned to Nablus after that summer. Her friends felt that she had been “brainwashed” by the program because she talked of her new found Israeli Jewish-Israeli friends. The next summer she returned to the program and brought some of these friends with her. Today she continues to recruit young people from the West Bank to attend BBfP and other peacebuilding programs. She says that she cannot wait for the time when it is common for Israeli and Palestinian children to know the ‘other’ in friendship and not out of hatred and fear.**

Through 15 years of experience and a wealth of powerful anecdotal evidence like Rima’s story, SCG has worked with the confidence that our BBfP program works to transform relationships between Israelis and Palestinians and change lives for the better. By virtue of the evidence presented in this unprecedented report, we are pleased to conclude that the findings validate our methodology.

Outside consultants collaborated with SCG on the design and implementation of a program theory, implementation and impact evaluation and directly evaluated participants and alumni using quantitative and qualitative methods. Our overall goals were three-fold: (1) to test the effectiveness of the flagship BBfP program to ‘build peace’ between Israeli and Palestinian participants, (2) to develop a framework for evaluating BBfP (applicable to

## Dima / 2004

I came to BBfP expecting to meet new people and learn new things. I believed I knew who I was, and I wanted to share that with others. When I arrived in Colorado however, I realized just how far away I was from my country, home, family, and friends. I was away from everything I identified myself with, and I started to wonder who I was when far away from home.



Day by day, I started to interact with people and share my opinions and stories. I started to engage with the interesting conditions I was living in: staying in cabins with Israelis, people I saw as enemies; being away from my family; not speaking in my mother tongue; and adjusting to strange weather and different food. I thought I would crack from all of the pressure on the first day, but as time passed, I learned that I had both the strength and the will to go on. I never thought I could smile at an Israeli girl and say to her “yes, I understand your pain.” I never thought I could cry when hearing the stories of strangers. I never thought I would care for people who were strangers to me and become their shoulder to lean on.

As the days went by I spoke more, listened more, and shared more. For the first time ever, I heard my own voice and saw the real me. I learned that I was a person who can listen, feel, share, and affect others. I was a person with a story and a mission – that mission was to show the world who I was, as an individual, as a woman, and as a Palestinian.

It has been three years since I was in Colorado, yet not a single day passes when I don't remember BBfP and apply something I learned from the program. I learned to listen, to understand, and to speak my own mind and be heard. BBfP took everything I had and believed in and helped me shape it in a way that has made me a stronger and better person.

*Dima is a Palestinian young woman now living in Jordan where she is studying to become a pharmacist.*

other intergroup interventions) and (3) to explore the ‘transfer’ or ‘ripple effect’ question of how programs like BBfP affect other individuals and possibly peace writ-large. Within the modest parameters of our project, those goals have been met and the results give reason for optimism in the field of peacebuilding through intergroup contact interventions.

BBfP participants are changed by their experience in ways both big and small. Our findings prove that the BBfP experience fosters friendship formation between participants. They also gain concrete communication skills (the *BBfP toolkit*), gain confidence to assume leadership positions, build and sustain intergroup friendships, learn to empathize with the ‘other,’ become advocates for the ‘other’ in their own communities and recruit others to engage in intergroup efforts. And over the time they have the capacity to change their families, friends and communities. Our findings confirm that BBfP meets important intergroup contact

conditions which have been proven to “enhance the tendency for positive contact outcomes to emerge (Pettigrew and Tropp, 2006, pg. 766). These include:

- creating an equal playing field
- providing an environment that fosters the disclosure of personal information
- building a common identity
- facilitating a sense of shared humanity

The project’s quantitative and qualitative findings also show that BBfP succeeds in cultivating the following among participants:

- enhanced intergroup friendships
- improved intergroup attitudes
- use of new communication and dialogue skills focusing on listening and empathizing
- empathy and understanding between groups
- hopefulness about the future

Furthermore, SCG’s second year BBfP *Leaders in Training* (LIT) program further enhances intergroup relationships and friendships. And alumni have been assessed revealing how the program impacts participants in the long-term. Due to their involvement in BBfP, alumni report that they:

- engage in conflict-resolution related activism
- use their experience to influence family members and friends to change their attitudes and to become involved in intergroup programs
- report that their experience changed their lives for the better, improving their concepts of self-worth and self-confidence
- believe the program widened their understanding of what choices were possible for them in life and enlarged their vision of what they could accomplish, including what they might accomplish collectively in working for peace in their own communities
- utilize a *BBfP toolkit* of communication skills, concepts, and vocabulary that enabled them to listen to divergent perspectives and negotiate differences in identity and experiences in multiple aspects of their lives
- observe the indirect influence their participation has had on family and friends
- believe that their participation in the program shaped their ideas about gender and leadership
- feel that their participation impacted personal, educational, professional and political choices they have made
- have been recruited into the BBfP program by a peer or family member or recruiting a peer or family member after their initial involvement

Given these findings, the BBfP methodology provides an important example of *how* to build intergroup relationships. Our research highlights several factors which when combined with Allport’s intergroup contact conditions may make success more likely. These include:

*Program Structure:*

- Size of the group matters to facilitate small and large group dialogue and foster relationships between and among staff and participants (*SCG purposely limits the intervention size to between 50 and 60 to allow time for all participants to meet one another and staff to be able to connect with participants on an individual basis*)

## Stephanie / 2005

**B**BfP has impacted me in the most profound ways; I would say it was the most empowering and inspiring experience of my life. I saw the human toll of conflict and was inspired by the potential for people to come together despite the harsh divisions in our world. I learned first-hand that it takes personal contact and communication skills for people to break down divisions and realize each other's humanity. I learned methods for dialogue and communication that will help me not only in my future pursuits of peace work, but also in every personal interaction. Exposed to so many perspectives, I have become more aware of the complexity of the most polarizing issues and the validity of multiple and contrasting perspectives. I strive to bring this awareness into all realms of my life by trying to understand converging perspectives and acknowledging my own simplifications and biases. The program introduced me to strong young women who have become so special to me, whose shared perspectives and enduring friendships enrich my life. The experience is solidifying my hopes for the future, inspiring me to continue to look for opportunities to engage in peace dialogue and cross-cultural connections.



As a young woman, I have grown up sensitive to the experiences of women in all parts of the world. My interest in other cultures will take me to Spain for three months this year after I graduate from high school in January. Living with a Spanish family, I will study Spanish and flamenco dance. After I study abroad I will attend college in Massachusetts, where I hope to pursue global studies, focusing on social justice/ public policy, and peace and coexistence. I am also interested in looking at art cross-culturally, exploring the mutual influences of cultural art forms, and using them as an instrument in coexistence work.

*Stephanie comes from an Ashkenazi Jewish family, an identification she connects with culturally. She returned to BBfP as a summer staff member in 2008. Her family has been in the Chicago area for over three generations, with roots in Poland, Russia, and Lithuania.*

- Initial programming opportunities outside the conflict zone to create a more equal playing field
- Ongoing programming opportunities both inside and outside of the region (*the BBfP intervention includes a 2-week summer intensive in Colorado, USA and an academic year follow-up component conducted in Israel*)
- Organizational awareness of the conflict context during the time of the program (*intervention*)
- Alumni programming/adult programming
- Near-peer mentors representative of the participants' communities who are also program alumni (*the majority of BBfP program staff are past participants*)

- Access to ‘peace pathways,’ SCG’s term for the social networks, support systems and other avenues that foster intergroup friendships (*such as follow-up programming, alumni programs and Facebook*)
- Access to facilitation and leadership training and mentoring
- Opportunities to engage family members, peers and community members in the process

*Conditions of the Intervention:*

- Staff skilled in facilitation to build trust with participants and guide their process
- Staff development and professional supervision
- Programming that builds self-awareness skills as well as an increasing awareness and acceptance of differences among others.
- Programming that gives participants permission to ‘name the elephant in the room’
- Programming that teaches specific communication, listening and dialogue skills and techniques to allow the sharing of narratives to take place constructively for both teller(s) and listener(s)
- Programming that addresses psycho-social elements of unmet human needs, feelings of threat and having a voice
- Programming that facilitates a process of cognitive dissonance and recognition of the ‘self’ in relation to the ‘other’ (meeting unmet needs, having voice)
- Programming which explicitly cultivates ‘empathy’

In light of what we have learned through this project, we would like to share the following insights which we hope will benefit others in the community of practice as well as contribute to the ongoing conversation about the effectiveness of intergroup interventions.

## **Project Insights**

### ***‘Transfer’ or the ‘Ripple Effect’***

This project offers an expanded definition of ‘transfer’ or the ‘ripple effect’ to better account for the interaction between groups and individuals (some of whom have participated in conflict resolution interventions and some who have not) over a more extended period of time beyond the initial intervention. This issue of longitudinal changes is especially salient as participants deepen their involvement with the program through staff leadership opportunities during their young adulthood years. We believe that the dynamic of ingroup/outgroup interaction helps to solidify changes in the participant (attitudinal, behavioral) while at the same time has the potential to influence non-participants to acquire more positive intergroup feelings. This includes a willingness to participate directly in an intervention (thereby facilitating a ‘ripple effect’ of the intervention’s impact). Therefore, the concept of ‘transfer’ should include these interactions, longitudinal changes, and the impact they may have.

### ***A Call for an Independent Research Consulting Organization***

Ideally, all organizations conducting intergroup interventions would institutionalize a system for conducting ongoing program evaluation and monitoring including evaluation of their alumni. However, we recognize that institutionalizing such an effort is outside of the expertise of many organizations. Practitioners face the difficult challenges of finding staff with evaluation skill sets and acquiring ongoing funding to support evaluation. Therefore,

## Anna / 2005

I was impacted by BBfP in so many ways. I became more open and more comfortable sharing my thoughts and personal feelings. I had some very deep and sincere conversations, even deeper than ones I had with my best friends at home. I became more accepting of different beliefs, and more flexible and receptive to changing my own opinions. I learned to listen to others, even if I don't agree with them, and I realized the importance of real and sincere dialogue. I came to understand that the way I express myself is as important as the contents of my words.



After graduating from high school I'm now doing a year of service as an outdoor guide for high school students in Nizana, an educational ecological community in the south of Israel. Through weekend trips, I try to expose students to different subjects and dilemmas, to increase their ecological and social awareness, and to help them think differently about our world.

I apply all that I learned at BBfP in my connection with the people I live with, my peers, and my students. On a recent trip, a group of young women asked about BBfP and my experience with the program. They were shocked and fascinated that I met Palestinians and that they are my friends now, and we had a very interesting discussion about the conflict. It was such a special situation and reminded me so much of BBfP – girls from different backgrounds, sitting together with opposing opinions, talking about controversial and sensitive subjects, expressing their thoughts without anger and with respect for one another, learning about each other and from one another in the process.

*Anna was born in the U.S. and lived there until she was 6 years old, but feels a strong connection to the people and the land of Israel, and identifies herself as an Israeli.*

there is a need for a stand-alone independent research consulting organization to specifically work on evaluation on intergroup relations and other conflict resolution efforts. If impact evaluation data on different intergroup intervention programs was accumulated using similar constructs, findings across our different methods and approaches could be compared. The creation of such an entity would provide organizations with this critically needed expertise as well as provide the field overall with important research on program effectiveness and long-term impact. In the meantime, we strongly encourage practitioners to pursue funding for their own evaluation and to undertake internal evaluation efforts. We hope that the information in this report will assist practitioners in creating their own evaluation plans. However, we caution that while there are many components that we believe can and should be done in-house, in our experience data analysis (quantitative and qualitative) must involve independent, neutral outside evaluators who have the needed expertise and can produce an objective assessment.

### ***Challenges of Quantifying Change***

It is important to recognize the challenges inherent to the evaluation of intergroup intervention programs — namely, the difficulty of isolating cause and effect that result from the intervention as distinct from other drivers (family influence, tendencies that existed prior to the intervention, political context, etc.). Anderson, Chigas and Woodrow (2007) identify three main challenges to quantifying dialogue programs. While dialogue is only one component of the BBfP methodology, success of the BBfP intervention in many ways is determined by the success of the program to impart dialogue (communication) skills to participants and provide them a context to put those skills into practice as they develop relationships. In addition, we hope that addressing these issues will be helpful to other practitioners considering how to evaluate their programs. They are:

*“Dialogue is an instrument for change, not the change itself”*

Anderson et al. (2007) point out that evaluation must try to not only evaluate the dialogue process and the participants in the short term but also what is brought about as a result of the dialogue having taken place. SCG recognizes that what participants do with their new BBfP skill set and toolkit is part of the change it seeks to create. We are attempting to quantify how the BBfP process changes participants as well as what they subsequently do in their lives as a result of that change having taken place which is extremely difficult if not impossible. The authors state that “an evaluation would need to try to measure what is not quantifiable, such as personal relationships that become operative in different contexts” (pg. 92).

*“Timing”*

It may take weeks, months or even years for certain impacts of the program to manifest. So while SCG has created a system for evaluating participants before and immediately after the 2-week *summer intensive* as well as one year from the intervention, we realize that for some participants the outcomes we seek to measure may not manifest until much longer after the intervention. This makes it even more difficult to assess cause and effect. Anderson et al. (2007) warn that a “‘snapshot’ at the end of (or at an event during) a program may not capture the outcomes or impacts of the dialogue; it is difficult to know *when* those will occur” (p. 92). The authors go on to say, “Some dialogues that at first appear to have been successful ultimately lead to nothing. It may take years before participants are able to leverage the relationships and insights gained in dialogue sessions to influence a peace process” (p. 92). This requires evaluation to continue in the years following the intervention.

A poignant example of this is the experience of an Arab/Palestinian-Israeli BBfP participant who at the end of the 2000 *summer intensive* publicly discredited SCG at the program’s closing event. She also chose not to participate in the *follow-up* component of the program. Several years later, she contacted SCG to tell the Executive Director that her experience at BBfP had lived with her, that she had been doing peace education work in her community and that she now wanted to come back as a staff member, which she did. That summer she again asked to speak at the annual event. She wanted to tell her story. She explained that when she was a participant she had used the event as a forum to express her anger and frustration of living in Israel as a Palestinian and having to prepare to return home after two weeks at BBfP. She was making the difficult transition from a safe space where she could voice her feelings and beliefs to a place where she did not have that permission. If she had been evaluated at

## Lubna / 2007

I have always been a curious person and knowledge is the one of the things I thrive for most, I'm the kind of person you can say that knows a little about a lot. One of the things I never understood or know about was how Israeli's felt about the conflict, how an Israeli girl my age felt about my existence, so when an American woman I had met in Hebron (my home city) told me about BBfP I didn't hesitate to apply, and luckily I was given the chance to participate.



If I say that I had participated in BBfP because I wanted to meet new people or make friends, or even because I believed in peace which I had lost faith in a few years back, then I would be lying, I entered for two reasons, one I already said, which was to gain knowledge, and the second reason was to change a stereotype about Palestinians and Muslims, especially girls who wear scarves, which I do.

Even though all the participants didn't agree about some of the things discussed throughout the program, the respect and humanity they possessed made me hope once again, that maybe even if I don't live to witness it, peace might be accomplished one day, and that I had a duty to at least try and change something in my community. I was able to accomplish if not all then most of the goals I wanted and far more through the intensive and follow up program.

BBfP gave me the opportunity to communicate with Israelis, the other side, and although it wasn't easy, I consider it to be my most enriching experience so far. After the summer intensive I felt more confident, more open-minded about things, and after the second follow-up retreat I became more understanding and accepting of new ideas and opinions. If I wanted to tell you about all the things I learnt throughout this experience I would never be able to, because some things I believe can't be described but have to be experienced in order to fully understand them. All I can say is that BBfP is a life changing experience that I really hope to participate in again.

*Lubna attended BBfP as a participant in the 2007-2008 program and is currently in the second year Leaders in Training (LIT) program. She attends Bethlehem University where she is majoring in English. Her dream is to get a PhD in English and teach at a university.*

the conclusion of the summer, or during the *follow-up*, it is reasonable to assume that the data would not have captured the impact that the BBfP program had indeed made on this participant. This impact surfaced much later.

*“Attribution can be difficult”*

Anderson et al. (2007) also argue that attributing what causes a change in participants is problematic. This addresses the challenge of trying to measure human relationships and how they change and evolve. Participants may be pre-disposed to certain behaviors and attitudes: perhaps certain changes would have happened naturally and on their own, or they had other influential experiences that informed the change (like other encounter experiences for example). While these factors make quantifying the ‘success’ of an intervention problematic, it is still important that practitioners endeavor to identify their program outcomes and explore constructs that when tested will tell part of the story of what takes place, even if not the entire story.

### ***Expanding Evaluation***

In response to what we have learned through this project, SCG is expanding its evaluation in key ways:

- **Evaluate family members** (parents and near-peer siblings) in two areas (1) how they have been changed and (2) how they perceive their child/sibling has changed. SCG wants to better understand how they are/are not impacted by proximity to their BBfP participant family member and in what ways (attitudes, willingness to meet the other, etc.). Questions would also be posed to assess how family members perceive changes in their BBfP participating child or family member. We believe that by learning more about how those who did not experience the intervention perceive changes in those who did, we can better facilitate the re-entry process and keep participants and alumni engaged. In addition, all future family programs will involve quantitative and qualitative evaluation based on the tools developed in this project.
- **Develop a means to assess the use of Facebook.** We are very interested in the use of Facebook and other internet networking sites between BBfP outgroup members as well as between non-BBfP outgroup members who are linked via a common BBfP participant friend. Our findings suggests that Facebook and other internet networking sites are playing an important role in facilitating relationships and helping to sustain them over time for this population of teens and young adults. Social networking sites are inherently ‘borderless’ and easily transcend state-imposed borders and roadblocks that otherwise prevent face-to-face communication. These are important tools for participants living in conflict where participants are geographically segregated and mobility between areas is limited if not impossible. We have observed a striking increase in the use of Facebook among participants over the past several years. We also have observed a change in the perceptions of ‘us’ and ‘them’ among participants which we believe is a result of the same networking sites and the internet. Many participants now have more knowledge of the ‘other’ and they are sharing cultural capital. Participants use this as a means to continue large group discussion as well as 1:1 conversations. Staff working with participants during

## Gal / 2007

In the summer of 2007, I was a participant in the BBfP program. For two weeks, we lived in peace, Jews, Muslims, Christians, and even one atheist. For two weeks, it seemed normal to sleep in a small room, surrounded by Palestinians. It seemed normal to talk to them, to shake hands, and even to hug. But this “bubble” had to explode. It exploded when I heard the deadly shouts “Arabs must die” at the soccer fields back at home, when I saw it written on the wall at a train station, when I heard it from the people I call friends. And all of those mixed up feelings, all of those thoughts and frustrations, came together in one moment, when I heard one of the Israeli-Palestinian girls, at a follow-up program retreat, talk about her experiences with racism. How it could easily wreck a person. To see and hear so vividly her emotions as she told us about her experience, it broke me. Now, when I am witness to racism, it fills me with deep sorrow. It makes me think of the sad eyes of that girl.



I remember that wonderful feeling of peace, of Brotherhood, at that retreat. I remember the laughs, the well-immersed English with different accents. The great peace weekend was over. I remember the low volume of the radio in the taxi, on our way to Jerusalem’s central bus station. I was the only one who could hear it, since I sat in the front. I remember the music gone from the radio, like the color from my face, and then a news flash. “The Israeli army attacked Gaza this afternoon”, says the announcer coldly, “37 were killed, over 100 injured.” He said like it was a normal thing. When we got to the station, we all circled up. Jews and Arabs, everybody still laughing. I with wide-open eyes. And then they looked at me and asked me what’s wrong. And I told them. And then without any warning, all the sound of the surrounding area was shut down. We all stood like that, in a circle looking at one another in silence, only silence, for a few minutes. And then we all spread out in a silent good bye. Everyone walked on his way silently.

*Gal lives in a youth village in Israel, called Eshel Hanassie. He participated in BBfP in the 2007-2008 program and is currently in the second year Leaders in Training (LIT) program. He wants to work for human rights and peace organizations in the future. He is a filmmaker, and wants to continue to create films that express him in the best way that he can.*

the *follow-up* program use this forum as well to observe the issues coming up in the group as well as to provide logistical information regarding *follow-up* activities. SCG is very interested in the impact Facebook access is having on the ability of participants to sustain friendships as well as influence non-BBfP peers (who through Facebook meet outgroup members as well as other ingroup members with outgroup friends). We are developing a new aspect of our evaluation to begin to capture this phenomenon. We believe this is of particular importance due to new research in the field of intergroup contact that shows the function of ‘familiarity’ to improve attitudes. Pettigrew and Tropp (2006) state “We posit that the process underlying contact’s ability to reduce prejudice involved the tendency for familiarity to breed liking...This phenomenon leads to the prediction that intergroup contact will induce liking under a wide range of conditions. Research has consistently found evidence for the relationship between exposure and liking with a range of targets” (pg. 766).

- **Better assess outgroup friendship formation.** Mania et al. (2008) conclude that the project’s findings “provide evidence that participants of BBfP took advantage of the opportunity for making intergroup friends that BBfP provided. However, it should also be noted that the observed effects on intergroup friendships are probably driven primarily by increases in intergroup friendships within the context of BBfP as opposed to friendships that developed outside of BBfP because of BBfP.” They recommend that SCG develop questions asking specifically about outgroup friends made within BBfP and outgroup friends made after BBfP to determine if BBfP helps participants develop intergroup friendships within their home communities.
- **Further examine differences among the home groups.** SCG continues to pay close attention to the different experience of Jewish-Israelis, Arab/Palestinian-Israelis and Palestinians. We plan to conduct focus groups with alumni of the different *home groups* to discuss these differences in a more concentrated way. It is hoped that in hearing from those who have gone through the program and intimately understand the BBfP process we can glean new insights that will allow us to strengthen the program for each group. Pettigrew and Tropp (2006) state “Most researchers have conceptualized conditions of intergroup contact as objective features of the contact situation. But significant differences between the effects of contact for members of minority and majority status groups indicates that these conditions must be treated as elements that are perceived and experienced by people on each side of the interaction, rather than being intrinsic to the contact situation. Thus, as we encourage interactions across group boundaries, we must focus greater attention on the subjective nature of intergroup experiences, to gain a better understanding of those factors that may inhibit the development of positive outcomes from intergroup contact” (abstract).
- **Administer the revised written surveys more often.** We plan to implement portions of or all of the written survey at each of the three *follow-up* retreats held in the region (and not only at the final retreat) to better understand the process of re-entry and the influence this has on short-term outcomes achieved during the *summer intensive*.

## Seif / 2007

**M**y interest in developing peaceful communities stems from my past experiences in Algeria. My family and I left Algeria in 1994 to escape the violent civil war. Prior to my experiences at BBFP, I looked at the world through a cynical framework and I realized that conflict engulfed all corners of our world and not only was it inevitable but it was unstoppable. I held a pessimistic approach to the social order and thought that it was only a matter of time before conflicts at home and abroad exacerbated. I never truly understood the powerful impact simple dialogue has, but through my experiences I have begun to understand that what separate us the most from one another are misunderstandings and our fears, which set the foundations for hate. BBFP has taught me that there is still hope in this volatile world, but we need to search for it. I have learned that if you believe in the impossible then there is nothing to stand in your way on the road to peace and your hopes and dreams.



My first year with BBFP helped me to understand the principles of dialogue; that sometimes listening is more important than talking. It is better to listen with your heart and mind, than to hear with your ears. I came back as an LIT because I wanted to continue to explore, to explore the themes of community and conflict and identity and apply it to my personal life. I want to learn, as I have an insatiable curiosity for the world around me. I want to inspire, just as much as the program has inspired me. And I want to figure out who I am and who I am in relation to the world around me. I want to explore my role in an ever-changing world. Most of all, I want to be the change I want to see.

*Seif is currently at the University of Colorado at Denver (UCD) and is studying International Relations with an emphasis on the Middle East. He is a Legislative Senator in the UCD Student Government Association. He is interning in the SCG office as a program assistant for the new Denver Participant Encounter and Community Engagement (Denver P.E.A.C.E.) program.*

- **Implement an additional qualitative element to the participant and alumni evaluation.** Due to the complex challenge of assessing the impact of intergroup interventions, qualitative evaluation is especially illuminating. SCG would like to integrate a qualitative component based on the ‘life storytelling method’ developed by project consultant Dr. Tal Litvak-Hirsch and the late Dan Bar-On, both of Ben Gurion University. This type of qualitative assessment would allow us to learn more about changes in self-identification, identification with outgroup and ingroup members, friendship formation and other factors difficult to quantify.
- **Map participants and alumni to see how they are connected through emerging charismatic leaders and informal recruiters.** A large percentage of participants are recruited by friends and family members. We are interested in seeing how this network has grown. This is an important example of how transfer occurs among participants of intergroup contact programs and the wider community. By tracking recruitment, we hope to gain new insights into how participants talk about their experience with family and community members, how family and community members become willing to participate in intergroup programs themselves and other dynamics. In response, we are now taking steps to further evaluate alumni and participants about how they were recruited and recruit other family members and peers. We seek to learn: What did they learn from previous participants that got them excited? What was their motivation to sign up? How did they then subsequently change as a result of their own participation? We feel this is a key moment of ‘transfer’ at work as a result of interaction with participants.
- **Introduce new staff evaluation efforts.** The staff training and development program is an intervention unto itself. Therefore, SCG is taking steps to administer a new pre- and post-summer intensive evaluation of staff members as well as additional evaluation of *follow-up* program staff based on the participant framework developed through this project. This would help us to improve the overall quality and effectiveness of the program because we would learn more about how to effect and sustain attitudinal and behavioral changes. It would allow us to examine closely how ongoing intergroup work impacts young adults over time.

### ***Launch New Program for Young Professionals***

Our research confirms the critical need for ongoing programming if short-term changes are to be sustained and if impact on the wider society is to be maximized (not only following first time encounters in intergroup programs, but throughout participants’ lifetimes) SCG is currently seeking funding to launch a new intervention for Israeli and Palestinian young professionals who are past participants of the BBfP and other intergroup programs.

### ***Convene Practitioners and Scholars***

We are aware that practitioners are sometimes competitive for a small part of funding, wary of sharing best practices and reluctantly transparent about their approach and/or about inviting outsider observers to evaluate. We believe this stems from both a fear that stated outcomes may be proven false if evaluated as well as a concern that others may replicate their ideas without recognizing their work. We hope that our efforts to do this — both share

## Rachel / 2007

I was packed, had my passport ready and had repeated to myself over and over that I was mature enough to do this on my own, but I had too many questions circling my head to feel ready to leave. I was about to embark on the greatest adventure of my life. I was going to Israel to stay with a girl who had also participated in the 2007 BBfP program. I can think of a thousand labels to describe her; kind, compassionate, an unusually good listener, quiet, thoughtful, my 'sister', a friend, and someone I knew I could rely on completely. Nowhere in that list do the words 'Arab' or 'Palestinian' appear, because to me she is my friend. It doesn't matter what her nationality is.



When my friend asked me to spend my winter vacation with her and her family in the village of Isifyia, I did not hesitate in accepting her invitation. But the questions would not quiet in my head on that eleven-hour plane ride. Would my friend's family reject me because I was Jewish? Would I not understand enough Arabic to feel at ease? Was I somehow betraying my Jewish identity by seeing Israel for the first time through the eyes of my non-Jewish friend?

Before being a participant in BBfP, I had grown up in a community that largely thought of Arabs as 'the enemy'. Intuitively, I knew that my former self would not have been comfortable staying with an Arab family. I would have never been able to see both the enriching and shameful aspects of my own identity in one trip, and be able to recognize both aspects as real. I would never have been able to communicate with people I hardly knew, in a language that I didn't understand, and still be able to 'listen' to what they had to say even when our opinions differed.

My trip to Israel was the culmination of everything BBfP has given me. I have the ability to look at issues from a broader perspective than simply those of my own community, but, at the same time, still see the smaller applications on a more local level. I empathize with people from different walks of life, nationalities and religions. I now ask questions instead of forming rash opinions and, most importantly, I think I have learned how to really listen to as well as to understand the 'other' no matter who that 'other' may be.

*Rachel attended BBfP as a participant in the 2007-2008 program and is currently in the second year Leaders in Training (LIT) program. She attends Clark University in the International Development and Social Change program with a concentration in Peace Studies. Rachel describes herself as a world citizen, a woman, a cultural Jew, and a human being.*

our evaluation findings as well as our approach — will encourage others to do so as well. As we said earlier, we all stand to gain from more sharing of best practices and evaluation approaches and results. We look forward to inviting practitioners, scholars and evaluators to a conference in 2010 for this purpose. In this way it is hoped that a network of practitioners will be formed through which best practices can be shared resulting in the development of improved program and evaluation methods.

## Concluding Remarks

**Elad is a Jewish-Israeli. He came to SCG the summer of 2003 after a suicide bombing in a Sabarro Pizza parlor in Jerusalem. There he met Mohammed, a Palestinian from Ramallah who had recently relocated to an Arab town inside Israel. His immediate family had left Ramallah with no chance of returning to see his extended family. Elad and Mohammed's friendship grew and one day they shared their deepest fears about living in the Palestinian/Israeli conflict. Elad lost 3 friends in the Sabbaro pizza parlor bombing. He told Mohammad he could not wait to join the Army to avenge the death of his friends. Mohammed spoke of his hatred towards the Israelis — how he had to leave his family and friends, how he remained fearful everyday for his family — how he was filled with rage and wanted to hurt as many Israelis as possible to avenge his pain and loss.**

**In 2007 Elad was discharged from the Israeli Army after three years of service. He suffers from Post Traumatic Stress Syndrome. During his time in the army he was in the most dangerous and difficult combative situations. His first phone call after his release was to SCG to ask if he could come work the summer program. He wanted to find his "humanity" and a safe place. As a staff member, Elad spoke about using SCG strategies to help him cope during his service — in forming relationships with his superiors and using the communication techniques with his fellow soldiers. He talked about being able to understand how the 'other' could hate his community once he saw the conditions in which they lived. He talked about his pride in his country and his belief that it was his responsibility to serve in order to protect those he loves. Elad and Mohammad reunited in Jerusalem after completing his service. They continue to have a deep friendship and Mohammad now works in peace education. He is involved with the alumni group comprised of both Palestinians and Israelis. He lives in an Arab city inside Israel and like many Palestinians living in Israel he remains deeply connected to his family and friends that live in the West Bank and Gaza.**

Chigas and Woodrow (2004) state that the most common negative impact of conflict resolution and peacebuilding efforts is "worsening divisions between conflicting groups." They found that "some programs exacerbate divisions and tensions among groups by confirming or reinforcing prejudice, discrimination, or intolerance" (pg 18-20). Mania et al. (2008) conclude of this project's quantitative findings that "though not all examined variables revealed positive effects, the overall trend of the data suggests that BBfP had a positive impact on its participants and on intergroup relations between Palestinians, Arab/Palestinian-Israelis and Jewish-Israelis. Given the difficulties involved in bringing about

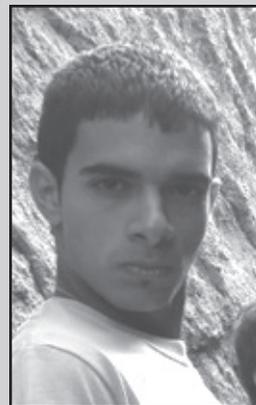
## Hassan / 2007

When my father asked me why I wanted to come back to BBFP this year I told him that this program had actually made me feel my identity, and I wanted to feel it again. My identity is Palestinian and BBFP helps me to be closer to people and to learn about how to try to make the world a better place. This program is not just teaching me to have the idea to change the world, but it is teaching me that I can actually change the world by taking the lead and going out and doing something to make change. I don't have the lead right now, and I don't know if I ever will, but I really hope to have it and to lead some people to work for change.

BBFP has not only taught me about leadership, but it helps to reveal the person that I want to be someday and brings me closer to being that person; a better person. Since the camp I have become more understanding. I listen more and I take part in things more, like helping my parents in the house. I take the things they are teaching us at BBFP, I think about them and then take them to the place that I want to be. BBFP has made me more open. It has exposed me to more things and people and ideas so that I see more perspectives and am open to different ideas. I now take my problems a different way, I take what I need to do a different way, and I have new eyes to look at my problems and life, so that's the difference. It makes me a better person.

I'm still learning about myself and how BBFP has affected me, so if you ask me about my experience two months from now I could tell you more about how it has affected me. Now I can't, I still need time to learn about myself.

*Hasan is a high school student preparing to continue his studies at university in hopes of becoming a businessman in the future.*



greater intergroup harmony in the face of ongoing conflicts between these groups even partial success in achieving the objectives set out by the BBFP program should be considered a distinguished accomplishment."

SCG's co-founder, Melodye Feldman, predicated her work on the idea that, "if you knew me, really knew me, you might like me." Melodye tells the story of walking home from middle school one day and being followed by a group of students. They were taunting her for being Jewish. As they drew near they tripped her and began to kick her and spit at her as they called her "kike" and "dirty Jew." After they left, she picked herself up and walked home. She and her parents met with the school principal who was horrified by the attack. The principal wanted to know what Melodye wanted to do about these students. Her reply was this, "perhaps if they knew me, knew more about my religion, my feelings, my thoughts and not what they grew up hearing with the stereotypes passed down, they might think differently. We may even be able to be friends." She asked the principal for permission to

create a class for students to learn about their different cultures and religions. It was a great success. The act of telling one's own story was empowering for the students. Racism and anti-Semitism was not eradicated; however, empathy and friendships were built that countered the spread of hate and prejudice.

At a time when intergroup tension, violence and misunderstanding are widespread worldwide, it is vital that we continue to evaluate and improve upon our work. In the

## Yasmin / 2007

I've always been interested in talking about the Jewish-Arab conflict, but the BBfP program gave me not only the tools to discuss the conflict in a more effective way, but also the understanding that I have the power to create change. Besides enabling me to have a real relationship with an Arab, something every Jewish-Israeli should have, I also learned about other cultures that I didn't know anything about before. I now realize what a gift it is to know people from other cultures.



But the most amazing thing I learned through BBfP is the ability to listen — to listen without boundaries. I learned that listening is the basis for everything — for a relationship, for talking, and also for getting along — the reason I came to BBfP. When I came back from the program, the real test started — teaching others what I had learned. At first it was hard for me to accept that people didn't share my new way of communicating, but then I realized that when I listened to other people they had to listen to me. You can't shout at someone who is whispering to you.

There is a girl in my class at school who constantly makes disparaging remarks about Arabs. Before I went to the BBfP program, I couldn't even talk to her because her views made me so mad. But this year it was different. I decided to sit down and have a real conversation with her about our views—something that no one else in my class who disagreed with her had managed to do. I found myself using one of the listening tools I learned in the program and repeated what she said before answering. After a while, without noticing, she started doing the same. We really tried to understand each other. Now we are good friends, even though we have very different views. She hasn't necessarily changed her opinions, but she no longer says nasty comments about Arabs. This showed me that what I learned at BBfP are values for life that I will take with me and use beyond my experience in the program.

*Yasmin lives on a kibbutz in the south of Israel. After high school she plans to do one year of community service, probably with teens at risk, and then serve in the army for two years. She volunteers once a week at a Sudanese refugee daycare and was involved in bringing two refugee families to live on her kibbutz. She's involved with a peace and environment program that connects her school with an Arab school in the north of Israel.*

absence of any formal negotiations or movement towards peaceful reconciliation, civil society efforts are needed more than ever to create peaceful relationships 'from the bottom up.' Too few people have access to intergroup contact programs. Imagine the impact these programs could make if there were more participants, bigger social networks connecting them and more training opportunities available to alumni and practitioners. As members in the field of peace education it is incumbent upon us to engage in best practices that hold us accountable to the participants who come to our programs. We hope that this report is a call to action for all of us in the field to hold ourselves to the highest standards in our work in order that we may improve upon our efforts to build peace.

## Areej / 2008

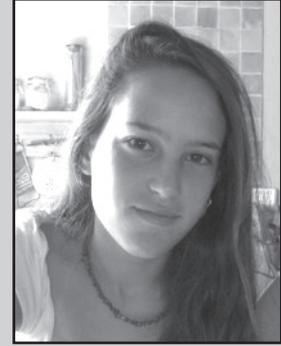
**I**t is hard to find the suitable words to describe my amazing summer experience in BBfP camp! Before I had come to the USA, I really was not excited that much to join the BBfP camp because I was afraid of getting brainwashed...I was afraid of the "normalization policy" that most of the peace organizations use on Palestinians and Arabs. In some way or another, I was wrong! BBfP was not about making peace with other people, it was about starting to think of changing myself in order to be able to change other things in my community and my homeland and even my life. It was about building bridges for me, to give me the support and feeling that I must believe more in myself. I was wrong because BBfP was a ground where I did not have to put on a mask, it a place where I felt that I am myself and only myself. The camp has proved to me that we cannot reach peace by talking and conversing, I think the way to reach peace is to act, to be honest, and to be human!



I had my 18th birthday in the camp but joining the camp gave me the feeling that I had already grown up, because of the skills that I've learned in the camp especially: to be a good listener, to trust others, and to be myself. BBfP helped me to understand myself, it helped me to find many ways to express my arts and my thoughts. In the camp, I learned that loving my community and people, helping them, and at least trying to make changes that I would love to see, is better than hating other peoples, because hate is not a strategy to solve our problems.

*Areej graduated from high school in July 2008. She is developing her hobbies in graphic design and photography, and is planning to study bioinformatics science or medicine at the university level. She wants to work on finding a cure for cancer or solutions for genetic problems. Her main goal is to help her Palestinian-Arab community.*

## Talia / 2008



I heard about BBfP from friends of mine who took part in the program a few years ago. My goals were to hear the other side and to discuss issues with teenagers my age who stand on the other side of the conflict. I didn't believe that the summer camp would influence my life so strongly.

It is absolutely amazing how these two weeks in the Rocky Mountains got into my soul. It is a miracle for me to see how the organization creates community that contains Israeli Jews, Israeli Arabs, Palestinians and American teenagers, that in the center of their meeting stands a big conflict, and still, it is the most lovable, open minded, honest, respectful, and unique community I have ever met. It is a community that is totally different from the cynical and estranged society that I meet in my daily life.

During the camp we faced the conflicts that stands between us, we shared our private and global pain. We gave respect to each other; we loved each other as individuals despite the differences between us and the enmity between our nations. For the first time in my life I was exposed to the large amounts of suffering that my country causes the Palestinians. I was exposed in a most honest and revealing way. A friend of mine in the cabin and dialogue group told me about her life and about the things that her family is going through. I remember how bad I felt (and still feel) about this situation and about myself living my life without doing anything to change it.

Besides the fun and joy we had in camp I also faced some difficulties. For the first time in my life all the values that I was raised on were questioned and doubted. I felt that I must rebuild myself from the beginning so I could live with myself in peace and love. I was lucky to have the BBfP community around me at that time, it gave me all the love and support that I needed. I definitely see the BBfP program as a changing point in my life. [It] gave me the opportunity to see that things in the world can be different- better.

*Talia is a senior in high school where she participates in student council and is majoring in theatre and literature. After graduation, she plans to do a year of service in her community working with at-risk teenagers and the poor population. She also plans to apply for SCG's LIT program.*

# Glossary of Peacebuilding and Conflict Resolution Evaluation Terms

The majority of these terms come from Church and Shouldice (2002). Those that come from other sources are noted with an asterisk (\*) and cited in the definition accordingly.

**Appropriateness Consideration:** An exploration of the practical impetus for an intervention rooted in the needs of the situation.

**Baseline Data:** Information about the condition of a situation or subject gathered before an intervention is started. This allows an evaluator to measure the performance of an intervention against pre-collected data.

**Best Practices:** Systems of knowledge, guidelines or recommendations, established on the basis of past experience, concerning how best to do things and why.

**Conflict Resolution Interventions:** A general term referring to all initiatives developed to build peace, address the root causes of conflict, improve human security, increase recognition of human rights, bring equality, promote diversity or build new sustainable political institutions.

**\*Evaluability Assessment:** A means to determine: whether to conduct a program evaluation; whether there are program changes needed before conducting an evaluation; and which method or methods of program evaluation are most appropriate to judge program performances. (Chambers, Wedel, & Rodwell, 1992). It is a set of procedures for planning evaluation so that stakeholders' interests are taken into account in order to maximize the utility of the evaluation (Rossi & Freeman, 1989).

**Ex-Ante Evaluation:** An assessment conducted prior to the start of an intervention that gathers and analyses information in order to forecast potential impacts.

**Ex-Post Evaluation:** An evaluation occurring one to five years after the end of an intervention. It is used to determine whether the intervention had any enduring impact on the participants or the target community.

**External Evaluation:** An evaluation conducted by an individual or group not connected to the intervention in any way.

**Focus of Change:** What an intervention is seeking to influence or change; for example institutions, procedures, behaviors or attitudes.

**\*Generalization:** Refers to the transfer of positive feelings from an individual outgroup member to the outgroup as a whole (Zanna, 2005).

**\*Impacts:** The results or effects of any conflict prevention or peacebuilding intervention

that lie beyond its immediate programme activities or sphere and constitute broader changes related to the conflict (Anderson, Chigas, & Woodrow, 2007).

**Impact Evaluation:** The measurement of the impact of an intervention after its conclusion (post-facto).

**\*Implementation Evaluation:** ‘Implementation (focus) Evaluation’ is concerned with the extent to which the program was implemented as designed and identifies issues, which surfaced during implementation, that need attention in the future (Patton, 2008).

**Indicator:** A specific factor that supplies information about the performance of an intervention by providing evidence that a certain condition exists or that certain results have (or have not) been achieved.

**\*Ingroup:** Refers to a group that an individual feels he/she *is* a member of (groups include: family, religion, culture, national identity, etc.) (SCG, 2008).

**\*Intergroup Intervention:** ‘Intergroup Contact’ refers to actual face-to-face interaction between members of clearly defined groups (Pettigrew & Tropp, 2000). ‘Peacebuilding Interventions’ refers to efforts that adopt goals and objectives aimed at preventing conflict or building peace; they are usually (but not always) focused on a particular conflict zone — an area threatened by, in the midst of, or recovering from serious intergroup violence (Anderson, Chigas, & Woodrow, 2007).

**Internal Evaluation:** Evaluation conducted by a staff member or unit from within the organization responsible for delivering the intervention but who has not participated directly in program activities.

**Macroevaluation:** An evaluation of whether and how individual projects synergize to contribute to the development of a peaceful society.

**Management** (of an intervention): The supervision and planning activities related to an intervention.

**Meta-evaluation:** The process by which evaluations are themselves evaluated. It includes an examination of inaccuracies and errors in the administrative process and looks for bias in the way the evaluation was conducted.

**Methods:** The research techniques used to gather data when conducting an evaluation.

**Mixed Team Approach:** A ‘mixed evaluation team’ approach is one comprised both of external consultants as well as internal staff members.

**Monitoring:** An on-going process of surveillance, often measuring the intervention against its initial goals and time-lines.

**\*Negative Impacts:** ‘Negative Impacts’ refers to the concept that peace practice can do actual harm by making a situation and the lives of people living in conflict worse rather than better (Chigas & Woodrow, 2004).

**Outcome:** The short-term changes that result from an intervention’s activities.

**\*Outgroup:** Refers to a group that an individual feels he/she feels *is not* a member of (SCG, 2008).

**Output:** The immediate, tangible and frequently quantifiable results of the activities conducted as part of an intervention.

**\*Peacebuilding:** Defined by SCG as the creation of a process through which relationships — between individuals as well as within and among groups — can be transformed from a place of antagonism (and with the potential for dehumanization of the ‘other’) to a place of mutual recognition, respect and understanding (the humanization of the ‘other’). Lederach (1997) says peacebuilding centrally involves the transformation of relationships.

**Peace Writ-Large:** A concept referring to ‘peace in the big picture’ or the overall situation in the country.

**Process Appraisal:** A consideration of the way in which a project is conducted.

**Qualitative Data:** Descriptive data generated through inductive and observational methods such as case studies, ethnography, focus groups and interviews.

**Results-Based Evaluation:** An evaluation approach that emphasizes describable or measurable change resulting from a cause-and-effect relationship.

**Summative Evaluation:** An evaluation undertaken immediately after an intervention is concluded.

**Sustainability:** The durability of an intervention’s results after it has concluded.

**Theoretical Analysis:** The identification of the theory and assumptions that underpin a project-strategy and a review of their effectiveness.

**Theories of Change:** Generalized beliefs about how and why widespread change can be generated in a violent conflict.

**Theories of Conflict:** Determine the origin(s) or cause(s) or conflict.

**Theories of Conflict Resolution:** Consider what needs to happen to bring about the resolution of a conflict and therefore set the overarching goal of what one is trying to achieve (e.g. equality, diversity).

**Theories of Practice:** Establish a method or strategy for addressing a conflict.

**Theory-Based Evaluation:** An evaluation approach that examines the theories of change and assumption on which an intervention is based to better understand why the intervention has achieved its results.

**Tiers of Influence:** The 'who' (individual, family unit, community, society at large) that is targeted through an intervention.

**Transfer:** A concept introduced by Dr. H. Kelman that refers to the 'multiplier' or 'ripple' effect whereby the outcome/impact of an intervention extends beyond its immediate recipients.

**Unintended Effects:** Positive or negative outcomes and impacts that resulted from an intervention but were not anticipated in the project design.

**Working Assumptions about Change:** Refer to specific assumptions made at the level of project design and implementation about the transformative effect of each discrete action/activity.

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## **WEB RESOURCES**

Berghof Foundation for Peace Support. <http://www.berghof-peacesupport.org/mission.htm>

Conflict Archive on the Internet (CAIN). <http://www.cain.ulst.ac.uk>

The Initiative for Inclusive Security. <http://www.huntalternatives.org>

International Conflict Resolution Plan (INCORE). <http://www.incore.ulst.ac.uk>

Israel/Palestine Center for Research and Information (IPCRI). <http://www.ipcri.org>

The White House Project. <http://www.thewhitehouseproject.org>

# Appendices

## APPENDIX I: Program Observation Form

Observer: \_\_\_\_\_

Date:

Program/Activity:

Facilitators:

Timing & Group Development:

Group Composition:

Number of Participants:

Make-up of Participants:

Location/Seating arrangement:

What was the focus of this program?

- Self
- Communication/interpersonal relationships
- Leadership & Activism
- Other: \_\_\_\_\_

Time

Communication Patterns (Type of communication, language, directions)

Body Language

Other Notes

---

Other:

**Opening** Questions/Comments?

Major Themes/Approach?

**Closing** comment/Wrap-up activity?

## APPENDIX II: Program Reflection Form

Facilitator Name: \_\_\_\_\_

Date:

Program/Activity:

Facilitators:

Timing & Group Development:

Group Composition:

Number of Participants:

Make-up of Participants:

Location/Seating arrangement:

What was the focus of this program?

- Self
- Communication/interpersonal relationships
- Leadership & Activism
- Other: \_\_\_\_\_

### ***Observational & Descriptive Reflection:***

1. How did you **prepare** for this program/activity?
  
2. How did this session **open**?
  
3. What were some of the **themes/topics** that came up during this program/activity? Which themes/topics did the group seem to *focus* on the most?
  
4. What primary **skills and techniques of facilitation** did you use during the program?
  
5. How did this session **end**?
  
7. Describe **physical space** and set-up:
  
8. Other notes:



**APPENDIX IV: Participant Progress Notes**

Participant: \_\_\_\_\_ Cabin Counselor: \_\_\_\_\_

Date: \_\_\_\_\_ Stage of group development: \_\_\_\_\_

Describe a meaningful event for the participant in the recent programs? (This could be the development of a close friendship; crisis point; change in participation or attitude; extreme emotions.)

Please rate your participant in the areas below by circling the best number.

1                      2                      3                      4                      5

Area Needing Improvement

Area of Strength

SELF

NA	1	2	3	4	5	Willing to participate fully in programs.
NA	1	2	3	4	5	Aware of how her/his words and behaviors impact others.
NA	1	2	3	4	5	Demonstrates a positive self-image.
NA	1	2	3	4	5	Willing to acknowledge similarities between self and members of other home groups.
NA	1	2	3	4	5	Aware of differences within own community.
NA	1	2	3	4	5	Demonstrates concern for the safety and welfare of the 'other'.

NOTES:

COMMUNICATION & INTERPERSONAL RELATIONSHIPS

NA	1	2	3	4	5	Putting new communication skills into practice with others.
NA	1	2	3	4	5	Building relationships with peers from own home group.
NA	1	2	3	4	5	Building relationships with peers from other home groups
NA	1	2	3	4	5	Demonstrating sensitivity to the feelings and thoughts of others.
NA	1	2	3	4	5	Taking initiative to engage others in dialogue.
NA	1	2	3	4	5	Does not use stereotypical or antagonistic language to refer to others.

NOTES:

LEADERSHIP AND ACTIVISM

NA	1	2	3	4	5	Recognizes different leadership styles and skills.
NA	1	2	3	4	5	Demonstrates sense of own ability to effect change in her/his community.
NA	1	2	3	4	5	Understands the concepts of identity and perspective.
NA	1	2	3	4	5	Demonstrates ability to 'hear' the narrative of the other.
NA	1	2	3	4	5	Aware of societal inequities along lines including gender, religion, sexual orientation, nationality, etc.

NOTES:

## **APPENDIX V: Participant Pre-Summer Intensive Qualitative Survey**

(Written survey in application.)

- Describe your family history and your community (including race, religion, culture, neighborhood, and other things you see as part of your community), and please describe how these play a part in shaping who you are.
- Describe your interest in applying to the Building Bridges for Peace program. (What do you think you will learn from this program? How do you think you will benefit from it? How will others in your home community benefit from your participation?)
- If you are a young woman, write about the role women play in your community. If you are a young man, write about the role men play in your community.
- Write about an issue or a problem in your community that concerns you, how you are affected by it, and how you would like it to change.
- How will you contribute to the yearlong follow-up component of the program? *This is the portion of the program that begins when you return home after the summer intensive in Colorado.* You are required to participate in weekend residential retreats and meetings in your home country as well as to complete a service project. How will you balance your time with school, work and family commitments? What issues do you think you might like to be involved with for your service project?

## **APPENDIX VI: Participant Pre-Summer Intensive Qualitative Survey**

*Developed in consultation with project consultant Tal Litvak-Hirsch.*

(Conducted in person.)

- Please talk about your background/your life story – where you grew up, family, religious and ethnic background. Feel free to begin from your early childhood or at any point in your life that is important to you. What are your hobbies and interests? Anything else you would like to share about you, your life, and your family.
- How did you first hear about BBFP?
- What made it seem like a program you wanted to participate in and why did you apply? What are your expectations from the program? What are your fears? Do you have any experience in your life story or in your Family History that influence your decision to apply for this program (for example: new immigrants, refugees, political involvement of parents, trauma in the family)
- Do you know any Arab-Israeli/Palestinian/Jewish-Israeli teens personally? How did you meet them? How would you describe your relationship? Do you see them often? What do you talk about/do together?
- Have you participated in any other type of dialogue program with them? How was it for you? What did you like about it? What you dislike about it? In what way do you want this program to be similar/different to your other experiences?
- What do you think will happen during the few weeks you will be together in Colorado? What do you want to happen? What are your expectations? Fears? What would you like to tell the other girls before the beginning of the program?
- Does your family have any relationships with "others"? Personal relationships? Professional ones? Do your friends have any relationships with "others"? Personal relationships? Professional relationships?
- How did they (family and friends) react to your decision to participate in this program? What did they say? Did it affect you in any way?
- Now I would like to ask you a few more general questions about the way you perceive the Israeli/Palestinian relationships. How do you see the relationship between Israelis and Palestinians?
- Could you describe yourself in a few words, what are your main characteristics, beliefs, attitudes?
- How do you identify yourself (as Israeli? Palestinian? Arab Israeli?) What is it for you to be a Palestinian? Israeli? Arab-Israeli? When you think of Israel/Palestine what are your thoughts? Feelings?
- In what way do you think you are different from the other teens (for example for Israeli to describe her difference from a Palestinian girl), in what way you might be similar? Do you think there is more difference than similarity (or the opposite way) Do you think there is a chance that you will become friends with girls who are Palestinian/Israeli?
- How do you see the future? (Do you perceive yourself as an optimistic or a pessimistic young person?)
- Is there anything else you would like to add?

## **APPENDIX VII: LIT Pre-Summer Intensive Qualitative Survey**

(Written survey in application.)

- Describe your Building Bridges for Peace experience and how your participation in the program has impacted you.
- Describe your biggest accomplishment at Building Bridges for Peace, either at the summer program, in the follow-up, or a combination of both.
- What was the biggest challenge you faced as a participant at Building Bridges for Peace?
  - Did you overcome that challenge? If so, how? If not, how would another year of the program help you to overcome it?
- The LIT program is an intensive time of revisiting issues discussed during the summer program and enhancing the skills taught. With this in mind:
  - How will another summer of programming enhance your life?
  - What leadership skills do you feel you could gain from the LIT program?
  - What concerns or questions do you have about returning to the program as an LIT and not as a first-year participant?

(Written survey before the summer intensive.)

- What are your expectations for the LIT summer intensive experience? What do you hope to get out of it, to learn, to better understand, etc.?
- What are you most looking forward to about being an LIT?
- What do you think are the expectations that SCG staff have for you as an LIT? (please be specific)
- What are you most nervous or anxious about in becoming an LIT?
- What are you hoping to take away with you from this experience?

## APPENDIX VIII: Participant Post-Summer Intensive Qualitative Survey

(Written survey.)

- How did the summer intensive meet or not meet these expectations?
- What parts of the summer intensive did you most enjoy?
- What parts of the summer intensive program did you find the most challenging?
- What is the most important experience that you will take away from this program?
- Please indicate the extent to which the following happened while you were here:

	<b>NOT True</b>			<b>Very True</b>
I learned more about myself and my identity.	1	2	3	4
I learned how to build relationships with people who are different from me.	1	2	3	4
I better understand other people's cultures and perspectives.	1	2	3	4
I learned new skills to help me deal with conflict.	1	2	3	4
I learned how to better communicate with those who think or believe differently than me.	1	2	3	4
I learned new leadership techniques	1	2	3	4
I feel more prepared to take action on issues that are important to me.	1	2	3	4
I feel clearer about what I want to achieve during the follow-up program.	1	2	3	4
Other:	1	2	3	4

- What do you feel was your greatest contribution to the program?
- Were there activities that you wish we had more or less of? Please explain.
- Is there anything else you would like us to know?

## **APPENDIX IX: Participant Post-Summer Intensive Qualitative Survey**

(Conducted as an in-person interview.)

- How did the program go for you? Was it how you expected it to be?
- What were some activities that you really liked or really disliked, and why? What did you find most challenging about the program? Most rewarding?
- When you first arrived at BBfP were there participants from the other groups (Jewish-Israeli, Palestinian or Palestinian/Arab-Israeli) that you had not previously interacted with on a personal level? Who were those groups? Please explain.
- Did you have a chance to get to know participants from those groups during the program? Why or why not?
- Do you think your views and opinions of people from this group(s) changed in any ways during the program? If yes, in what way?
- Do you think your views about Israel/Palestine and the current situation have changed any? If so, in what ways?
- What are the most important aspects of your identity? Did you learn anything new about yourself during the program?
- Tell me a little about your cabin experience? What was it like to live with people from all the different home groups?
- Tell me about your dialogue group experience? What kinds of issues came up?
- What was it like for you to be in a program with both male and female participants? Were there any times when this was uncomfortable for you? If so, please explain,
- What are some skills that you learned from the program?
- Did BBfP change your thinking or your outlook in any ways? If so, describe.
- What is the most important new insight you gained about your own community (home group)? About other communities (home groups)?
- In what ways do you feel like you grew/changed as a person by participating in BBfP, if at all?
- Did you make any close friends in the program? If so, what home groups are they from? If not, why do you think you didn't?
- Do you plan to stay involved in the program when you return home?
- Do you plan to keep in touch with any other participants after the summer? If so, with whom and how will you keep in touch?
- How will you describe your experience to your family and friends back home? Do you think this will be easy or difficult to talk about it with them?
- Is there anything else you would like to share about your summer experience?

## APPENDIX X: LIT Post-Summer Intensive Qualitative Survey

(Written survey.)

### Section 1: Your Expectations:

- How did the summer LIT program meet or not meet your expectations?
- How do you feel you did in meeting the expectations of being an LIT? (both the expectations you had for yourself as well as those you think the staff had for you)
- More specifically, how would you rate yourself on the following?

*Went beyond my  
Expectations (5)*

*Met my  
expectation (3)*

*Did not meet. my  
expectations (1)*

Taking Initiative	5	4	3	2	1
Demonstrating Leadership	5	4	3	2	1
Building Relationships within the Home Group	5	4	3	2	1
Facilitating During Workshops	5	4	3	2	1
Meeting Workshop Goals (completing the task at hand)	5	4	3	2	1
Supporting fellow participants	5	4	3	2	1
Supporting Staff Members	5	4	3	2	1

### Section 2: Learning

- What parts of your LIT summer intensive did you most enjoy and why?
- What parts of the summer intensive did you find the most challenging?
- Please indicate the extent to which the following happened while you were here:

	<b>NOT True</b>			<b>Very True</b>
I learned more about myself and my identity.	1	2	3	4
I learned how to build relationships with people who are different from me.	1	2	3	4
I better understand other people's cultures and perspectives.	1	2	3	4
I learned new skills to help me deal with conflict.	1	2	3	4
I learned how to better communicate with those who think or believe differently than me.	1	2	3	4
I learned new leadership techniques	1	2	3	4
I feel more prepared to take action on issues that are important to me.	1	2	3	4
I feel clearer about what I want to achieve during the follow-up program.	1	2	3	4
Other:	1	2	3	4

- What is the most important new insight you have about yourself?
- What is the most important new insight you have about your community? About other communities?
- How was this summer's LIT experience different for you as compared to your experience as a participant last year?
- Is there anything else you would like us to know?

### **Section 3: Personal Goals**

- What personal goals do you have for the follow-up program?
- What do you think your greatest obstacle will be in meeting your follow-up goals?
- How can you best support yourself in meeting these goals?
- How can staff best support you in meeting these goals?
- Is there anything else you would like us to know?

(Conducted as an in-person interview.)

- How did the program go for you (was it positive or negative)? Was it how you expected it to be?
- What were some activities that you really liked or really disliked, and why? What did you find most challenging about the program? Most rewarding?
- How would you describe your relationship with the other LITs? Did your relationships change in any way over the course of the program?
- What were the most important issues for you that came up in the LIT group?
- Do you think your views and opinions of the other home groups changed in any ways during the program? If yes, in what way?
- Do you think your views about Israel/Palestine and the current situation have changed any? If so, in what ways?
- What are the most important aspects of your identity? Did you learn anything new about yourself during the program?
- What was it like for you to be in a program with both male and female participants? Were you comfortable with this? Were there ever times that you were not comfortable?
- What are some skills that you learned from the program?
- What is the most important new insight you gained about your own community (home group)? About other communities (home groups)?
- In what ways do you feel like you grew/changed as a person by participating in the LIT program, if at all?
- Do you plan to stay involved in the program when you return home?
- Do you plan to keep in touch with any of the LITs after the summer? If so, with whom and how will you keep in touch?
- How will you describe your experience to your family and friends back home? Do you think this will be easy or difficult to talk about it with them?
- Is there anything else you would like to share about your LIT experience?

## **APPENDIX XI: Qualitative Post Test for Participants, LITs, and Alumni (after a minimum of one year in the program)**

*These questions were developed in consultations with project consultant Caryn Aviv.*

(Conducted online and as an in-person interview.)

### **Section 1: Background and demographics**

- Describe your background and how you identify yourself– where you grew up, family, religious and ethnic background, national identity, etc.
- How did you first hear about BBfP?
- What made it seem like a program you wanted to participate in?
- Had you ever participated in conflict resolution/peace programs or peace work prior to BBfP? If so, please describe.
- When did you participate in BBfP? (if alumni) Did you return for the LIT program, as a staff member? If so, in which years?
- How would you describe your ideas about ‘the conflict’ prior to attending the program?

### **Section 2: Experience with the program**

- When you first arrived at BBfP were there participants from the other groups (Israeli, Palestinian or Palestinian/Arab-Israeli) that you had not previously interacted with on a personal level? Who were those groups? Please explain.
- Do you think your views and opinions of people from this group (or those groups) changed in any ways during the program? If yes, in what way?
- How would you characterize your contact with members of this group today?
- What were some fears or concerns that you remember about participating, prior to the start of the program?
- What were some things that you remembered looking forward to before the program?
- When you first arrived at BBfP were there participants from the other groups (Israeli, Palestinian or Palestinian/Arab-Israeli) that you had not previously interacted with on a personal level? Who were those groups? Please explain.
- Do you think your views and opinions of people from this group (or those groups) changed in any ways during the program? If yes, in what way?
- How would you characterize your contact with members of this group today?
- What were some fears or concerns that you remember about participating, prior to the start of the program?
- What kinds of people were in the program the year that you participated? Who did you become friends with, who did you have a hard time connecting with, and why?
- Describe what a ‘typical’ day was like at camp for you.
- What were some memorable activities or moments that you remember from the program?
- What were some activities that you really liked or really disliked, and why?
- Were there other issues that came up during discussions that weren’t necessarily related to peace work/respecting differences? If so, describe some examples that you remember as particularly important.

### **Section 3: Lessons learned in the program**

- What were some skills, ideas, or insights that you learned from the program?
- Did BBfP change your thinking or your outlook in any ways? If so, describe.
- What did you find the most challenging about being a BBfP participant?
- What did you find most rewarding about being a BBfP participant?
- What is the most important new insight you gained about your own community? About other communities?
- In what ways do you feel like you grew as a person by participating in BBfP, if at all?

### **Section 4: Leaving at the end of the summer and follow-up activities**

- What was hard about leaving at the end of the summer? What was easy?
- When the summer ended and you went home, how did you describe what happened to family and/or friends?
- To what extent (how much) were you involved in the follow-up program (all the retreats? One or two?) If you didn't attend all of them, why not?
- What have you learned, if anything, from participating in follow-up activities?
- What did you like most about the follow-up program? What do you wish there had been more or less of?
- What have you learned, if anything, from participating in follow-up activities?
- What do you think could be improved in terms of follow-up programming?
- Have you done any other kinds of conflict resolution/peace work since then? If so, describe.
- Did you keep in touch with any other participants after the summer? If so, with whom, how did you keep in touch, and what kinds of things did you do/share together to maintain a relationship? Were there any difficulties or challenges in doing so?
- Do you think that your experience in BBfP has affected how you interact with members of different groups in your life now? Can you give some examples of the ways you interact?
- Looking back now, how would you say BBfP has changed your life or your choices since then, if at all?

### **Section 5: Questions about the present: What you retained (skills, perspectives you currently use)**

- What skills from the program do you feel to be most relevant in your life now and will be in the future?
- Can you talk about a time that you felt your experience or tools were helpful? When, how, which tools or experiences? With which communities, your own or across communities?
- How, if at all, are you applying your BBfP experience in your current life at home, at school, through relationships or interactions?
- Are there any specific ways that your family, friends or community members have been impacted by what you have learned at BBfP? Please explain.
- Has there ever been a time that you felt that you could not share your experience with friends, family or community members? Please explain.
- Did you encourage any of your friends or family members to apply to the program? Did they follow through and if so, were any of them accepted?
- Does the current political climate impact your ability to share your experiences or use your skills in your everyday life? If yes, in what way?

- How does the ongoing political conflict impact your ability to stay connected with other participants?
- Are there times when you feel it has been easier or more difficult to maintain contacts with other participants?
- In what ways do you feel like you draw on your skills in periods of peace and in periods of violence? (Which ones do you draw on?)
- Since your BBfP experience have there been times that you feel you cannot share your experience or apply the tools you learned? What specifically makes it difficult to share or apply your skills and experiences? Please explain.
- Are there particular skills that you draw on regardless of the political climate?

**Section 6: Questions about the future: What do you need to do this work again?**

- Are you interested in reconnecting with other BBfP alumni?
- Would you be interested in participating in new BBfP programming?
- What types of programs would you be interested in? (Trainings/Workshops, Social reunions, Service projects, Networking, Other?)
- Are there other ways that you feel SCG could support you in promoting the goals of BBfP?
- Is there anything else you would like us to know about your BBfP experience?

## Appendix XII

### Abridged Results of the Quantitative Evaluation of the Building Bridges for Peace Program

These results were prepared by Eric W. Mania of the University of Delaware, Blake M. Riek of Calvin College, Samuel L. Gaertner of the University of Delaware, Stacy A. McDonald of Holy Family University, and Marika J. Lamoreaux of Georgia State University. Tables and figures referenced in this appendix that do not appear in this appendix can be found in Chapter Three. For more information about the quantitative survey or a copy of the full report of the results please contact Seeking Common Ground at [info@s-c-g.org](mailto:info@s-c-g.org).

#### ***Perceptions of Intergroup Equality and Conditions of Contact – Tables 1.1, 2.1***

- *Measuring perceptions of intergroup equality at home.* To assess perceptions of equality at home the following items, which were adapted from Gaertner, Rust, Dovidio, Bachman, and Anastasio's (1994) measure of intergroup contact, administered at time 1 were used:
  - "At home government officials are fair to people from all the groups."
  - "In my community all people are treated equally."
  - "Some people at home get more opportunities to do things because of their nationality group."
    - ⊙ Participants answered these items on a 1 (*strongly disagree*) to 5 (*strongly agree*) scale.
  - Evaluation of these items was performed by conducting reliability analyses separately for each home group. The results of these analyses revealed that the reliabilities were low to marginal (Palestinian alpha = .59, Jewish alpha = .61, Arab-Israeli alpha = .67). Omitting items in order to either improve alphas or trim items was not a viable option on this construct.
    - ⊙ An index of perceptions of equality at home was created by coding items such that higher values indicate greater perceptions of equality and then averaging these three items together.
- *Measuring perceptions of intergroup equality at BBfP.* To assess perceptions of equality in the BBfP program, items measuring perceptions of equality at home were adapted to refer to equality within the BBfP program. These items were included in all questionnaires administered after experiencing the BBfP program. The adapted items were:
  - "The staff at BBfP are fair to participants from all the groups."
  - "All participants at BBfP are treated equally."
  - "Some participants at BBfP get more opportunities to do things because of their home group."
    - ⊙ Participants answered these items on a 1 (*strongly disagree*) to 5 (*strongly agree*) scale.
  - Again, reliability analyses were conducted to evaluate these items. The results indicated that the items had good reliability among the Palestinian group (alpha = .89) and the Jewish group (alpha = .95) but were just under the adequate range for Arab/Palestinian-Israelis (alpha = .58). Omitting items in order to either improve alphas or trim items was not a viable option on this construct.
    - ⊙ An index of perceptions of equality at BBfP was created by coding items such that higher values indicate greater perceptions of equality and then averaging these three items together.
- *Effects on perceptions of intergroup equality.* To test the effectiveness of the BBfP program in creating greater intergroup equality than participants' experience at home, the time 1 perceptions of intergroup equality at home index was compared to the time 2 perceptions of intergroup equality at BBfP index. Effects of home group, program start year, and of the interactions between context, home group, and program start year were also assessed.
  - A significant effect of context collapsing across home group and program start year was found,  $F(1, 41) = 121.74, p < .01$ , indicating that participants did perceive greater intergroup equality between the groups at BBfP ( $M = 4.52$ ) than at home ( $M = 2.24$ ).
  - No effect of home group was found
  - No effect of program start year was found.
  - No interactions were found
  - Comparisons within each home group between time 1 perceptions of equality at home and time 2 perceptions of equality at BBfP were also conducted and are displayed in Table 1.1. Examining the table reveals that all home groups reported greater equality at BBfP than at home.
- *Examining the impact of extraneous factors on perceptions of intergroup equality.* An attempt to rule out the possibility that the differences between perceptions of equality at home and at BBfP were due to a factor other than the BBfP program itself was also made.
  - To examine whether factors other than the BBfP program might have influenced perceptions of intergroup inequality, means among the control group were examined. Among the control group, time 1 perceptions of equality at home ( $M = 2.44$ ) were slightly higher than time 2 perceptions of equality at home ( $M = 2.11$ ). Due to the small sample size of the control group ( $n = 3$ ) inferential statistics were not computed, but it can be noted that among the control group the trend of the data is in the direction of worsening perceptions of equality over time.
  - Additionally, among the class that started in 2007, perceptions of equality at home were asked at time 2 thus allowing a comparison between post-BBfP perceptions of equality at home and perceptions of equality at BBfP. An analysis of this comparison, which also examined the effect of home group and the interaction between home group and context was conducted.

- Among the class that started in 2007 an effect of context collapsing across home group was found indicating that time 2 perceptions of equality at BBfP ( $M = 4.56$ ) were higher than time 2 perceptions of equality at home ( $M = 1.93$ ),  $F(1, 23) = 338.99$ ,  $p < .01$ .
      - Among the class that started in 2007, a marginally significant effect of home group collapsing across context was also found,  $F(2, 23) = 2.99$ ,  $p = .07$ . Tukey post-hoc tests revealed that Jewish participants had marginally greater perceptions of equality when combining perceptions of equality at home and at BBfP ( $M = 3.46$ ) than Palestinians ( $M = 2.94$ ),  $p = .07$ . Arab/Palestinian-Israelis' perceptions of equality when combining perceptions of equality at home and at BBfP ( $M = 3.35$ ) did not significantly differ from either of the other home groups.
      - No home group by context interaction was found.
    - Furthermore, among the class that started in 2007, perceptions of equality at home prior to experiencing BBfP were compared with perceptions of equality at home following BBfP.
      - An effect of time collapsing across home group was found,  $F(1, 17) = 10.93$ ,  $p < .01$ , indicating that time 2 perceptions of equality at home ( $M = 1.93$ ) were lower than time 1 perceptions of equality at home ( $M = 2.42$ ).
      - No effect of home group was found.
      - No time by home group interaction was found.
    - These findings provide evidence that reported perceptions of equality within BBfP were greater than perceptions of equality at home because of the context for intergroup contact provided at BBfP as opposed to some extraneous factor.
- *Measuring conditions of contact at home.* In addition to measuring perceptions of equality as one condition of intergroup contact, perceptions of interaction between the home groups, perceptions of interdependence between the home groups, and perceptions of norms in support of intergroup interaction were also assessed. Perceptions of these conditions of contact were measured in relation to contact at home using the following items adapted from Gaertner et al. (1994):
  - *Perceptions of equality* (see previous section)
  - *Perceptions of interaction*
    - "At home I talk to people from the other groups only when I have to."
    - "At home my friends would think badly of me if I wanted to spend time with people from one of the different groups."
    - "People of the different groups DON'T have frequent interaction at home when given the choice."
    - "I often go through a whole day at home and never say more than a few words to anyone from one of the other groups."
    - "At home I often spend time with people whose ethnic backgrounds are different than my own."
  - *Perceptions of interdependence*
    - "At home people from the different groups rely on each other."
    - "The different groups of people at home have important knowledge and skills to offer each other."
    - "At home people from the different groups work cooperatively together."
  - *Perceptions of supportive norms*
    - "At home, teachers encourage participants to make friends with people from the different groups."
    - "Community leaders do not encourage people to make friends with people of the different groups."
- Rather than evaluate and analyze each condition of contact at home separately, all of the items measuring the four dimensions of contact including perceptions of equality were combined into one composite index of contact. Evaluation of the items comprising this composite index at time 1 was performed by conducting reliability analyses separately for each home group. The results of these analyses revealed that the reliabilities among Palestinians ( $\alpha = .78$ ) and Jews ( $\alpha = .72$ ) were adequate, but were low among Arab/Palestinian-Israelis ( $\alpha = .41$ ). Since there were multiple dimensions of contact being assessed by this scale and since the reliability among Arab-Israelis was low it was not possible to omit items from this scale in order to either improve alphas or trim items.
  - A composite index of conditions of contact at home was created by coding items such that higher values indicate more positive conditions of contact and then averaging all of the conditions of contact items together. Due to the low reliability of the composite conditions of contact index for Arab-Israelis, results for this group should be interpreted cautiously.
- *Measuring conditions of contact at BBfP.* These dimensions of contact were also measured in reference to the contact situation created within BBfP using the following items, which were designed to be as similar to the items used to assess contact at home as possible:
  - *Perceptions of equality* (see previous section)
  - *Perceptions of interaction*
    - "At BBfP I talk to people from groups other than my own only when I have to."
    - "My friends at BBfP would think badly of me if I chose to spend my free time with people from a different group than my own."
    - "Participants of different home groups DON'T often interact outside of scheduled programming for example, during free time."
    - "I often go through a whole day at BBfP and never say more than a few words to a participant from a different home group."
    - "At BBfP I often spend my free time with people who are from a different group than my own."
  - *Perceptions of interdependence*
    - "At BBfP, participants from the different groups rely on each other."
    - "The different groups of participants at BBfP have important knowledge and skills to offer each other."

- “Participants from different groups work well together in BBfP activities.”
  - *Perceptions of supportive norms*
    - “The staff at BBfP is fair to participants from all the groups.”
    - “Staff at BBfP does not encourage participants to make friends with participants from the other home groups.”
  - Again, evaluation and analysis of each condition of contact at BBfP were combined into one composite index of contact. Evaluation of the items comprising this composite index at time 2 was performed by conducting reliability analyses separately for each home group. The results of these analyses revealed that the reliabilities among Palestinians (alpha = .87) Jews (alpha = .88), and Arab/Palestinian-Israelis (alpha = .86) were all good. To keep this scale comparable to the scale measuring conditions of contact at home no items were omitted.
    - A composite index of conditions of contact was created by coding items such that higher values indicate more positive conditions of contact and then averaging all of the conditions of contact items together.
- *Effects on perceptions of conditions of contact.* To test the effectiveness of the BBfP program in creating more positive conditions of contact than exist at home, the time 1 composite index of conditions of contact at home was compared to the time 2 composite index of conditions of contact at BBfP.
  - A significant effect of context collapsing across home group and program start year was found,  $F(1, 41) = 216.49, p < .01$ , indicating that participants did perceive more positive conditions of contact at BBfP ( $M = 4.49$ ) than at home ( $M = 3.01$ ).
  - No effect of home group was found.
  - A marginally significant effect of program start year collapsing across home group and context was found,  $F(1, 41) = 3.22, p = .08$ , indicating that conditions of contact were seen as more positive in program start year 2007 ( $M = 3.84$ ) than 2006 ( $M = 3.66$ ).
  - An interaction between context, home group, and program start year was found.
    - To examine this interaction, further analyses were performed on the effect of context broken down by both home group and program start year (see Table 2.1). Importantly examination of this table reveals that the basic effect of context on conditions of contact was significant among each home group in both start years.
- *Examining the impact of extraneous factors on perceptions of conditions of contact.* An attempt to rule out the possibility that the differences between perceptions of conditions of contact at home and at BBfP were due to a factor other than the BBfP program itself was also made.
  - To examine whether factors other than the BBfP program might have influenced perceptions of the conditions of contact, means among the control group were examined. Among the control group, time 1 perceptions of the conditions of contact at home ( $M = 3.28$ ) were extremely similar to time 2 perceptions of conditions of contact at home ( $M = 3.23$ ). No inferential statistics were computed on the control group due to the small sample size ( $n = 3$ ). The minuscule difference of only .05 units between perceptions of conditions of contact between time 1 and time 2 among the control group suggests that neither factors outside of the context of BBfP nor prior exposure to the questionnaire could explain the differences observed between BBfP participants reports of conditions of contact at home at time 1 and their reports of conditions of contact at BBfP at time 2.
  - Additionally, among the class that started in 2007, perceptions of conditions of contact at home were asked at time 2 thus allowing a comparison between post-BBfP perceptions of conditions of contact at home and perceptions of contact at BBfP. An analysis of this comparison, which also examined the effect of home group and the interaction between home group and context was conducted
    - An effect of context collapsing across home group was found indicating that time 2 perceptions of the conditions of contact at BBfP ( $M = 4.55$ ) were higher than time 2 perceptions of conditions of contact at home ( $M = 2.79$ ),  $F(1, 23) = 237.71, p < .01$ .
    - A significant effect of home group collapsing across context was also found,  $F(2, 23) = 4.27, p < .05$ . Tukey post-hoc tests revealed that Palestinians perceived worse conditions of contact when combining perceptions of contact at home and at BBfP ( $M = 3.40$ ) than Arab/Palestinian-Israelis ( $M = 3.82$ ),  $p < .05$ , and marginally worse conditions of contact than Jews ( $M = 3.78$ ),  $p = .07$ . Perceptions of conditions of contact when combining perceptions of contact at home and at BBfP did not differ between Arab/Palestinian-Israelis and Jewish-Israeli participants.
    - No home group by context interaction was found.
  - Furthermore, among the class that started in 2007, perceptions of conditions of contact at home prior to experiencing BBfP were compared with perceptions of conditions of contact at home following BBfP.
    - An effect of time collapsing across home group was found indicating that time 2 perceptions of conditions of contact at home ( $M = 2.76$ ) were lower than time 1 perceptions of condition of contact at home ( $M = 3.12$ ),  $F(1, 17) = 8.67, p < .01$ .
    - No effect of home group was found.
    - No time by home group interaction was found.
  - These findings provide evidence that perceptions of the conditions of contact within BBfP were greater than perceptions of the conditions of contact at home because of the context for intergroup contact provided at BBfP as opposed to some extraneous factor.
  - These findings also show that BBfP decreased participants’ perceptions of the conditions of contact at home. Though this may at first seem unfortunate, it could mean that the contrast of their perceptions of the conditions of contact at BBfP – that is what conditions of contact between the groups could be – increased realization of how poor the conditions of contact at home really are. Moreover, recognizing the poor conditions of contact at home could motivate change.

### **Group Representations- Tables 3.1, 3.2**

- *Measuring group representations.* Individuals can cognitively represent members of different groups in several different ways. Four types of group representation were measured. One group representation items examined the extent to which members of the different groups participating in BBfP were thought of as members of one common group. Separate group representation items measured the extent to which members of the different groups participating in BBfP were thought of as members of distinctly separate groups. A Dual identity item measured the extent to which members of the different groups participating in BBfP were thought of as members of separate sub-groups that are all part of one larger common group. Lastly, individual representation items measured the extent to which members of the different groups participating in BBfP were seen as individuals rather than as group members. At time 1 these items were asked with reference to participants' group representations at home and at time 2 these items were slightly altered to refer to group representations at BBfP. Participants answered these items on a 1 (*strongly disagree*) to 5 (*strongly agree*) scale.
- Evaluation of these items was performed by examining the correlations between items intended to measure each group representation. Ideally, the items measuring the same group representation should be highly correlated with each other and less highly correlated with items measuring other group representations. In contrast to other work conducted by Gaertner and colleagues where similar group representation items have been used, an examination of these correlations suggested some problems with the items. In many instances two items designed to measure the same group representation were not even significantly correlated making it inappropriate to average items together to construct group representation indices. Thus, group representation analyses focused on single item measures and should be interpreted with caution.
- *Effects on one group representation.* To examine the effectiveness of BBfP in inducing participants to see members from the different home groups as members of one common group, responses on the item "at home (BBfP) there are (were) times that our different group boundaries dissolve(d) completely so that we see (saw) only our common humanity" in reference to home at time 1 were compared with responses to this item in reference to BBfP at time 2. Effects of home group, program start year and of the interactions between home group, program start year, and context were also assessed.
  - A significant effect of context collapsing across home group and program start year was found on one group representations indicating that the different groups participating in BBfP were seen more as members of the common group, humanity, at BBfP ( $M = 3.97$ ) than at home ( $M = 2.81$ ),  $F(1, 39) = 27.53$ ,  $p < .01$ .
  - A marginally significant effect of home group on one group representation was found collapsing across time and program start year,  $F(2, 39) = 2.83$ . Tukey post hoc tests revealed that that one group representations were stronger in Arab/Palestinian-Israelis ( $M = 3.68$ ) than Palestinians ( $M = 3.01$ ),  $p < .05$ , but that Jews' one group representations ( $M = 3.48$ ) did not differ from the one group representations of either Palestinians or Arab/Palestinian-Israelis.
  - No effect of program start year was found.
  - No interaction effects were found.
  - Comparisons within each home group between one group representations at home and at BBfP were also conducted and are displayed in Table 3.1. Examining the table reveals that all home groups reported stronger one group representations at BBfP than at home.
- *Effects on dual identity.* To examine the effectiveness of BBfP in inducing participants to see members from the different home groups as members of separate sub-groups that are part of one larger inclusive group, responses to the item "at home (BBfP), there are (were) times it feels (felt) like we are (were) people (participants) from different groups (home groups), but also members of a single group" in reference to home at time 1 were compared to responses to this item in reference to BBfP at time 2. Effects of home group, program start year and of the interactions between home group, program start year and context were also assessed.
  - A significant effect of context collapsing across home group and program start year was found on dual identification indicating that the different home groups were seen more like separate sub-groups that are part of one larger inclusive group at BBfP ( $M = 4.21$ ) than at home ( $M = 2.56$ ),  $F(1, 40) = 53.17$ ,  $p < .01$ .
  - No effect of home group was found.
  - No effect of program start year was found.
  - No interactions were found.
  - Comparisons within each home group between dual identity representations at home and at BBfP were also conducted and are displayed in Table 3.2. Examining the table reveals that all home groups reported stronger dual identity representations at BBfP than at home.
- *Effects on separate groups representations.* To examine the effectiveness of BBfP in preventing participants from seeing members from the different home groups as members of separate groups, responses on the item "at home (BBfP), it usually feels as though we (each home group) belong to (is really a) separate communities" in reference to home at time 1 were compared to responses to this item in reference to BBfP at time 2. Effects of home group, program start year and of the interactions between home group, program start year and context were also assessed.
  - A marginally significant effect of context collapsing across home group and program start year was found on separate group representations indicating that the different home groups were seen less like separate groups at BBfP ( $M = 3.29$ ) than at home ( $M = 3.67$ ),  $F(1, 40) = 3.28$ ,  $p = .08$ .
  - An effect of home group on separate group representations collapsing across context and program start year was found,  $F(1, 40) = 5.38$ ,  $p < .01$ . Tukey post hoc tests revealed that separate group representations were lower among Jews ( $M = 3.00$ ) than among either Palestinians ( $M = 3.75$ ),  $p < .05$ , or Arab/Palestinian-Israelis ( $M = 3.7$ ),  $p < .05$ . Separate group representations between Arab/Palestinian-Israelis and Palestinians did not differ.
  - No effect of program start year was found.
  - A context by home group interaction was found,  $F(1, 40) = 7.10$ ,  $p < .01$ .

- Decomposing this interaction was performed by making comparisons among each home group between separate group representations at home and at BBfP. These comparisons revealed that Jews' separate groups representations within BBfP ( $M = 2.29$ ) were lower than their separate groups representations at home prior to starting BBfP ( $M = 3.71$ ),  $t(16) = 6.20$ . However, among Palestinians separate groups representations within BBfP ( $M = 4.00$ ) did not differ from separate groups representations at home prior to starting BBfP ( $M = 3.57$ ). Similarly, among Arab/Palestinian-Israelis separate groups representations within BBfP ( $M = 3.60$ ) did not differ from separate groups representations at home prior to starting BBfP ( $M = 3.73$ ).
- *Effects on individual representation.* To examine the effectiveness of BBfP in leading participants to see members of the different home groups as individuals rather than as group members responses to the item "at home (BBfP), it usually feels as though people (we) are individuals and not members of any particular group" in reference to home at time 1 were compared to responses to this item in reference to BBfP at time 2. Effects of home group, program start year and of the interactions between home group, program start year and context were also assessed.
  - No effect of context was found on perceiving group members as individuals.
  - A marginally significant effect of home group on perceiving group members as individuals collapsing across context and program start year was found,  $F(1, 40) = 10.77$ ,  $p = .08$ . Tukey post hoc tests revealed that Arab/Palestinian-Israelis ( $M = 3.40$ ) perceived group members as individuals to a greater extent than Jews ( $M = 2.60$ ),  $p = .05$ . The extent to which group members were perceived as individuals did not differ between Palestinians ( $M = 3.23$ ) and either of the other home groups.
  - No effect of program start year was found.
  - There was a marginally significant interaction between context, home group and program start year,  $F(2, 40) = 2.54$ ,  $p = .09$ .
    - Decomposing this three-way interaction revealed that among Jewish participants there was a two-way interaction between context and program start year,  $F(1, 16) = 5.28$ ,  $p < .05$ . Further analyses revealed that the extent to which Jews perceived group members as individuals in start year 2007 was greater at BBfP than at home,  $t(7) = -2.37$ ,  $p = .05$ , but that in start year 2006 a non-significant reversal of this pattern was found (see Table A.1). The context by home group interaction was not significant in either of the other home groups.

Table A.1. Individual Representation Means.

Year	Group	n	Context	
			Home	BBfP
2006	Palestinian	8	3.00	3.25
	Jewish-Israeli	10	2.90	2.50
	Arab/Palestinian-Israeli	10	3.20	3.90
2007	Palestinian†	6	2.83	3.83
	Jewish-Israeli*	8	2.00	3.00
	Arab/Palestinian-Israeli	4	3.50	3.00

† indicates  $p < .10$  for comparison across context

\* indicates  $p = .05$  for comparison across context

***Intergroup Friendships- Tables 4.1, 4.2, 6.1, 6.2***

- *Measuring intergroup friendships.* Four separate techniques were employed to measure intergroup friendships. First, participants were asked how many friends they had in each home group. Second, participants were asked how often participants told outgroup members private things about themselves. Third, participants were asked how often outgroup members had disclosed a personal problem to them. Fourth, participants responded to a measure that included 7 pairs of circles with increasing degrees of overlap. Participants were told that one circle represented them and the other circle represented a specific outgroup (Palestinians, Jewish-Israelis, or Arab/Palestinian-Israelis). Participants were asked to circle the pair that best represented their perceptions of how close their friendships with the outgroup are.
- *Effects on number of intergroup friendships.* To test the effectiveness of BBfP at increasing number of intergroup friendships, we compared participants' number of friends in each outgroup at time 1 to participants number of friends in each respective outgroup at time 2. Participants indicated the number of friends they had in each outgroup on a 0, 1, 2, 3, 4 or more scale. Effects of home group, program start year, and of the interactions between time, home group, and program start year were also assessed. Effects on participants' number of friends with members of their own group were not examined.
  - A significant effect of time on friendships with Palestinians was found collapsing across home group and program start year,  $F(1, 29) = 26.41$ ,  $p < .01$ , indicating an increase in number of Palestinian friends from time 1 ( $M = 1.73$ ) to time 2 ( $M = 3.29$ ). A similar significant effect of time was found on friendships with Jewish-Israelis collapsing across Palestinian and Arab/Palestinian-Israeli participants,  $F(1, 26) = 13.77$ ,  $p < .01$ , indicating an increase in number of Jewish-Israeli

friends from time 1 ( $M = 2.67$ ) to time 2 ( $M = 3.74$ ). This effect was also found on friendships with Arab/Palestinian-Israelis collapsing across Palestinian and Jewish-Israeli participants,  $F(1, 28) = 8.71, p < .01$ , indicating an increase in number of Arab/Palestinian-Israeli friends from time 1 ( $M = 2.69$ ) to time 2 ( $M = 3.57$ ).

- o No effects of program start year were found.
- o A significant effect of home group on friendships toward Palestinians collapsing across time and program start year was found,  $F(1, 29) = 24.15, p < .01$ , indicating that Arab/Palestinian-Israelis ( $M = 3.28$ ) had more Palestinian friends than Jewish-Israelis ( $M = 1.74$ ). No other effects of home group were found.
- o A significant interaction of time by home group was found on friendships with Palestinians,  $F(1, 29) = 9.00, p < .01$ .
  - ⊙ Decomposing this interaction revealed that there was a significant increase in friendships with Palestinians among Jewish-Israelis, but not Arab/Palestinian-Israelis (see Table 4.1).
- o Comparisons within each home group between time 1 and time 2 friendships with each outgroup were also conducted, and are displayed in Table 4.1. Examining this table reveals that Jewish-Israeli participants showed an increase in their number of Palestinian and Arab/Palestinian-Israeli friends after the BBfP program. Palestinian participants showed an increase in their number of Jewish-Israeli friends after the program. The Arab/Palestinian-Israeli group also showed an increase in their number of Jewish-Israeli friends.
- *Effects on telling outgroup members private things about oneself.* To test the effectiveness of BBfP at increasing disclosure of personal information to outgroup members, participants responded to the item "I have told my (outgroup) friends private things about myself" in relation to each outgroup. Participants responded to this item on a 1 (*never*) to 5 (*very often*) scale. Responses to these items at time 1 were compared to participants' responses to these items at time 2. Effects of home group, program start year, and of the interactions between time, home group, and program start year were also assessed. Effects on telling ingroup members private things about oneself were not examined.
  - o A significant effect of time collapsing across home group and program start year was found on telling Palestinians private things about oneself,  $F(1, 24) = 34.25, p < .01$ , indicating greater frequency of disclosing private information to Palestinians at time 2 ( $M = 3.54$ ) than at time 1 ( $M = 2.45$ ). Time also had a significant effect on telling Arab/Palestinian-Israelis private things about oneself when collapsing across home group and program start year,  $F(1, 26) = 11.36, p < .01$ , indicating greater frequency of disclosing private information to Arab/Palestinian-Israelis at time 2 ( $M = 3.57$ ) than time 1 ( $M = 2.71$ ). On telling Jewish-Israelis private things about oneself a marginally significant effect was found when collapsing across home group and program start year,  $F(1, 24) = 2.86, p = .10$ , indicating greater frequency of disclosing personal information to Jewish-Israelis at time 2 ( $M = 2.98$ ) than at time 1 ( $M = 2.52$ ).
  - o No effects of program start year were found.
  - o There was a significant effect of home group on telling Palestinians private things about oneself collapsing across time and program start year,  $F(1, 24) = 8.00, p < .01$ , indicating that, disclosing personal information to Palestinians was greater among Arab/Palestinian-Israelis ( $M = 3.54$ ) than Jewish-Israelis ( $M = 2.45$ ). There was also a marginally significant effect of home group on telling Jewish-Israelis private things about oneself when collapsing across time and program start year,  $F(1, 24) = 4.07, p = .06$ , indicating that, disclosing personal information to Jewish-Israelis was greater among Arab/Palestinian-Israelis ( $M = 3.11$ ) than Palestinians ( $M = 2.39$ ). There was no effect of home group on telling Arab/Palestinian-Israelis private information about oneself.
  - o A significant time by home group interaction was found for telling Palestinians private information about oneself,  $F(1, 24) = 7.14, p < .05$ .
    - ⊙ Decomposing this interaction revealed that among Arab/Palestinian-Israelis disclosure of personal information to Palestinians increased significantly from time 1 to time 2, but among Jewish-Israelis an even more dramatic increase from time 1 to time 2 occurred (see Table 6.1).
  - o A significant time by home group interaction was also found for telling Arab/Palestinian-Israelis personal information about oneself,  $F(1, 26) = 6.25, p < .05$ , but this interaction was qualified by a higher order three-way interaction.
  - o A significant time by home group by program start year interaction was found on telling Arab/Palestinian-Israelis private things about oneself,  $F(1, 26) = 4.27, p < .05$ .
    - ⊙ Decomposing this interaction revealed that the interaction between time and home group was significant in start year 2007,  $F(1, 10) = 22.27, p < .01$ , but not 2006. In 2007 Jewish-Israelis reported disclosing significantly more personal information to Arab/Palestinian-Israelis at time 2 than at time 1,  $t(5) = 5.47, p < .01$ , whereas Palestinians reported a slight non-significant decrease in frequency of disclosing personal information to Arab/Palestinian-Israelis. However, in 2006 only a marginally significant increase in frequency of disclosing personal information to Arab/Palestinian-Israelis was found among Jewish-Israelis,  $t(8) = 2.00, p < .10$ , and among Palestinians a non-significant increase in disclosing personal information to Arab/Palestinian-Israelis was found (see Table A.2).

Table A.2. Means for Telling Outgroup Members Private Things About Oneself

Start Year	Home Group	n	Target Group					
			Palestinian		Jewish		Arab-Israeli	
			Time 1	Time 2	Time 1	Time 2	Time 1	Time 2
2006	Palestinian	9	-	-	1.89	2.33	2.33	3.11
	Jewish-Israeli	a	1.50	3.60*	-	-	2.67	3.67†
	Arab/Pales.-Israeli	b	2.63	3.88*	2.78	3.67†	-	-
2007	Palestinian	6	-	-	2.67	2.67	3.83	3.50
	Jewish-Israeli	c	1.29	3.43*	-	-	2.00	4.00*
	Arab/Pales.-Israeli	d	3.67	4.00	2.75	3.25	-	-

a. Palestinian target outgroup,  $n = 10$ , Arab/Palestinian-Israeli target outgroup,  $n = 9$ .

b. Palestinian target outgroup,  $n = 8$ , Jewish-Israeli target outgroup,  $n = 9$ .

c. Palestinian target outgroup,  $n = 7$ , Arab/Palestinian-Israeli target outgroup,  $n = 6$ .

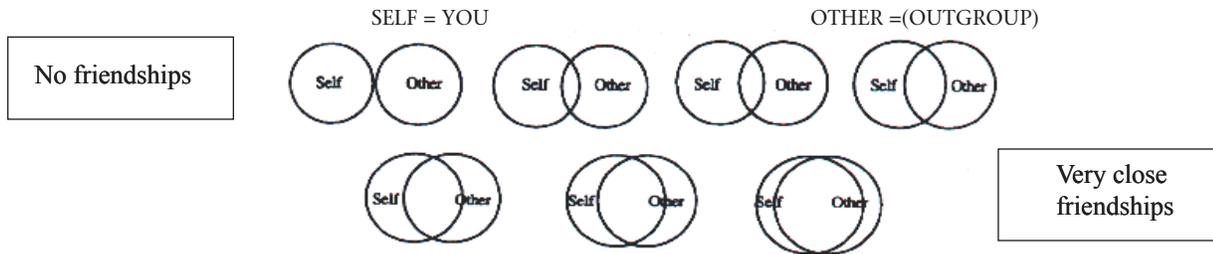
d. Palestinian target outgroup,  $n = 3$ , Jewish-Israeli target outgroup  $n = 4$ .

†  $p \leq .10$  for comparison across time.

$p \leq .05$  for comparison across time.

- *Effects on disclosure of personal information from outgroup members.* To test the effectiveness of BBfP at increasing disclosure of personal information from outgroup members, participants responded to the item “How often does an (outgroup) friend disclose a personal problem to you?” in relation to each outgroup. Participants responded to this item on a 1 (*never*) to 5 (*very often*) scale. Responses to these items at time 1 were compared to responses to these items at time 2. Effects of home group, program start year, and of the interactions between time, home group, and program start year were also assessed. Effects on disclosure of personal information from ingroup members were not examined.
  - o A significant effect of time collapsing across home group and program start year was found on disclosure of personal information from Palestinians,  $F(1, 25) = 25.29, p < .01$ , indicating that information was disclosed more at time 2 ( $M = 3.46$ ) than at time 1 ( $M = 2.29$ ). A significant effect of time collapsing across home group was also found on disclosure of personal information from Arab/Palestinian-Israelis,  $F(1, 28) = 14.45, p < .01$ , which similarly indicated that information was disclosed more at time 2 ( $M = 3.54$ ) than at time 1 ( $M = 2.57$ ). There was no effect of time collapsing across home group on disclosure of personal information from Jewish-Israelis.
  - o No effects of program start year were found.
  - o There was a significant effect of home group collapsing across time and program start year on disclosure of personal information from Palestinians,  $F(1, 25) = 17.05, p < .01$ , indicating that more frequent disclosure of personal information from Palestinians was reported by Arab/Palestinian-Israelis ( $M = 3.57$ ) than by Jewish-Israelis ( $M = 2.18$ ). There was a marginally significant effect of home group on disclosure of personal information from Jewish-Israelis when collapsing across time and program start year,  $F(1, 24) = 3.32, p < .10$ , indicating that more frequent disclosure of personal information from Jewish-Israelis was reported by Arab/Palestinian-Israelis ( $M = 3.15$ ) than by Palestinians ( $M = 2.53$ ).
  - o There was a significant interaction of time by home group on disclosure of personal information from Palestinians,  $F(1, 25) = 11.27, p < .01$ .
    - o Decomposing this interaction revealed that disclosure of personal information from Palestinians significantly increased from time 1 to time 2 among Jewish-Israelis,  $t(15) = 6.90, p < .01$ , but not Arab/Palestinian-Israelis (see Table 6.2).
  - o There was also a marginally significant interaction of time by home group on disclosure of personal information from Arab/Palestinian-Israelis,  $F(1, 28) = 3.77, p < .10$ .
    - o Decomposing this interaction revealed that disclosure of personal information from Arab/Palestinian-Israelis significantly increased from time 1 to time 2 among Jewish-Israelis, but not among Palestinians (see Table 6.2).
  - o A marginally significant time by program start year interaction on disclosure of personal information from Jewish-Israelis was found,  $F(1, 24) = 3.36, p < .10$ .
    - o Decomposing this interaction revealed that collapsing across home group in start year 2006 disclosure of personal information from Jewish-Israelis significantly increased from time 1 ( $M = 2.17$ ) to time 2 ( $M = 2.94$ ),  $t(17) = 2.72, p < .05$ , but showed a non-significant decrease from time 1 ( $M = 3.20$ ) to time 2 ( $M = 3.00$ ) in start year 2007.
- *Effects on closeness of intergroup friendships.* To test the effectiveness of BBfP at increasing closeness of intergroup friendships, participants responded to the following item, which was adapted from Aron, Aron, and Smollan’s (1992) ‘inclusion of the other in the self’ scale, in relation to each outgroup:

Please circle **one** picture below which best describes your friendships with the (**outgroup**).



Responses to this item were coded so that 0 indicated the circles representing the least closeness and 6 indicated the greatest closeness. Responses to these items at time 1 were compared to responses to these items at time 2. Effects of home group, program start year and of the interactions between time, home group, and program start year were also assessed. Effects on closeness with ingroup friends were not examined.

- o A significant effect of time collapsing across home group and program start year was found on closeness with Palestinian friends,  $F(1, 29) = 23.81, p < .01$ , indicating greater closeness at time 2 ( $M = 3.76$ ) than time 1 ( $M = 2.51$ ). A significant effect of time collapsing across home group and program start year was also found on closeness with Jewish-Israeli friends,  $F(1, 26) = 6.21, p < .05$ , indicating greater closeness at time 2 ( $M = 3.27$ ) than time 1 ( $M = 2.26$ ). Additionally, a significant effect of time collapsing across home group and program start year on closeness with Arab/Palestinian-Israeli friends was found,  $F(1, 30) = 16.46, p < .01$ , indicating greater closeness at time 2 ( $M = 4.27$ ) than time 1 ( $M = 3.08$ ).
- o A significant effect of home group was found on closeness with Palestinian friends collapsing across time and program start year,  $F(1, 29) = 19.57, p < .01$ , indicating greater closeness with Palestinians among Arab/Palestinian-Israelis ( $M = 4.23$ ) than among Jewish-Israelis ( $M = 2.04$ ). A significant effect of home group on closeness with Jewish-Israeli friends collapsing across time and program start year was also found,  $F(1, 26) = 4.31, p < .05$ , indicating greater closeness with Jewish-Israelis among Arab/Palestinian-Israelis ( $M = 3.25$ ) than among Palestinians ( $M = 2.28$ ). Additionally, a significant effect of home group on closeness with Arab/Palestinian-Israeli friends collapsing across time and program start year was found,  $F(1, 30) = 4.64, p < .05$ , indicating greater closeness with Arab/Palestinian-Israelis among Palestinians ( $M = 4.11$ ) than among Jewish-Israelis ( $M = 3.24$ ).
- o A significant interaction of time by home group was found on closeness of friendships with Palestinians,  $F(1, 29) = 11.92, p < .01$ .
  - o Decomposing this interaction revealed that closeness of friendships with Palestinian friends did significantly increase from time 1 to time 2 among Jewish-Israelis,  $t(17) = 5.49, p < .01$ , but not among Arab/Palestinian-Israelis (see Table 4.2).

**Intergroup Attitudes- Table 5.1**

- *Measuring intergroup attitudes.* At all time points participants completed a measure of their attitudes toward both outgroups. Participants were given the stem, “how often do you feel this way towards (outgroup)?” Then they rated their feelings toward the outgroup with regard to each of the following words: good, bad, uncomfortable, angry, threatened, pleased, warm, tense, relaxed, friendly, and respectful. Ratings were made on a 1 (*never*) to 5 (*always*) scale.
  - o Evaluation of these items was performed using reliability analyses on the time 1 data. These analyses revealed good reliabilities for the items assessing attitudes toward Palestinians among both Jewish-Israelis ( $\alpha = .84$ ) and Arab/Palestinian-Israelis ( $\alpha = .95$ ). Good reliabilities for attitudes toward Jewish-Israelis were found among both Palestinians ( $\alpha = .80$ ) and Jewish-Israelis ( $\alpha = .80$ ). Reliabilities for attitudes toward Arab/Palestinian-Israelis were adequate among Jewish-Israelis ( $\alpha = .60$ ), but low among Arab/Palestinian-Israelis ( $\alpha = .54$ ). Omitting items in order to improve these alphas was not a viable option. The low alphas found for attitudes toward Arab/Palestinian-Israelis coupled with the importance of intergroup attitudes in intergroup relations research suggest that some modification of the intergroup attitudes measure would be worthwhile.
  - o Intergroup attitude indices were created by first coding all items so that higher values indicate more positive values. Then all of the items for a given outgroup were averaged together.
- *Effects on intergroup attitudes.* To test the effectiveness of BBfP at improving intergroup attitudes, the time 1 intergroup attitude index for each outgroup was compared to the time 2 intergroup attitude index for each outgroup. Effects of home group, program start year and of the interactions between time, home group and program start year were also assessed. Effects on attitudes toward the ingroup were not examined.
  - o A significant effect of time collapsing across home group and program start year was found on attitudes toward Palestinians,  $F(1, 30) = 9.64, p < .01$ , indicating that attitudes toward Palestinians were more positive at time 2 ( $M = 3.99$ ) than at time 1 ( $M = 3.55$ ). A significant effect of time, collapsing across home group and program year was also found on attitudes toward Arab/Palestinian-Israelis,  $F(1, 30) = 5.07, p < .05$ , indicating that attitudes toward Arab/Palestinian-Israelis were more positive at time 2 ( $M = 4.09$ ) than at time 1 ( $M = 3.89$ ).
  - o A significant effect of home group collapsing across time and program start year was found on attitudes toward Palestinians,  $F(1, 30) = 38.32, p < .01$ , indicating that attitudes toward Palestinians were more positive among Arab/Palestinian-Israelis ( $M = 4.36$ ) than among Jewish-Israelis ( $M = 3.18$ ). A significant effect of home group collapsing across time and program start year was also found on attitudes toward Jewish-Israelis,  $F(1, 26) = 11.55, p < .01$ , indicating that

attitudes toward Jewish-Israelis were more positive among Arab/Palestinian-Israelis ( $M = 3.21$ ) than among Palestinians ( $M = 2.34$ ).

- o A marginally significant effect of program start year collapsing across time and home group was found on attitudes toward Palestinians,  $F(1, 30) = 3.58, p < .10$ , suggesting that attitudes toward Palestinians were more positive in start year 2007 ( $M = 3.95$ ) than 2006 ( $M = 3.59$ ).
- o A significant time by home group interaction was found on attitudes toward Palestinians,  $F(1, 30) = 4.80, p < .05$ .
  - o Decomposing this interaction indicated that attitudes toward Palestinians became significantly more positive from time 1 to time 2 among Jewish-Israelis, but did not significantly change among Arab/Palestinian-Israelis (see Table 5.1).
- o A marginally significant interaction of time by program start year was found on attitudes toward Palestinians,  $F(1, 30) = 2.84, p = .10$ .
  - o Decomposing this interaction revealed that when collapsing across Jewish-Israeli and Arab/Palestinian-Israeli participants time had a significant effect on attitudes toward Palestinians in program start year 2006,  $t(19) = 3.06, p < .01$ , indicating an increase from time 1 ( $M = 3.25$ ) to time 2 ( $M = 3.93$ ). However, when collapsing across home group in start year 2007 the difference between attitudes toward Palestinians at time 1 ( $M = 3.64$ ) and time 2 ( $M = 3.88$ ) was not significant.

### **Ease in Intergroup Interaction/Communication – Table 7.1**

- *Measuring ease in intergroup interaction/communication.* To assess ease in intergroup interaction/communication the following items, which were adapted from Neuliep & McCroskey's (1997) intercultural and interethnic communication scale, were administered at each time point:
  - o "At home, I like to get involved in group discussions with people from other groups."
  - o "Engaging in a group discussion with people from the other groups makes me nervous."
  - o "I am usually comfortable interacting when members of the other groups are present."
  - o "I am calm and relaxed when interacting with a group of people who are from the other groups."
  - o "While participating in a conversation with a person from the other groups, I feel very nervous."
  - o "I have no fear of stating my opinion in a conversation with a person from another group."
  - o "I am usually afraid to speak up in conversations with a person from another group."
  - o "My thoughts become confused when interacting with people from the other groups."
  - o "When I believe in something strongly, I find it easy to speak up even when I am speaking to people from the other groups."
  - o "Communicating with people from the other groups makes me feel uncomfortable."
    - o Participants answered these items on a 1 (*strongly disagree*) to 5 (*strongly agree*) scale. In order to ensure that participants understood the intended meaning of the word "groups" in these items, this set of items was prefaced by instructions telling participants that the use of the word groups was meant to stand for groups of Palestinians, Arab/Palestinian-Israelis, and Jewish-Israeli Israelis.
  - o Evaluation of these items was performed using reliability analyses on the time 1 data. These analyses revealed adequate reliabilities (Palestinian alpha = .70, Jewish-Israeli alpha = .87, Arab/Palestinian-Israeli alpha = .89). Further reliability analyses revealed that adequate alphas could be maintained and for some groups improved if "I am usually comfortable interacting when members of the other groups are present" was omitted from the measurement of this construct. Conceptually, this item also seems highly redundant with other items included for measurement of this construct. Thus, this item was omitted from subsequent analyses.
    - o Intergroup interaction/communication indices were created for each outgroup by coding all items such that higher scores were indicative of greater ease in intergroup interaction/communication. Then, these items were averaged together excluding the omitted item, "I am usually comfortable interacting when members of the other groups are present."
- *Testing the effect of BBfP on ease of intergroup interaction/communication.* To examine the effect of BBfP on ease of intergroup communication/interaction the time 1 ease of intergroup communication/interaction index was compared to the time 2 ease of communication/interaction index. Effects of home group, program start year, and of the interactions between time, home group, and program start year were also assessed.
  - o A significant effect of time on ease of intergroup interaction/communication collapsing across home group and program start year was found,  $F(1, 41) = 5.46, p < .05$ , indicating greater ease in interacting/communicating with members of the other groups at time 2 ( $M = 4.11$ ) than at time 1 ( $M = 3.93$ ).
  - o No effect of program start year was found.
  - o No effect of home group was found.
  - o A time by start year interaction,  $F(1, 41) = 6.99, p = .01$ , and a time by start year by home group interaction,  $F(2, 41) = 4.77, p = .01$ , emerged.

Table A.3. Ease in Intergroup Communication/Interaction Means.

Year	Group	n	Time	
			Time 1	Time 2
2006	Palestinian*	9	4.01	4.54
	Jewish-Israeli*	10	3.71	4.09
	Arab/Palestinian-Israeli	10	4.09	4.24
2007	Palestinian	6	3.87	3.58
	Jewish-Israeli*	9	3.97	3.74
	Arab/Palestinian-Israeli	3	3.73	4.19

\* $p \leq .05$  for comparison across time

### **Perspective Taking**

- *Measuring perspective-taking.* At all time points participants responded to four items designed to assess perspective-taking toward each outgroup. The items used were:
  - I have sympathy for (outgroup).
  - I cannot understand the anger that some (outgroup members) feel towards (my ingroup).
  - I have no compassion for (outgroup members).
  - I can understand the feelings (outgroup members) have toward (my ingroup).
  - Evaluation of these items was performed using reliability analyses on the time 1 data. These analyses revealed acceptable reliabilities among Jewish-Israelis for the items measuring perspective taking in relation to Palestinians (alpha = .68) and Arab/Palestinian-Israelis (alpha = .62). However, very low alphas were obtained among Palestinians for the items measuring perspective-taking in relation to Jewish-Israelis (alpha = .19) and among Arab/Palestinian-Israelis for perspective-taking in relation to Palestinians (alpha = .20). The reliability of Palestinians' perspective-taking in relation to Arab/Palestinian-Israelis (alpha = .51) was also below what is generally considered adequate. Arab/Palestinian-Israelis perspective-taking in relation to Jewish-Israelis (alpha = .74) did yield an adequate reliability index. However, the fact that the reliabilities were inconsistent across outgroups for the Palestinian and Arab/Palestinian-Israeli samples while adequate reliabilities were found in perspective-taking toward both outgroups in the Jewish-Israeli sample, suggests an issue with the Arabic translation of these items.
  - Perspective-taking indices were created by first coding items such that higher values indicate greater perspective-taking ability and then averaging these items together. Due to the mixed reliabilities among Palestinians and Arab/Palestinian-Israelis on the perspective-taking items, a perspective-taking index was only created for Jewish-Israelis (toward Arab/Palestinian-Israelis & Palestinians) and Arab/Palestinian-Israelis (toward Jewish-Israelis).
- *Effects on perspective-taking.* To examine the influence of BBfP on perspective taking, the time 1 perspective-taking index for each outgroup was compared to the time 2 index for each respective outgroup. Effects of program start year and of the interaction between start year and time were also assessed.
  - Among Jewish-Israelis, a significant effect of time was found on perspective-taking in relation to Palestinians. There was a significant increase in perspective-taking after the BBfP program ( $M = 4.07$ ) compared to Time 1 ( $M = 3.77$ ),  $F(1, 17) = 5.45$ ,  $p < .05$ . There was also a smaller, non-significant increase in the Jewish-Israeli sample in perspective-taking toward Arab/Palestinian-Israelis from time 1: ( $M = 3.84$ ) to time 2 ( $M = 4.04$ ).
  - Among Jewish-Israelis, no significant effect of program start year was found for either outgroup.
  - Among Jewish-Israelis, no significant interaction effects were found for either outgroup.
  - Among Arab/Palestinian-Israelis, there were no significant effects or interactions for perspective-taking toward Jewish-Israelis.

### **Self-Esteem**

- *Measuring self-esteem.* At all time points, participants completed Rosenberg's (1965) self-esteem scale, which includes the following eight items:
  - "I feel I can pursue my dreams and become anything I want to be."
  - "On the whole, I am satisfied with myself."
  - "At times I think I am no good at all."
  - "I feel that I have a number of good qualities."
  - "I am able to do things as well as most other people."
  - "I feel I do not have much to be proud of."
  - "I certainly feel useless at times."
  - "I wish I could have more respect for myself."
  - "I take a positive attitude toward myself."
    - Participants answered these items by selecting *strongly disagree* (coded as 4), *disagree*, *agree*, or *strongly agree* (coded as 1).

- o Evaluation of these items was performed by running reliability analyses on the time 1 data. These analyses indicated adequate reliabilities on this measure for all home groups (Jewish-Israeli alpha = .85, Palestinian alpha = .79, Arab/Palestinian-Israeli alpha = .78).
- o A self-esteem index was created by first recoding all of the self-esteem items such that higher values indicate higher self-esteem and then averaging all of these items together.
- *Effects on self-esteem.* To test the effectiveness of BBfP at increasing self-esteem, time 1 self-esteem scores were compared to time 2 self-esteem scores. Effects of home group, program start year, and of the interactions between time, home group, and program start year were also assessed.
  - o A significant effect of time collapsing across time and program start year was found,  $F(1, 43) = 3.98, p = .05$  indicating that self-esteem was greater at Time 2 ( $M = 3.36$ ) than at Time 1 ( $M = 3.23$ ).
  - o No effect of home group was found.
  - o No effect of program start year was found.
  - o No interactions were found.

### **Self-Efficacy**

- *Measuring self-efficacy.* At all time points, participants responded to six items from Schwarzer & Jerusalem's (1979) self-efficacy scale. The items used were:
  - o "I can always manage to solve difficult problems if I try hard enough."
  - o "If someone tries to stop me, I can find the means and ways to get what I want."
  - o "I am certain that I can accomplish my goals."
  - o "I am confident that I could deal efficiently with unexpected events."
  - o "Thanks to my resourcefulness, I can handle unforeseen situations."
  - o "I can solve most problems if I invest the necessary effort."
  - o "I can remain calm when facing difficulties because I can rely on my coping abilities."
  - o "When I am confronted with a problem, I can usually find several solutions."
  - o Participants answered these items using a 1 (*not at all true*) 2 (*hardly true*) 3 (*moderately true*) 4 (*exactly true*) scale.
  - o Evaluation of these items was performed by running reliability analyses on the time 1 data. These analyses revealed adequate reliabilities for the items assessing self-efficacy among Palestinians (alpha = .68) and Jewish-Israelis (alpha = .90), but a low reliability was found among the Arab/Palestinian-Israeli sample (alpha = .45). Further analyses revealed that by removing the item, "I can remain calm when facing difficulties because I can rely on my coping abilities" the reliability among Arab/Palestinian-Israelis improved somewhat (alpha = .57) without dramatically diminishing the reliability of these items among the other two groups.
    - ⊙ The low reliability observed among Arab/Palestinian-Israelis may represent a chance finding rather than a problem with the items. After dropping the item regarding coping abilities from this set of items reliability analyses conducted on the time 2 data revealed adequate reliabilities among all three home groups (all alphas > .78).
  - o A Self-efficacy index was created by averaging all of the self-efficacy items together except for the item regarding coping abilities. However, given the low alpha among Arab/Palestinian-Israelis caution should be used in interpreting findings yielded from this index regarding Arab/Palestinian-Israelis.
- *Effects on self-efficacy.* To examine the influence of BBfP on self-efficacy, the time 1 self-efficacy index for each outgroup was compared to the time 2 self-efficacy index. Effects of home group, program start year, and of the interactions between time, home group, and program start year were also assessed.
  - o No effect of time was found.
  - o No effect of home group was found.
  - o No effect of program start year was found.
  - o There was a significant interaction of time by start year,  $F(1, 42) = 6.28, p < .05$ .
    - ⊙ Decomposing this interaction revealed that in start year 2006 self-efficacy significantly increased from time 1 ( $M = 3.34$ ) to time 2 ( $M = 3.52$ ),  $t(27) = 2.92, p < .01$ , whereas in start year 2007 a slight non-significant decrease from time 1 ( $M = 3.32$ ) to time 2 ( $M = 3.27$ ) occurred.

### **Perceived Influence on Community**

- *Measuring perceived influence on community* At all time points participants responded to ten items designed to assess personal influence on community. The items used were:
  - o "I feel I have the power to change and influence my community."
  - o "There are problems in my community that I would like to change."
  - o "I am involved in making my community better."
  - o "I know that I can make a difference in solving problems in my community."
  - o "I believe it is important to work on social issues in my community."
  - o "I feel that I am a valuable member of my community."
  - o "I think being involved in politics is a good way to improve my community."
  - o "I do not think that I can make a difference in my community."
  - o "There are not opportunities for me to be involved in my community."
  - o "It is unsafe for me to work to make changes in my community."
  - ⊙ Participants answered these items using a 1 (*strongly disagree*) to 5 (*strongly agree*) scale.
  - o Evaluation of these items was performed by running reliability analyses on the time 1 data. These analyses revealed

good reliabilities for these items among Palestinians (alpha = .84), Jewish-Israelis (alpha = .85), and Arab/Palestinian-Israelis (alpha = .88). Further analyses revealed that it would be possible to trim items from this scale while retaining adequate reliabilities. In examining the items conceptually it was decided that “I know that I can make a difference in solving problems in my community” was highly redundant with “I do not think that I can make a difference in my community.” Thus, the former item was omitted. After this omission reliabilities were still good for Palestinians (alpha = .83), Jewish-Israelis (alpha = .82) and Arab/Palestinian-Israelis (alpha = .87)

- o With this item omitted, a perceived influence on community index was created by coding the remaining items such that higher scores were indicative of greater perceived influence on community and then averaging these items together.
- *Effects on perceived influence on community.* To examine the impact of BBfP on perceived influence on community, the time 1 perceived influence on community index was compared to the time 2 perceived influence on community index. Effects of home group, program start year, and of the interactions between time, home group, and program start year were also assessed.
  - o No effect of time was found..
  - o No effect of home group was found..
  - o No effect of program start year was found..
  - o There was a marginally significant interaction of time by start year,  $F(1, 43) = 3.40, p < .10$ .
    - ⊙ Decomposing this interaction revealed that in start year 2006 perceived influence on community showed a marginally significant increase from time 1 ( $M = 3.85$ ) to time 2 ( $M = 4.11$ ),  $t(28) = 1.79, p < .10$ , whereas in start year 2007 a non-significant decrease from time 1 ( $M = 3.88$ ) to time 2 ( $M = 3.73$ ) occurred.

### **Gender Equality**

- *Measuring gender equality.* At all time points participants responded to seven items designed to assess personal perceptions of gender equality. Responses to these items were only analyzed among female participants since some of the items would not make sense to male participants. The items used were:
  - o “I feel I have the same opportunities as young men my age in my community.”
  - o “In my community men and women have an equal opportunity in the workplace.”
  - o “I have the same power and influence in my community as young men do.”
  - o “My community treats me with the same respect as they do men my age.”
  - o “Men in my community treat women with dignity.”
  - o “At school, boys and girls are treated equally.”
  - o “Men and women have an equal voice in my community.”
    - ⊙ Participants answered these items using a 1 (*strongly disagree*) to 5 (*strongly agree*) scale.
  - o Evaluation of these items was performed by running reliability analyses on the time 1 data. These analyses revealed adequate reliabilities for these items among Palestinians (alpha = .78), and good reliabilities among Jewish-Israelis (alpha = .83), and Arab/Palestinian-Israelis (alpha = .89). Further analyses revealed that omitting the item “I feel I have the same opportunities as young men my age in my community” improved reliability among the Palestinian sample (alpha = .83) without dramatically reducing reliability in either the Jewish-Israeli sample (alpha = .80) or the Arab/Palestinian-Israeli sample (alpha = .87).
  - o With this item omitted, a perceived gender equality index was created by averaging the remaining items together. Higher scores on this index indicate greater perceptions of gender equality.
- *Effects on perceived gender equality.* To examine the impact of BBfP on perceived gender equality, the time 1 perceived gender equality index was compared to the time 2 perceived gender equality index. Effects of home group, program start year, and of the interactions between time, home group, and program start year were also assessed.
  - o No effect of time was found.
  - o A significant effect of home group collapsing across time and program start year was found,  $F(2, 35) = 10.01, p < .01$ .
    - ⊙ Post-hoc tests revealed that perceptions of gender equality were greater among Jewish-Israeli women ( $M = 4.34$ ) than among either Palestinian women ( $M = 3.09$ ),  $p < .01$  or Arab/Palestinian-Israeli women ( $M = 3.19$ ),  $p < .05$ .
  - o No effect of program start year was found.
  - o There was a significant interaction of time by program start year,  $F(1, 35) = 4.08, p = .05$ .
    - ⊙ Decomposing this interaction revealed that in start year 2007 perceived gender equality significantly decreased from time 1 ( $M = 3.86$ ) to time 2 ( $M = 3.42$ ),  $t(11) = 2.27, p < .05$ , whereas in start year 2006 a non-significant increase from time 1 ( $M = 3.71$ ) to time 2 ( $M = 3.77$ ) occurred.
  - o Comparisons within each home group between time 1 and time 2 were also conducted (see Table A.4). These comparisons reveal that among Jewish-Israeli women, perceptions of equality significantly decreased from time 1 to time 2. The same pattern was found among Palestinian women, but this decrease was not significant. Conversely, among Arab/Palestinian-Israeli participants perceptions of gender equality showed a marginally significant increase from time 1 to time 2.

Table A.4. Perceived Gender Equality Means.

Group	n	Time	
		Time 1	Time 2
Palestinian	13	3.15	3.09
Jewish-Israeli*	17	4.50	4.18
Arab/Palestinian-Israeli†	15	3.42	3.61

\*indicates  $p \leq .05$  for comparison across time.

† indicates  $p \leq .10$  for comparison across time.

### **Perceptions of Women's Leadership**

- *Measuring perceptions of women's leadership.* At all time points participants responded to five items designed to assess perceptions of women's leadership abilities. The items used were:
  - "Men usually make better leaders."
  - "Women are as capable of being strong leaders as men."
  - "If more women were in power, my community would be better."
  - "My community is better off when men are in positions of power."
  - "I believe there is a need for more women leaders in my community."
    - ⊙ Participants answered these items using a 1 (*strongly disagree*) to 5 (*strongly agree*) scale.
  - Evaluation of these items was performed by running reliability analyses on the time 1 data. These analyses revealed good reliability for these items among Arab/Palestinian-Israelis (alpha = .84), but low reliabilities among Palestinians (alpha = .56), and among Jewish-Israelis (alpha = .51). Further analyses revealed that omitting the item "If more women were in power, my community would be better off" improved reliability among the Palestinian sample (alpha = .68) and the Jewish-Israeli sample (alpha = .52) without dramatically reducing reliability in the Arab/Palestinian-Israeli sample (alpha = .80) or Arab/Palestinian-Israeli sample (alpha = .82).
    - ⊙ With this item omitted reliability analyses were also performed on the time 2 data. These analyses yielded low alphas among Palestinians (alpha = .49) and Jewish-Israelis (alpha = .58) suggesting that adjustments to this set of items are needed. However, among Arab/Palestinian-Israelis an adequate reliability was still found when using the time 2 data (alpha = .78).
  - Despite the somewhat low alphas, a perceptions of women's leadership index was created. In creating this index all items were coded such that higher values indicate greater confidence in women's leadership abilities. Then the item "If more women were in power, my community would be better" was omitted and the remaining four items were averaged together. Because of the somewhat low alphas among Palestinians and Jewish-Israelis results yielded from this index should be interpreted with caution.
- *Effects on perceptions of women's leadership.* To examine the influence of BBfP on perceptions of women's leadership, the time 1 perceptions of women's leadership index was compared to the time 2 perceptions of women's leadership index. Effects of home group, program start year, and of the interactions between time, home group, and program start year were also assessed. Given the gender relevance of this variable it would have been ideal to also compare female responses to male responses. However, given the very small sample of males (Palestinian  $n = 2$ , Jewish-Israeli  $n = 3$ , Arab/Palestinian-Israeli  $n = 3$ ) this was not a viable option. Instead analyses were computed both including males and excluding males. Both sets of analyses yielded highly similar patterns of results except when noted. Thus, reporting of results focuses on the analyses yielded from combining the male and female data.
  - No effect of time was found.
  - No effect of home group was found.
  - No effect of program start year was found.
  - There was a marginally significant interaction of time by start year,  $F(1, 38) = 3.24, p < .10$ , although this interaction was non-significant when males were excluded from the analysis.
    - ⊙ Decomposing this interaction revealed that in start year 2007 perceptions of women's leadership significantly decreased from time 1 ( $M = 4.25$ ) to time 2 ( $M = 4.00$ ),  $t(14) = 3.10, p < .01$ , whereas in start year 2006 a non-significant increase from time 1 ( $M = 3.93$ ) to time 2 ( $M = 4.03$ ) occurred.

**Below are summaries on the additional constructs tested which either showed no significant effects or for which the survey questions were determined to be problematic and therefore inconclusive.**

### **Realistic Threat**

Conceptually, realistic threat concerns perceptions of a conflict of interest between groups and a belief that the actions of an outgroup are negatively affecting the ingroup (Stephan & Stephan, 2000). Realistic threat is an important factor to address in attempting to improve intergroup relations. It is consistently found to have a negative effect on intergroup attitudes (Riek, Mania, & Gaertner, 2006) and can engender overt displays of intergroup aggression (Sherif & Sherif, 1969). Unfortunately contact has not been found to have a consistent effect on reducing realistic threat (Mania et al., in press). Paralleling this trend, essentially no support was found to indicate

that BBfP produced a reduction in levels of intergroup threat. No significant changes were observed, and even just looking at the patterns of means revealed a mixture of some small increases in realistic threat for some home groups in relation to some outgroups and some small decreases in realistic threat for some home groups in relation to some outgroups. Though not surprising given previous findings relating to the reduction of intergroup threat, these findings are disappointing and disheartening. Realistic threat tends to have a stronger relationship with support for intergroup aggression than intergroup attitudes (Struch & Schwartz, 1989). Thus, eliminating intergroup conflict may require identifying means of reducing intergroup threat.

*Measuring Realistic Threat.* At all time points, participants responded to six items, adapted from Stephan & Stephan (1996), that were designed to assess realistic threat in relation to each outgroup. The specific items used to assess realistic threat were:

- o "I find that most (outgroup) are easy to work with."
  - o "I feel the daily actions of (outgroup) have a negative impact on my life."
  - o "I feel that (outgroup) want to change my rights and freedoms."
  - o "(Outgroup) want their rights put before the rights of my community."
  - o "The actions of (outgroup) make the region less safe."
  - o "The goals of (outgroup) and my group are often incompatible."
- ⊙ Participants answered these items on a 1 (*strongly disagree*) to 5 (*strongly agree*) scale.

### **Symbolic Threat**

Symbolic threat arises from perceptions that the outgroup holds different values and beliefs than the ingroup, which challenge the ingroup's values and beliefs (Stephan & Stephan, 2000). It is consistently found to predict negative outgroup attitudes (Reik et al., 2006). There was some evidence that symbolic threat was reduced by experiencing a BBfP summer session. When examining symbolic threat in relation to Palestinians and combining data from Jewish-Israelis and Arab/Palestinian-Israelis, a marginally significant reduction in symbolic threat was found, though subsequent analyses indicate that the reduction in symbolic threat in relation to Palestinians really only occurred among Arab/Palestinian-Israelis. When examining symbolic threat in relation to Palestinians and combining data from Arab/Palestinian-Israelis and Palestinians, a marginally significant reduction in symbolic threat was also found. No significant effects were found on symbolic threat in relation to Jewish-Israelis, however the pattern of means displayed by both Palestinians and Arab/Palestinian-Israelis were in the direction of reporting less symbolic threat from Jewish-Israelis after BBfP.

*Measuring symbolic threat.* At all time points, participants responded to six items, adapted from Stephan & Stephan (1996), that were designed to assess symbolic threat in relation to each outgroup. The items used to assess symbolic threat were:

- o "I find it difficult to understand the beliefs of (outgroup)."
  - o "I share many of the same values as (outgroup) I know."
  - o "(Outgroup) seem to want to change the way I view the world."
  - o "(Outgroup) and my group have different sets of values."
  - o "Most (outgroup) will never understand what members of my group are like."
  - o "My group has higher moral standards than the (outgroup)."
- ⊙ Participants answered these items on a 1 (*strongly disagree*) to 5 (*strongly agree*) scale.

### **Outgroup Homogeneity**

Outgroup homogeneity offers an assessment of whether variability is seen between outgroup members (low homogeneity) or whether outgroup members are seen in terms of a monolithic stereotype (high homogeneity) (Park & Rothbart, 1982). No consistent evidence of an effect of BBfP on outgroup homogeneity was found. Among Jewish-Israelis, the only home group for whom outgroup homogeneity was reliably measured, no significant change in outgroup homogeneity toward either Palestinians or Arab/Palestinian-Israelis was found. Some previous research has found that intergroup contact can reduce outgroup homogeneity (Islam & Hewstone, 1993). However, outgroup homogeneity is a cognitive rather than affective facet of intergroup relations in that it deals with beliefs rather than feelings about the outgroup. In general cognitive facets of intergroup relations are influenced less by contact than are affective facets (Tropp & Pettigrew, 2005).

*Measuring outgroup homogeneity.* At all time points participants responded to three items designed to assess outgroup homogeneity in relation to each outgroup. The items used were:

- o "I think that all members of (outgroup) are very similar to each other."
  - o "There are many different kinds of (outgroup members)."
  - o "All (outgroup members) tend to have similar views and opinions."
- ⊙ Participants answered these items on a 1 (*strongly disagree*) to 5 (*strongly agree*) scale.

### **Collective Guilt**

Collective guilt provides an assessment of the extent to which group members come to feel guilty about their group's role in contributing to intergroup conflict (Doosje, Branscombe, Spears, & Manstead, 1998). Evidence that BBfP had an effect on increasing collective guilt was weak at best. No significant changes in collective guilt were found. However, in examining the pattern of collective guilt means it can be seen that a slight increase in collective guilt following BBfP did occur among all home groups in relation to all outgroups with the exception of Arab/Palestinian-Israelis collective guilt in relation to Jewish-Israelis, which decreased slightly following BBfP.

*Measuring collective guilt.* At all time points, participants responded to three items, adapted from Doosje, Branscombe, Spears, and

Manstead (1998), which were designed to assess feelings of collective guilt in relation to each outgroup. The specific items used to assess collective guilt were:

- o "I feel guilty about any harm my group has done to the (outgroup)."
- o "I feel regret for my group's harmful actions toward the (outgroup)."
- o "I believe that I should repair any damage caused to the (outgroup)."

### **Intergroup Forgiveness**

Intergroup forgiveness is an important step toward ending intergroup conflict and moving forward toward intergroup reconciliation. Previous research has found a relationship between intergroup contact and intergroup forgiveness (Hewstone, Cairns, Voci, Hamberger, & Niens, 2006). Yet, only weak evidence that the intergroup contact provided by the BBfP program increased intergroup forgiveness was found. A marginally significant effect of intergroup forgiveness in relation to Jewish-Israelis was found among Arab/Palestinian-Israelis. No other significant changes in intergroup forgiveness were found. However, examining the pattern of intergroup forgiveness means reveals that for each home group in relation to each outgroup there were small non-significant changes in the direction of increasing intergroup forgiveness following the one summer session of the BBfP program.

*Measuring intergroup forgiveness.* Six items adapted from Hewstone, Cairns, Voci, McLernon, Niens, and Noor's (2004) intergroup forgiveness scale were used to assess intergroup forgiveness in relation to each outgroup. The specific items were:

- o "It is important that (my group) forgive any wrongs done to them by the (outgroup)."
- o "Only when (my group) and (outgroup) learn to forgive each other can they be free of acts of violence against each other."
- o "(My group) have survived precisely because they have never forgiven past wrongs committed by (outgroup)."
- o "(My group) should, as a group, seek forgiveness from (outgroup) for past acts of violence."
- o "I think it is important for (my group) to take revenge for all atrocities committed by (outgroup)."
- o "(My group) and (outgroup) will never move from the past to the future, until they each learn to forgive what happened in the past."
  - o Participants answered these items on a 1 (*strongly disagree*) to 5 (*strongly agree*) scale.

## About the Project Directors

**ERIN BREEZE, Associate Director, Seeking Common Ground,** joined SCG in the spring of 2004. She holds a Bachelor of Science degree in International Affairs from the University of Colorado at Boulder, *summa cum laude*, and a Master of Arts degree in Peace and Development Studies from the University of Limerick, Ireland, where she studied as an inaugural George J. Mitchell scholar. Her thesis explored the challenges political leadership faced in their efforts to work together in Northern Ireland's first coalition government to implement the historic 1998 agreement. To comprehend the issues that posed the greatest obstacles to full implementation — namely disarmament, decommissioning, policing reform, and the varying public perceptions of the new government — Erin interviewed key political players including Gerry Adams, John Hume, Monica McWilliams, Ian Paisley, Jnr., and David Trimble.



In her role as SCG Associate Director, Erin has had the opportunity to gain new insights into the complexities of the Israeli/Palestinian conflict and the importance of intergroup contact opportunities for young adults living in the Middle East and other regions in conflict. Erin works collaboratively with scholars and practitioners to disseminate SCG best practices and strengthen SCG methodology. With SCG's Executive Director, Melodye Feldman, she co-directed the Building Bridges for Peace project — a 2-year study funded by the United States Institute of Peace (USIP) to design new evaluative tools to measure the impact of intergroup interventions like SCG's flagship Building Bridges for Peace program (BBfP). This effort included collaboration with faculty at the University of Denver and the University of Delaware in the United States and Ben Gurion University in Be'er Sheva, Israel. Erin has presented on SCG's best practices and on this project specifically at national and international conferences including Conflict Resolution's (ACR) Sixth Annual Conference, *Celebrating Our Past, Shaping The Future*, Philadelphia, PA October 25-28, 2006; *Education for Peace — Education for Life: Peace Education in Israel and Palestine*, Antalya, Turkey, December 31, 2006 - January 4, 2007; Metropolitan State College of Denver, *Passion, Power & Prosperity: Working for Peace*, Denver, CO, September 14, 2007; International Education for Peace Conference, *Strategies for Building a Civilization of Peace*, Vancouver, Canada, November 14-17, 2007.

Erin has a special interest in the role women and other traditionally disenfranchised groups play in efforts to resolve conflict. While in Ireland she was inspired by the work of the Northern Ireland Women's Coalition and the contribution the party made to the 1998 negotiations. With SCG, she is gratified to be working to empower young women and men with the leadership, communication, and peacebuilding skills they need to become partners in pursuing peace at home and abroad.

**MELODYE FELDMAN, Executive Director, Co-Founder, Seeking Common Ground**, has over 25 years of non-profit experience primarily working with women and children. She holds a Bachelor of Science degree in Philosophy of Education and Human Services from Northeastern University, Boston, Massachusetts, and an MSW from the University of Denver Graduate School of Social Work. In the late 70's she worked as a rape crisis counselor for the Cambridge Women's Center in Cambridge, Massachusetts. This was a cooperative feminist center run by volunteers. In the early 80's Melodye moved to Colorado and became the Executive Director of the Longmont Coalition Against Domestic Violence and was a board



member of the National Coalition Against Domestic Violence (NCADV). During her board tenure NCADV was instrumental in lobbying the U.S. Congress to draft laws that acknowledged domestic abuse as a crime and in training law enforcement officers to respond to domestic violence calls appropriately. Melodye was also a consultant for the U.S. Department of Justice as a trainer for Native American law enforcement agencies on Reservations in North Dakota. Melodye's first trip to Israel was in the late 1960's. In 1987 she witnessed the beginning of the first Palestinian Intifada (uprising) and although well versed in the Israeli/Jewish perspective of the conflict began to explore the Palestinian perspective. This led her to meet with both Israeli and Palestinian women working for peace and reconciliation of the conflict. Melodye has spent extensive time in Israel, the West Bank and Gaza meeting with government officials from both sides as well as meeting and interviewing many private Palestinian and Israeli families, peace activists, and human rights organizations. In 1993 after the historic Oslo peace agreement Melodye co-founded Seeking Common Ground and the BBfP program.

Melodye has received and been nominated for many awards and tributes, including: *The Mile-High Council Girl Scout's Woman of Distinction 2007* (Recipient); *Alec Dickson Servant Leader Award 2007* (Nomination); *Gleitsman Foundation International Activist Award 2006* (Nomination); *Charles Bronfman Humanitarian Award 2006* (Nomination); *Swanee Hunt Individual Leadership Award 2006* (Recipient); *Civil Rights Award 2001* (Recipient), Anti-Defamation League, *Tribute to Melodye Feldman, Hon. Scott McClinnis of Colorado*, House of Representatives, Proceeding and Debates of the 107<sup>th</sup> Congress, Congressional Record, December 6, 2001; *Unique Women of Colorado Award 1999* (Honorable Mention); and *Rotary Club Faith to Faith Award 1997* (Recipient).

