THE EDUCATIONAL PROCESS
IN ADAM INSTITUTE WORKSHOPS

BETZAVTA METHOD

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The Adam Institute for Democracy and Peace
in memory of Emil Greenzweig

THE EDUCATIONAL PROCESS IN ADAM INSTITUTE WORKSHOPS

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Introduction:

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The Adam Institute for Democracy and Peace in memory of Emil Greenzweig has developed a unique educational process to promote recognition of the equal right of all people to freedom.

The Adam Institute was established in memory of Emil Greenzweig, an Israeli peace activist murdered in 1983 while protesting against the war in Lebanon. He was killed by an individual who did not agree with his political views. In response to the killing, a group of Jewish and Arab educators decided to study how the Israeli educational system educates for democracy and peace. The study examined the means most commonly implemented by the formal and informal educational systems to promote the importance of democracy. The findings pointed to significant incompatibilities between the educational goals and the means used to attain them. The work done to resolve the incompatibilities led to the development of a new educational method.

Adam Institute workshops are conducted in small groups of approximately twenty participants. During the workshops, a constructive discussion of one of the basic tenets of democracy (such as freedom, equality and majority rule) is held. The discussion is facilitated using a special process that aims to promote recognition of the equal right of all people to freedom. This same process is also designed to promote tolerance and the creativity of participants in dealing with conflicts through peaceful means.
In some of the workshops, an exercise is conducted prior to the discussion. This exercise helps participants view them-

selves, the topic under discussion and their peers from different perspectives. Seeing things in a new light enhances their ability to find novel solutions to problems faced by citizens in a democratic culture.

This booklet presents an overview and critique of the findings of the study concerning the means most commonly employed within the educational system to promote democratic values. Also presented is an overview of the alternative educational method developed by the Adam Institute.

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Chapter One:

Problems with the Most Commonly Used Methods in Education for Democracy – An Overview

A. Debate

The goal of debate as an educational method is to teach participants to listen to the opinions of others and foster their ability to deal with controversial issues rationally.

Debaters are asked to present a well-supported and persuasive argument, regardless of their actual opinion on the issue. According to this approach, rationality is equated with the ability to offer valid arguments that persuade the audience of the superiority of a particular view. Tolerance then, according to this approach, can be defined as the willingness to listen to all viewpoints without disrupting, even when the position presented may not be agreeable to the listener.

It would appear that those who view persuasion as an important concept in education for democracy do not recognize that this process fosters the development of social trends that negate the value of tolerance, the right to be different and rational thought. When people attempt to persuade others, their primary objective is to have others adopt their point of view. The ultimate measure of success in this process is the negation of differing views and adoption of the speaker's way of thinking. This is diametrically opposed to the democratic principle of respecting the diversity among people and is also in opposition to an approach that encourages plurality of ideas.

Oddly, the concept of persuasion is presented as if it were integral to the development of rational thought processes. In fact, the two are clearly at odds. Persuaders mobilize arguments to prove the validity of their position. They invest significant effort in attempts

to refute the views of others. They are not at all open to the primary task of a rational person, namely the examination of their own views for weaknesses and the search for valid points in opposing views.

The psychological state of persuaders does not allow them to rationally evaluate all positions presented. Even when listening to the argument presented by their opponent, they are listening with the intention of refuting the argument rather than attempting to objectively analyze its validity. Persuaders have entered a type of relationship that requires them to defeat their "opponent". The possibility that there is room for both positions in the given social reality is simply not a viable option.

Debates, then, are a particularly problematic means of attaining the goals discussed above. They are problematic when debaters express their own beliefs, and they are no less problematic when debaters defend positions that go against their own beliefs. When debaters defend positions contrary to their beliefs, the situation is similar to that in a roleplay. The problems with roleplaying will be discussed later.

B. Roleplays

Roleplay as an educational method has participants act out roles they select in a situation that requires a decision on a "democratic" issue. Use of roleplays as an educational method of promoting the recognition of the equal right of all people to freedom is exceptionally problematic. The basic assumption of those espousing this method is that generating empathy for other people promotes the desire for social change and justice. The underlying reasoning is that unjust treatment of others is primarily attributable to a lack of understanding of their situation and inability to identify with their position. In fact, the process of generating empathy could have the opposite result. Participants may come to oppose changing an unjust social order.

Example: Take the case of a roleplay designed to heighten awareness of inequality of the sexes. When men play the role of women in a specific

situation, their participation can enhance their understanding of women's social position. Oddly, however, this very understanding could lead the men to further value their superior position relative to women and cause them to work to maintain the current social order. A similar situation arises when Jewish students play the role of Israeli-Arabs as it does in other roleplays involving representatives of both weaker and stronger social groups.

An additional problem with roleplays is that even when they do bring about a change in views, participants will often set up defenses to prevent the change, asserting that "it was only a game." In such cases participants revert to their previous positions.

C. Panel Discussions

Panel discussions are actually a form of argument between a number of participants. They discuss a controversial issue, with each panelist maintaining a different view. (Students make up the audience and do not participate.) Similar to the situation created during a debate, here, too there is the fear that the students will not develop rational thinking skills and that a process of polarization and intolerance will develop.

In most cases, audience members listening to different views tend to listen selectively to the views presented. Generally, they find the views with which they initially identified valid and logical. They also tend to be hostile towards views that are not in keeping with their own. Again, the process of tolerant listening to ideas conflicting with theirs does not occur.

An additional assumption of panel organizers (particularly regarding controversial political issues) is that participation of as many representatives of opposing groups as possible educates to pluralism, tolerance and rationality. This assumes a direct correlation between listening to multiple views and those who hold them, and education to pluralism. (In Israel, for example, a "fair" panel would include representatives on both the left and

right ends of the political spectrum, observant and nonobservant Jews, Arabs and Jews and others.)

When, however, this concept is studied more thoroughly, it becomes clear that when panels are made up of representatives of opposing groups, the probability that audience members will rationally evaluate all assertions decreases considerably. The reason for this is that the attention paid to speakers by audience members is based more on group affiliation than on the assertions themselves.

Example: Consider a panel discussion in Israel where speakers represent the Likud and Labor parties, and audience members identify with one of the two groups. It is highly probable that Likud supporters will accept the assertions of the Likud representative and reject those made by the Labor representative (and vice versa). In only a small number of instances will Likud supporters accept the assertions made by the other representative. If, however, the Likud representative shares doubts with the audience regarding a particular issue, or if two representatives of the same party present opposing views (two Labor party members raising their opposing economic and foreign policy views), there is greater probability that audience members will listen intently. The reason for this is that the need to identify with a particular group is not what determines how audience members listen to the speakers.

In light of the above, it is clear that panel discussions have a significant number of drawbacks when used as tools to promote rational thinking, tolerance and recognition of the equal rights of all people. Their deficiencies are particularly apparent when the underlying assumption calls for the participation of as many representatives of opposing views as possible. When the objective of the speakers is to convince audience members of the validity of their views, the interaction between speakers and listeners is similar to the interaction between participants in debates. In both cases an attempt is made to convince listeners to change their views.

When panel speakers represent conflicting or opposing groups, their objective is to "win". The speakers do not seek to resolve the

conflict between them. How audience members listen to the speakers is determined by their group affiliation and not by the assertions raised by the speaker. It must, therefore, be recognized that exposure to multiple views does not necessarily lead to adoption of a pluralistic outlook. What needs to be examined are ways of creating an internal process that allows people to listen to multiple views and recognize the complexity of each of the views presented.

D. *Teaching decision-making methods as a means of developing rationality*

People living in democratic societies require skills to choose between political options. One of the standard ways these skills are developed is by teaching people to list the advantages and disadvantages of each option in order to select the one with the most advantages and fewest disadvantages.

The primary drawback of this method is that the perceived strengths and weaknesses of each option are usually a product of the opinion held. It would, therefore, be safe to assume that people will attribute the most advantages to their own view and the most disadvantages to the others.

Example: Take the case of a participant who believes that Israel should maintain control of the territories captured from Jordan in the Six Day War in 1967. When the participant is asked to examine the strengths and weaknesses of their view, it will be much simpler for them to list the advantages than disadvantages. The question is whether they will be able to accept new strengths that they had not previously known or whether they will be able to discover new weaknesses that they had not thought of previously. If they cannot, then the entire process is fruitless.

One of the most common ways of coping with this problem is to involve people with other views in the process. They list weaknesses of which the original participant was not aware. Here, though, just as described regarding the methods mentioned above, the participant may listen selectively to the other point of view. When this method is used, the participant believes that they have

actually examined their view. This, however, is not the case. While in most cases participants convince themselves of the validity of their opinions, here the process is more structured.

Participants must be taught to see that evaluation of issues is not merely a matter of counting strengths and weaknesses. Additionally, every point must be evaluated and weighted in terms of its relative morality.

Yet another problem central to this method is that it is based on the assumption that in a situation where there is a conflict between desires, views, interests and needs, rational decision making is tantamount to selecting from existing options.

The concept of choice appears repeatedly in the literature on education for democracy. Choice is described as a key concept in education for democracy, primarily when teaching about democratic elections. It is also presented as being closely associated to a life of freedom. Freedom, in turn, is perceived as the ability to choose from among options. The assertion is that there is a direct correlation between the number of available options and the degree of freedom. Thus, the greater the number of options, the greater the degree of freedom.

It is interesting to study this concept of so-called freedom. Outlined below are a number of problems that are not sufficiently addressed in this context. The following example is brought for clarification:

Women are frequently forced to make a choice between dedicating themselves to raising their children and professional advancement. It is often difficult for them to decide which is the right choice. They may feel liberated to some extent because they have this choice. No outside party dictates what women must do. However, the very fact that women must make a choice serves to highlight the extent to which women are not liberated. Firstly, if women did not have to choose between the two existing options, they would enjoy a greater degree of freedom. Secondly, it is important to realize that other groups in society (men) are not forced

to make this choice. So, while other options exist, they are not available to women. More than testifying to the liberation of women, women's having to choose between the options points to the social inequalities between women and men.

To fully comprehend the drawbacks of this method, it must be viewed in its educational context. When a workshop setting is used to attempt to provide participants with the possibility of making a rational selection from among options by noting their individual strengths and weaknesses, the method proves particularly problematic. This is true because it is more important (when working to promote equality of the sexes) for women to insist on the right not to choose. Women should look for personal and social avenues that will allow them, like men, to take advantage of both options. It is not choice that is called for here, but rather social creativity directed toward finding a solution. Appropriate solutions will free women from having to choose between the options (such as establishing an educational system that includes day care centers that guarantee high-quality childcare, allowing both men and women alike to advance their careers).

As illustrated in the above example, the concept of choice may in fact run counter to the concept of freedom. Furthermore, it goes against the concept of social involvement, a key theory in education for democracy. When students view making a selection as the realization of freedom, they see themselves as passive participants in the process. The world they see is divided into two groups, those who decide on the options and those who select from what is presented to them. However, things should be presented in the following manner: When people have the right to choose from among options, they enjoy a greater degree of freedom than when they are forced to accept a decision made by others. However, they would enjoy an even greater degree of freedom if did not have to make a choice.

The methods presented above, all commonly utilized in education for democracy, often lead to a polarization of views on the issues at hand. Such methods, therefore, make it difficult to create a tolerant stance toward others, and diminish the ability of partici-

pants to relate to others equally and sympathetically.
The basic concepts of persuasion and choice, which are at the heart
of the standard methods, must be replaced by two key ideas:
examination of one's own beliefs and creation of solutions that are
viable for controversial issues.

Workshops on education for democracy must emphasize the
processes and substance that nurture the abilities of participants to
thoroughly examine their own views and create new solutions to
the conflicts between opposing views.

In the first educational phase, examination of one's own beliefs
will replace persuasion, and social creativity will replace the
concept of choice. The concepts of persuasion and choice will
regain relevance after participants accept the principle of equal
rights for all people, examine their own views and those of others,
and attempt to find a common solution to their conflicts. Despite
this, it is important to note that each of the methods described
above has many advantages. However, in order to counter their
weaknesses, changes to the methods must be implemented.

The Adam Institute has developed an educational method that
creates both the logical and psychological educational conditions
needed to fully promote the goal described above. In other words,
this method allows individual goals to be attained without going
against the grain of others. The Institute method encourages
workshop participants to search for creative solutions instead of
necessitating choice in situations requiring conflict resolution.
Participants are also encouraged to examine their own social and
political views instead of favoring persuasion.

Following is a brief description of the educational method utilized
in Adam Institute workshops.

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Chapter Two:

The Educational Method
in Adam Institute Workshops

The primary objective of the educational process in Adam Institute workshops is to educate participants to an active recognition of freedom as an equal right of all people. Equal right to freedom means that every person is indeed equal. Other people are, therefore, not a means of achieving goals, but rather autonomous individuals with their own legitimate desires and goals (in philosophical terms, other people are subjects and not objects). In this context, democratic institutions are a means of realizing this central goal. They, then, should be evaluated and judged according to their contribution to the objective.

Other educational objectives in Adam Institute workshops are education for tolerance, rationality and development of a creative view. While these values are important in and of themselves, they are also important in that their implementation is a precondition for realizing the equal right of all people to freedom.

Tolerance is the ability to accept the right of others to think and act, particularly when these thoughts and actions conflict with our own beliefs. Rationality is the ability to critically evaluate all views, especially our own. Both concepts are related. In both cases we need to accept a position with which we disagree and reject one that we hold true.

Whereas tolerance forces people to overcome the difficulty of accepting the differences existing in all people, rationality forces them not to blindly accept their own views. As outlined in the previous chapter, when persuasion and choice are the key educational concepts for studying controversial issues, it becomes quite difficult for people to accept other views and to examine their own beliefs in a critical manner.

In addition, the need to choose makes it difficult to distinguish between goals opposed in principle and those opposed due to the given circumstances. There is a difference, in logical terms, between a decision between good and bad options and a decision between two good options. Murder, for example, is opposed and the right to life is affirmed. One is legitimate, and the other is not. The bad must be condemned along with those who support it. However, the situation is completely different when, for example, freedom of expression conflicts with the right to personal security. In this case, both are important and should be realized in full. In terms of psychology, however, the decision process is the same. When forced to choose between two options, people justify their own views and reject all other opinions. They also develop antipathy toward the people who hold different views than their own. When people must choose from available options, all but one of those options is negated. Under certain conditions, this process leads to decreased tolerance of others. It also causes them to consciously reject legitimate and important options.

Example: When freedom of expression is chosen over the right to personal security, people are putting themselves and their freedom in jeopardy. When, however, a choice is made for the right to personal security and freedom of expression is restricted, quality of life and government are significantly reduced. It would be best if this situation could be avoided altogether and people be allowed to enjoy both rights to the fullest possible extent. Alternatively, one of them could be chosen, while the right restricted in the given context is still valued, as are those who believe that the other right should have taken precedence.

The educational method developed by the Adam Institute is designed to heighten the ability to differentiate between negative and positive alternatives that are currently not being realized. This process of "bringing home suitable alternatives" is tightly connected to the process, which aims to develop the ability to accept the rights of those who hold conflicting views and examine ourselves. People must be taught to recognize that the rejected option is not negative. It simply cannot be realized at present due to a situation that requires that a single option be selected. When it

becomes clear that society as a whole has an interest in realizing the rejected option, people will be able to relate differently to those who have made different choices. When we understand that we, too, are interested in realizing that right, we will be able to relate to those who made that particular choice differently. When people look for ways to realize all of the options, they shift from a state of hostility and competition regarding the issue — whose right takes precedence, to one where people cooperate to find a solution that will no longer require a choice to be made.

The educational efforts of the Adam Institute help distinguish between types of options under discussion (distinction between good and bad, as well as distinction between two legitimate options). Adam Institute activities also develop a new way of relating to the second type of alternatives.

The aforementioned factors can engender intolerance and create difficulty in recognizing the equal rights of all people. To deal with this better, participants in Adam Institute workshops learn to direct critical opposition toward themselves. In other words, they learn to understand that there are instances when the goal they opposed is both important and desired. They recognize that they, like their "opponents," actually have an interest in the realization of this right. (This realization precedes their ability to accept the views and rights of their opponents.) Participants learn to "remove the obstacle of choice," which causes them to reject a particular alternative. They are taught to create a new situation that will not require the waiving of one of those rights. If a situation where one right must be selected at the expense of others cannot be avoided, and both rights cannot be realized, participants look for a solution that will allow them to resolve the problem in an equally just manner.

The main stages in this process are as follows:

1. **Discovering the views held by workshop participants and creating awareness of the conflicts that exist between them.**

2. **Transforming the conflict into a dilemma** – a process in which participants direct actual opposition toward themselves (thereby identifying with the other person, critically evaluat ing their own positions and finding the positive points of the conflict views).

3. **Finding creative solutions for dilemmas faced by participants** – and evaluating them as potential solutions for realizing the majority of individual rights and for resolving the conflicts that arose between the participants in the first phase.

Phase One: Discovering the views held by workshop participants and creating awareness of the conflicts that exist between them

A lack of conflict in a group might be the result of life with mutual respect and preservation of the rights of the participants. However, it might also be due to extended oppression that has lead weak members of the group to avoid expressing their desires and rights. There are times when the oppression is so severe that those oppressed are not even aware of these rights and the possibility of realizing them.

During the educational process in Adam Institute workshops there is a directed shift from a situation where there is no awareness of rights to one in which these participants fight for them. Another shift is made from the struggle for rights to an understanding of the complexity of the conflict and a search for solution that will allow the rights of all involved to be respected.

During the first phase of Adam Institute workshops, participants take part in a structured exercise (appearing in one of the curricula developed at the Adam Institute[1]) in which they are forced to relate to a controversial issue from the field of education for democracy. For example, they may be asked to examine whether the names of crime suspects should be published in the press. Partici-

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[1] A full list of Adam Institute curricula appears at the end of the booklet.

pants generally express their opinions. When they encounter people with different views, they find it necessary justify their position. As a result, they feel they need to persuade others of the validity of their view. They begin a process of persuasion, even before they have equally evaluated both their own and other opinions. Naturally the persuasion process leads to conflicts between the participants.

While the process of persuasion has many drawbacks, as illustrated in the first part of the chapter, it also has advantages. The desire to persuade others requires that a large number of assertions be offered to justify the position. The person doing the persuading tends to present one side of the argument as well as possible. This can later contribute to an equal evaluation of the options.

Yet another important outcome of the phase in which participants attempt to persuade each other, is that given a proper moderation process, legitimacy can be granted to the views of those participants who were not provided a previous opportunity to express their opinions. At this point, participants are still having trouble listening to conflicting views. However, they encounter the possibility, which may be entirely new to them, of the authority (the facilitator) granting legitimacy to the views of the group's weakest members.

In addition, the conflict phase provides participants with an opportunity to express hostile and negative feelings. It also provides them with an awareness of the structure of their views and perceptions. With proper moderation, they will reveal the assumptions that bolster their views. Then, at a later stage, they will be able to improve their ability to understand the situation in more complex terms.

The activities conducted in the first phase of Adam Institute workshops can be summarized as follows:

- Participants discuss a controversial issue relating to democracy.

- Participants begin the process of mutual persuasion, generating conflict around the issue under discussion.

- The facilitator allows participants to express their views, while ensuring that all participants are granted equal opportunity to take part in the argument. The facilitator does not limit their self-expression (except in extreme cases). Expressing feelings in this phase allows participants to evaluate matters more calmly later in the process.

- The facilitator allows social processes to take place in the group, with almost no intervention. This provides material for the work done later in the process.

- The facilitator assists the group in defining the controversial issues raised in the discussion.

- The facilitator mirrors the results of the discussion, which was based on the attempt to persuade others. The facilitator works with the group to determine the extent to which their views have changed and whether they are now better able to see the weaknesses of their own views and the strengths of views held by others. Reflection on the nature of the relation ships based on the attempt to persuade others leads to the recognition that the foundation for the relationships in the room regarding the conflict prevents participants from seeing the weaknesses of their own views. Participants will also see how this prevents them from finding fitting solutions to conflicts.

Phase Two: Transforming Conflicts into Dilemmas

Transforming conflicts into dilemmas means that in the first phase, a conflict between two individuals (or two groups) with opposing views on a human rights issue is transformed into an inner conflict. In the second phase, it is transformed into an emotional and cognitive state that either affirms or negates both of the conflicting views.

When participants find themselves supporting both views, they

have difficulty making a choice between them. This difficulty serves as the impetus for seeking a solution that allows both views to coexist. Similarly, rejection of both views serves as a catalyst for actively pursuing a new solution.

Transformation of the conflict into a dilemma is a process in which the workshop facilitator creates situations that force participants to direct actual opposition toward themselves (as opposed to simulated opposition created in roleplays). When participants direct real opposition toward themselves, they see the issue under discussion as well as participants with conflicting views in a different light. The support they are developing for the position they initially opposed, helps them find new solutions for the conflict.

It is important to note that transformation of conflicts into dilemmas is an educational method designed to foster tolerance and promote recognition of the equal rights of all people. However, it must be stressed that this method, like all methods, is limited to specific situations. It is particularly important in situations when intolerance is manifested in a conflict that is grounded in the need to choose between two legitimate options (generally two conflicting rights), as well as when the dispute centers around the question of which right should be waived. In situations where there is a clear-cut conflict between negative and positive views, it is more fitting to promote tolerance and recognition of equal rights through other means (for example, dilemmas should not be created between racist and democratic views).

The objectives of transforming conflict into dilemma are as follows:

1. Promoting understanding of the conflict and of the various views in as complex a manner as possible. (Participants will be able to evaluate the issue from new perspectives that are not limited by their views, as presented in the initial argument.)

2. Developing recognition of the equal rights of all people to freedom. (Participants will develop recognition of the equal

rights of others through an understanding that they are not really opposed to them, but rather have developed a hostile attitude as a result of their need to choose between them.)

3. Motivating participants to find solutions to the conflict that will preserve the rights of all parties to the greatest possible extent.

How are conflicts transformed into dilemmas?

There are numerous ways of transforming conflicts into dilemmas. This booklet will only touch on several of them in order to clarify the principle. (Additional examples can be found in Adam Institute curricula. See bibliography.)

A. Creating an interface of process and content

- In all Adam Institute workshops, facilitators conduct an exercise dealing with a question from the field of education for democracy. Participants deal with the key concepts of life in a democratic society.

- After the exercise, facilitators generally lead a discussion regarding a controversial democratic issue raised during the exercise.

- Workshop participants relate to the matter in two ways: verbally and behaviorally.

Example: Assume that the issue discussed in the workshop is freedom of expression. Participants discuss the importance of freedom of expression and articulate their beliefs regarding the limits that should be put on this basic human right. At the same time participants are verbally expressing their views, they are also expressing their attitude toward this principle through their behavior toward others: They silence them, allow them to speak, listen to what they say and more. Often there is a significant difference between their stated position and the position expressed through their behavior.

A situation may arise in which a participant who states a fear of the social implications of allowing unrestricted freedom of expression may be quite bold in their behavior, show a great deal of tolerance for others with conflicting views and allow others to express their views. However, the opposite situation is also possible. A participant who states support for unrestricted freedom of expression may not allow others with conflicting views to express themselves.

On the verbal level, a conflict generally arises between participants who support unrestricted freedom of expression and those who oppose it. The conflict causes both sides to become more entrenched in their views. It also causes participants to present an unqualified argument either for or against freedom of expression.

In order to allow both parties to the conflict to evaluate the issue from new perspectives, the facilitator may point out the discrepancy between the stated position of supporters of freedom of expression and their behavior. This discrepancy is not presented to the group in order to criticize people for the difference between their statements and actions. Rather, it provides an opportunity to raise the positive and important reasons for their behaviors and stated views (though they conflict with each other).

When participants receive support from the facilitator, they feel able to express the conflicts within them. This, then, allows them to make progress in three areas:

1. They can accept the views of their opponents with greater under standing.

2. They can understand that denial of the right to freedom of expression (in statements or in acts) stems from the desire to protect other democratic rights (such as the right to respect, personal security and perhaps even others).

3. They will become interested in finding a way to defend those rights that are impinged as a result of the fact that freedom of expression or other rights have taken precedence.

This type of transformation of conflicts into dilemmas is based on the interface of group process and content. This is what takes place at Adam Institute workshops. Facilitators learn to identify the behaviors in the group that are related to the issue being discussed by the participants and then use these behaviors to transform the conflict into a dilemma.

If, for example, the workshop discussion is about equality, the facilitator must evaluate the relationship between what is said and the related behaviors. To illustrate, inequality in the room can be expressed in a number of ways including the amount of time participants are allowed to speak or the language used in the workshop (which is not the mother tongue of all participants).

B. Creating an interface between principles and concrete behaviors

Another method for the transformation of conflicts into dilemmas is by bringing workshop participants face to face with the discrepancies between their views on an abstract issue and the views they express when provided with a concrete example of implementation of the same principle in their daily lives.

Thus, the facilitator can lead a discussion on a matter of principle such as whether the state has the right to regulate marriage. Participants will express different and conflicting views on the matter and the argument will intensify. The argument leads all sides to become further entrenched in their views and more convinced that their view is the right view.

Once things have calmed down, the facilitator will give the participants two concrete examples of how the principle can be implemented. The facilitator will then ask the group to discuss the issue again and reach a conclusion.

Example 1: The facilitator asks whether the state may set a minimum age for marriage.

Example 2: The facilitator asks whether the state may regulate marriages of individuals who are emotionally disabled.

It is very likely that the decisiveness of the argument when it revolves around an abstract issue will become less intense once specific and concrete examples of implementation of the abstract principle are provided. Here, just as in other methods of transforming conflicts into dilemmas, the facilitator does not lecture participants on the inconsistencies of their views. Instead, the facilitator attempts to take advantage of the lack of consistency to promote an understanding of the complexity of the issue. The facilitator works with the group to determine what other rights they are defending when they express their views.

Here, too, the facilitator utilizes the inner conflicts that result from the views of the participants to change the interaction among them and motivate them to look for new solutions to the conflict.

C. Creating a conflict of interest

Facilitators look for situations in which participants can experience a conflict of interest. Only in this manner will they be able to view the same issue from two conflicting perspectives. The result in such cases is that participants experience inner conflict. This conflict must be closely related to the subject of the workshop.

Example: Take the case of a workshop for teachers on student rights. A question is raised as to whether students should be allowed to select the courses that interest them or whether teachers, who have more knowledge, should be the ones to determine a course schedule, which each student must accept. The teachers' views stem from their professional interests, and it is very difficult for them to see the issue from a different perspective. To help teachers do this, the facilitator makes use of the fact that they are now students in the workshop. The facilitator recommends that they adopt the conclusions brought up during the first phase of the discussion and implement their assertions during the workshop, where they are in the role of the student. The implication is that the workshop facilitator (the teacher) decides their curriculum for them and that they must complete the assignments. It is very likely that at this point a portion of the teachers will oppose the points that they themselves put forward in the initial discussion.

The conflicts between their original position in the argument as teachers and their different perception when cast in the role of student should be used to develop a complex view on the matter. The facilitator does not criticize the participants for the discrepancies between the two views. On the contrary, the facilitator asks participants to relate all of the conflicting assertions that they now can identify with as a result of having been cast in both roles.

The ability of participants to relate in a positive manner to the inner conflicts they express allows them a much deeper understanding of the issue. It also allows them to develop their ability to be tolerant of peers who previously expressed opinions conflicting with theirs. A complex understanding of the issue motivates participants to find new solutions for teacher-student relationships.

The facilitator leading the discussion in the room must be able to see these inner conflicts as the key to rational thought processes (as opposed to what is accepted in "democratic" thought). Inner conflict allows individual participants to view the issue at hand from different perspectives.

Another example of inner conflict that can be used to transform conflicts into dilemmas is the following: In workshops on equality of the sexes, fathers-men hold certain views when dealing with their rights compared to those of women. When, however, the discussion turns to their daughters and the rights they want for them — their views are different. Similarly, mothers-women have certain views regarding equality of the sexes as it relates to them and different views when discussing their sons and daughters-in-law.

The methods used in Adam Institute workshops to transform conflicts into dilemmas can be summarized as follows:

- The facilitator brings up a controversial issue from the field of education for democracy.
- The facilitator allows participants to express the conflict be tween them.

- The facilitator raises questions that lead participants to experience inner conflict.

- The facilitator asks participants to connect with their own conflicting views.

- The facilitator points to the differences between the views of the participants raised during the conflict stage and highlights the similarity of their arguments once the conflict was transformed to a dilemma.

- The facilitator lists the rights that those with conflicting opinions wanted to realize and directs participants to the possibility of finding a solution that will allow both rights to coexist.

As previously stated, it is important for workshop participants to understand that steering clear of finding a new solution leads them, and their opponents, to give up rights that are important to both groups.

While there are additional methods that can be used to transform conflicts into dilemmas, they are not discussed here. The following questions must now be carefully examined:

- How can methods of conflict resolution be used to deal with the dilemmas facing the group?

- How will these solutions be implemented to resolve the conflict created in the first phase of the workshop?

Chapter Three:

Study and Implementation of Conflict Resolution Methods as a Means of Promoting the Equal Right to Freedom[2]

As previously stated, the educational objective of Adam Institute workshops is to promote the recognition of the equal right of all people to freedom. The deeper meaning of this recognition is that individuals view themselves and others as equals and relate equal importance to their rights and those of others.

The process of transforming conflicts into dilemmas is designed to help create a situation in which workshop participants find it difficult to give precedence to a single right from among a number of legitimate rights, when a conflict exists between them. Creating this type of situation is important because with proper direction, participants will reach the conclusion that they do not want to give up the right to either of the options and want both options to coexist. (This is true both for options viewed as important during the conflict phase as well as for views espoused by others.)

In the phase when conflicts are transformed into dilemmas, participants recognize that they want both rights to coexist. The workshop must now provide the participants the tools to create a situation that will allow for their mutual coexistence. These tools can be provided through various methods of conflict resolution developed around the world.

Look back for instance at the example regarding equality of the sexes:

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[2] Uki Maroshek-Klarman, Education for Peace Among Equals Without Compromises and Without Concessions, Jerusalem: The Adam Institute for Democracy and Peace, 1995.

In the first phase there was a dispute between women who would rather dedicate themselves to raising their children than to advancing their careers and other women who held the opposite view. In the second phase, after the process of having transformed the conflict into a dilemma, the women could admit that if the two options did not conflict, they would be happy to do both things. The question that remained open was how to resolve the conflict between the options – and through that, resolution of the argument between the female participants. The solution in this instance was to take political action to ensure the availability of high-quality childcare, even in the afternoon.

Here we shall examine how this solution was developed and how this thought process can be adopted in similar cases of conflicting rights.

The methods of conflict resolution most commonly utilized in day-to-day life are oppression, concession and compromise. All three of these methods conflict, in logical terms, with the principal of the equal right of all people to freedom.

- **Oppression** – conflicts with both the principles of equality and freedom.

- **Concession** – differs from a state of oppression in that individuals making concessions do so freely. However, here, too, freedom is restricted and often equality is also violated.

- **Compromise** – does not conflict with the principle of equality, but it clearly limits the freedom of the parties entering into the compromise.

The methods listed above all share a common assumption: there is no resolution in which both parties can attain complete fulfillment of their desires. This basic assumption, even if largely correct, is exceptionally problematic. Because of it, no effort is made to try to identify such a solution. Not surprisingly, one is not generally found.

Not only is there no attempt to find a comprehensive solution to the problem, the accepted methods of resolving conflicts (oppression, compromise and concession) change – in an educational context – from the means to the end. Educators do not consider when each of the three means is necessary, when it promotes the equal right of all people to freedom and when it impinges on that right. They merely recommend them as values in and of their own right. *(It could be cynically stated that compromise is always recommended, even when the question is whether or not to become pregnant, as if there were an option of being a little bit pregnant.)*

The most commonly implemented means of conflict resolution need to be retired and new methods which attempt to provide an equitable answer for all parties involved in the conflict must be examined. Only if no such solution is found should the previous methods be utilized.

In this section of the booklet, a brief overview is provided of the three new methods of conflict resolution used in Adam Institute workshops. (The methods are discussed at length in the book titled, *Education for Peace Among Equals Without Compromises and Without Concessions* by Uki Maroshek-Klarman.) Also examined is what should be done when no solution to the conflict under discussion is found. Presented here are only those elements of the methods that help lead to a solution, promote the equal right to freedom and allow the realization of the majority of the legitimate desires of all parties.

Method One:

The Adam Institute Method

The first method of conflict resolution, presented below, was developed by the Adam Institute. It is the simplest of the methods described in this booklet. It can be taught and practiced in groups of different levels.

The procedure:

A. Participants in the conflict clearly formulate their conflicting views.

B. Participants move from formulating conflicting views to identifying the needs of the different parties.

C. Participants find as many ways as possible for the parties to the conflict to meet their needs.

D. Participants examine whether the ways they proposed elimi nate the conflict between the views of the different parties.

E. Participants study the feasibility of the ways found in step C to resolve the conflict.

F. Participants explore whether the methods proposed to meet the needs of the parties are fair.

The first method of conflict resolution presented in this booklet can be demonstrated through a simple story of a conflict:

A couple argues over whether or not they should set the alarm clock before they go to bed. He gets up early for work, and she works the nightshift. She wants the room to remain quiet so that she can sleep late. He wants the exact opposite: He wants the alarm to go off so that he will wake up in time for work.

The procedure:

Stage A

The participants describe the conflicting positions and write them both down.

For example:
- *She does not want to set the alarm clock.*
- *He wants to set the alarm clock.*

Stage B

The participants try to move from formulating the couple's conflicting positions to identifying and formulating the needs and desires behind them.

For example:
- *The alarm clock should be set.*
- *The alarm clock should not be set.*
- *His need is to wake up in time for work, and hers is to sleep late.*

Stage C

The participants propose as many ways as possible to meet the needs stated above. They must find more than two ways of meeting the needs.

For example:
Ways to wake up in time:
- *Sleep where the sun shines through in the morning.*
- *Use a clock radio with earphones.*
- *Have a family member quietly wake the husband.*

Ways to sleep late:
- *Wear earplugs.*
- *Sleep alone.*

Stage D

The participants examine which of the methods proposed to meet the needs of the parties eliminates the conflict.

Take for instance the suggestion of having a family member quietly wake the party who wants to get up. This suggestion eliminates the original conflict. Then, the other suggestions will be examined.

Stage E

Studying the feasibility of the solution:
- Are the proposed solutions feasible in the given reality?
- What must be done for them to be implemented?

In this case, participants must make sure that there is a family member awake and at home at that hour and that the family member is willing to do this.

Stage F

The participants examine the fairness of the proposed solutions.

How can fairness be examined?

A. A division of labor is implemented. Those who propose solutions do not vote on the best one. (This ensures that those who propose solutions do not make suggestions that hurt others and that the needs of those selecting the best solution are preserved.)

B. Participants try to answer the question of which solution they would choose if they were blanketed in a veil of ignorance, not knowing on which side of the conflict they were (an attempt to adopt the philosopher John Rawls' method of determining fairness[3]).

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[3] See: Rawls, John, A Theory of Justice, Oxford: Oxford University Press, 1988.

C. Participants try to answer the following question: What solution would they choose if they put themselves in the other party's position[4].

It is certainly possible to develop additional theoretical and practical methods of evaluating fairness.

Why is this method important?

The most important element of this method is the shift participants make from arguing over views to identifying the needs that have brought about these views. This transition is important as it grants participants an awareness of their own needs as well as those of others. It is also important because it facilitates the creation of new solutions for the conflict or dilemma under discussion.

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[4] Kant, Immanuel, The Foundations of the Metaphysics of Morals, Chicago: University Of Chicago Press, 1973.

Method Two:

Professor Jay Rothman's Method[5]

Professor Jay Rothman's method of conflict resolution presented here is taken from an article titled, *A Practical Guide – From Confrontation to Cooperation: Preparing for Problem-Solving and Negotiation*. Rothman proposes three means of eliminating conflict between rights. They are described here and demonstrated on specific disputes.

This booklet relates only to those elements of Rothman's theory that are applicable to the development of thought that will eliminate conflict between opposing rights.

A. Differentiation

Use of differentiation processes in conflict resolution is done by breaking the controversial issues down into their component parts and then attempting to restructure them in a manner that will resolve the conflicts between the parties.

Example:
A family goes to visit their grandmother. Before they leave, the father bathes the children and puts on their pajamas so that there is no problem if they fall asleep in the car on the way home. The boys are out of the bathtub and clean when the grandmother appears with a surprise: A box of Cracker Jacks for each of them. The children happily race over to their grandmother to get the Cracker Jacks. Their father jumps forward, takes the Cracker Jacks away and tells them that they cannot have them now because they will get dirty. The boys begin to shout for the Cracker Jacks. The grandmother's feelings are hurt because her surprise was ruined, and the father is upset.

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[5] Jay Rothman, A Practical Guide — From Confrontation to Cooperation: Preparing for Problem-Solving and Negotiation. Jerusalem: The Hebrew University, 1992.

Procedure

1. Participants clearly present their conflicting views.

2. Participants list the needs behind their stated views.

3. Participants define the controversy and try to break it down into its component parts.

4. Participants examine whether this helped them find new ways of meeting the needs presented by the parties in step 2 above.

5. Participants precisely articulate the new ideas for resolving the conflict that were proposed after the concept had been broken down into component parts.

6. Participants examine whether the solution is feasible and fair.

Stage 1: Presenting conflicting views

- *The children want the Cracker Jacks from their grandmother.*

- *The father does not want them to have the Cracker Jacks from their grandmother.*

Stage 2: Listing the needs

- *The children want the Cracker Jacks so that they can play with the toy in the box.*

- *The father wants the children to stay clean.*

Stage 3: Finding a solution

The list of needs shows a misunderstanding between the father and children: The father discovered that the children did not want to eat the Cracker Jacks. He could have simply taken the toy out of the box and given it to them. The needs of both parties were met: The father wanted the children to stay clean – and, in fact, they did not get dirty, and the children wanted the toy – and they got it.

This solution could have also been found through the principle of differentiation. In this case, the box of Cracker Jacks could have been viewed as two parts – candy and toy. The concept of utilizing each of the parts differently would have helped solve the problem. (The additional stages are conducted in the same manner described for the first method.)

B. Expansion

The concept of expansion in Jay Rothman's method states that if the parties to a conflict attempt to expand the amount of resources whose scarcity has led to the conflict, chances are good that a solution to the conflict will be found.

Example:
Take the case of couple arguing over whether to set the alarm, as presented in the description of the first method. In the search for a solution, add the following stages:

A. Determining the resources that are being disputed.

B. Evaluating whether those resources can be expanded.

A. *The resources being disputed:*
   - *Amount of sleep*
   - *Quiet*

B. *Expansion of the resources means:*
   - *Providing additional hours of sleep for either the husband or the wife.*
   - *Determining whether and how it can be "made more quiet".*

Every one of these directions of thought can help find a solution to the conflict of desires between the husband and wife. (The next stages in the method are discussed later.)

C. Compensation

The concept of compensation has two meanings:

1. When one party has suffered a loss due to the conflict, and they cannot be given what they justifiably demand, they can be compensated through provision of other things they require.

2. Something akin to the concept of barter: The parties use the fact that they have different values and desires in order to exchange items that are needed by one party with items that are important to the other.

Example:
If the story about the Cracker Jacks were slightly different, and the grandmother had told the children at the end of the visit that she only had one box, the following would be the dispute expected:
Each child would claim that he should get the Cracker Jacks because "last time he got the present and I didn't." The other child would say that he remembered something completely different and that "my brother always gets everything". After the brothers attempt to convince each other unsuccessfully, a violent struggle can be expected. In this struggle they would each try to grab the box of Cracker Jacks from the other. It is very likely that at this point one of the adults would intervene and suggest that they compromise by sharing the Cracker Jacks (a compromise which ignores the question of whether the toy inside the box can be divided).

How can the compensation principle be used to resolve the conflict?

Procedure

1. **Articulation of the conflicting positions:** *Both brothers want the same box of Cracker Jacks.*

2. **Clarification of needs:** *Both brothers want the same surprise toy.*

3. **Use of the compensation principle:** *Find out whether one of the*

brothers has a toy he does not want, but his brother wants very much. If so, it can then be suggested that one brother get the box of Cracker Jacks and the other receive the other toy as compensation. If not, then a different way of compensating one of the brothers needs to be found.

This treatment of the problem recognizes the equal right of both brothers to receive the Cracker Jacks and provides alternative compensation to one of them as a solution to the problem. Both the element of recognition and compensation are equally important.

The other stages will also be examined, as will the feasibility and fairness of the solution.

Why is this method important?

The methods of thought proposed by Rothman clearly illustrate the following points:
- The importance of interpersonal communication skills.
- The importance of recognizing the needs of others.
- Cooperation between the parties involved in a conflict to find a solution is beneficial to both sides.

Method Three:

Dr. Eliyahu Goldratt's Method

Dr. Eliyahu Goldratt's method of conflict resolution is part of a broader theory of organizational management known as the "theory of constraints"[6]. Goldratt maintains that conflicts are not resolved due to cognitive fixation.

Cognitive fixation has several causes:

A. Instead of seeking the purpose served by the conflict, the conflict itself is transformed into a goal.

B. Causal links are created and viewed as necessary when, in fact, they are not.

C. Hidden basic assumptions are held subconsciously, although they may not be necessary.

D. During a crisis, parties are satisfied with finding a single solution, instead of a rich and diverse variety of solutions.

The following needs to be done in order to neutralize the factors leading to cognitive fixation:

- Discover hidden assumptions.
- Thoroughly examine the causal links.
- Propose as many solutions as possible.

How is this accomplished?

It is recommended that the parties to a conflict follow the steps listed below.

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[6] For more information on this theory, see Goldratt's book, It's Not Luck, Great Barrington: North River Press, 1994.

1. Formulate the goal of each of the parties to the conflict.

2. State each party's necessary conditions (essential needs or demands) for achieving the goal.

3. List the preconditions (positions or demands) for meeting the necessary conditions.

4. Articulate the conflict between the preconditions.

5. Explore avenues to changing the situation so that at least one of the causal links at the root of the conflict is eliminated. This is done by avoiding the tendency to compromise.

The process undertaken to change the situation is conducted in the following stages:

Stage A
Discovering and examining the hidden assumptions that underlie the following links:
  • Between the goal and the necessary conditions.
  • Between the necessary conditions and the preconditions.
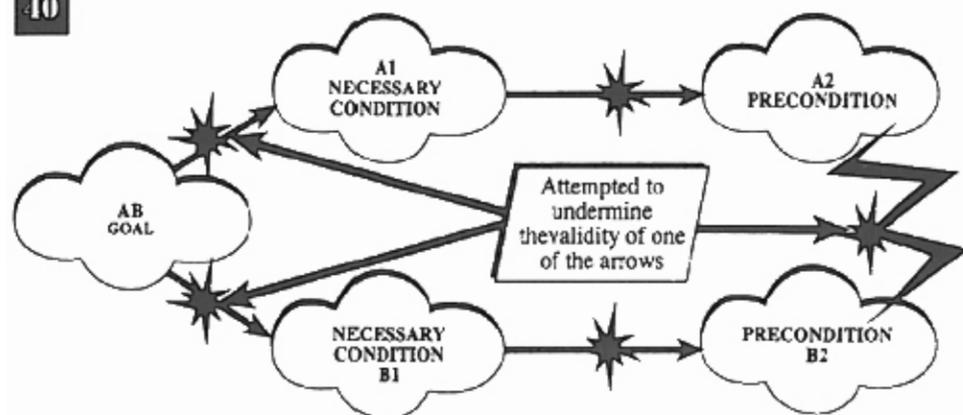 • Between the individual preconditions.

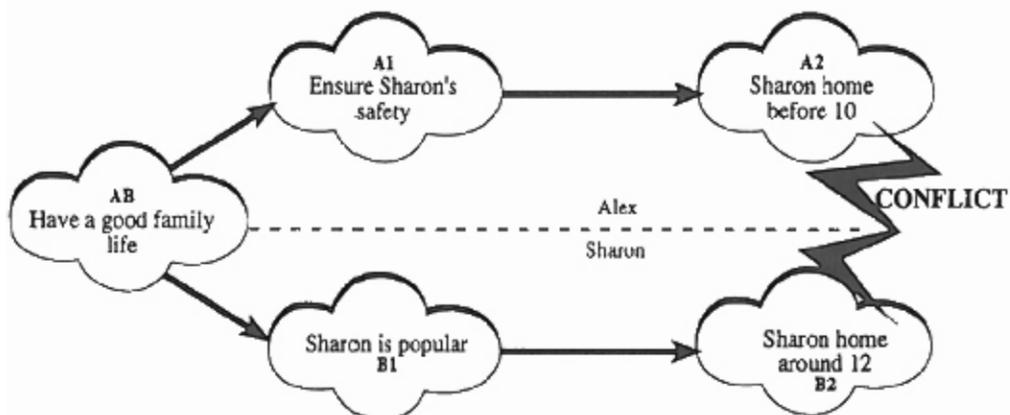*Stage B*
Refuting the assumptions.

Stage C
Finding ideas for possible solutions from the refutation of the hidden assumptions.

Example:
A father, Alex, and his daughter, Sharon, argue. Sharon wants to go to a party and come home late. Alex forbids Sharon to go to the party unlessshe is home by 10 o'clock.

Conflict cloud[7]

Conflict cloud 2[8]

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[7] Uki Maroshek-Klarman, *Education for Peace Among Equals Without Compromises and without Concessions.*

[8] *Ibid.*, p. 69.

The causal links appearing between the necessary links:
- *If the daughter does not go to the party, she will be safe.*
- *If the daughter goes to the party, she will not be safe.*

The hidden assumptions behind the conflict:
- *The road home is not safe late at night.*
- *If the daughter goes to the party, she will come home late.*
- *If the daughter goes to the party, she is not under the care of her father.*

Refutation of the basic assumptions behind the conflict:
- *It is not true to say that the road home is not safe late at night.*
- *It is not true to say that if the daughter goes to the party she will come home late.*
- *It is not true to say that if the daughter goes to the party she is not under the care of her father.*

Possible solutions due to refutation:
- *The father will take his daughter to the party and pick her up.*
- *The daughter will go to the party, but will not come home late.*
- *The road to the party will be kept safe.*

Refutation of the causal links:
- *It is not true to say that if the daughter goes to the party she will not be safe.*
- *It is not true to say that if the daughter does not go to the party she will be safe.*

In order to adapt Goldratt's method to the educational process in Adam Institute workshops, the fairness of the solutions will be examined. (The ways for evaluating fairness appear at the end of the first method.)

Common Principles of the
Three Methods of Conflict Resolution

All three methods of conflict resolution presented here share the
following principles:

A. Participants must shift from wanting to persuade each other
of the validity of their views to looking for common solutions.

B. Participants must move from disputing positions to identify
ing the needs of both parties.

C. Participants must find as many solutions as possible to the
conflict, allowing them to choose those solutions which suit
them. This prevents a quick return to the persuasion process.

D. Participants must shift from a process of mutual blame to a
process of taking responsibility for the situation.

E. Participants need to move away from selecting from existing
alternatives to creating new ones.

Each of the steps listed above, components of the conflict-resolu-
tion process, is difficult emotionally and often requires a great deal
of cognitive effort. It is, therefore, important that the participants
be aware of the anticipated difficulty at the outset. Then, they will
be making a conscious choice when they begin the process. They
must be made aware of these issues even before they are taught
and have practiced the conflict-resolution methods. To this end,
the facilitator will present the participants with the dilemma by
asking them whether they prefer to obtain their rights through
conflict or by means of a peaceful process.

For the facilitators, presentation of the dilemma can serve three
purposes:

1. Reinforcing the distinction between conflicts attributed to a
clash of two legitimate rights, on the one hand, and conflicts

stemming from a clash between legitimate rights and immoralor illegitimate desires, on the other. (When partici pants face a situation where legitimate rights conflict with immoral values, they are likely to prefer conflict to a peaceful process.)

2. Assisting participants who grapple with the question of whether to enter a conflict or utilize peaceful means to be come aware of the concrete and difficult significance of entering a peaceful process.

3. Forcing the undecided participants to choose one of the meth ods and to admit that they do not always want peace. At times, peace conflicts with other values that are no less impor tant to them.

4. Gaining an awareness of the difficulty involved in resolving conflicts through peaceful processes reduces the frustration level at later stages.

So, if we asked the couple arguing over the alarm clock to make a conscious decision about whether to continue their argument (until one of them wins) or begin the exhausting process of searching for solutions, they might very well decide to continue the well-known process of arguing. They may not want to "waste" time on what they may view as a futile, tiring and lackluster process. However, they might decide to enter that process, being fully aware of its significance and complexity. In that case, their expectations from the process would be realistic, and as a result, they would be less frustrated.

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Chapter Four:

The "Language of Democracy" or What to Do When a Solution That Meets the Needs of the Parties to a Conflict Cannot Be Found

The goal of the conflict-resolution methods presented here is to promote the recognition of the equal right of all people to freedom. It has been found that a belief in the process from the outset is important for finding solutions to conflicts. There is also a fear that if the basic assumption at the outset is that a solution is impossible, that this assumption often turns into a self-fulfilling prophecy. Despite this, it is reasonable to accept that a complete solution to a conflict between the desires of the parties cannot always be found.

The question that requires attention is the following: What should be done to promote the equal rights of all people when it is impossible to eliminate the conflict between the parties.

The following stages are recommended. Only when one stage is unsuccessful, should the next be used:

1. Equal restriction of the parties to the conflict in a manner that will provide maximum protection of the rights of all involved.

2. Decision by the majority.

Example for stage 1: Cracker Jacks (see page 33)
The brothers fought over who would get the toy surprise. If solutions to the problem had not been found, the brothers would have had to take turns: Each one would have the toy for a specified period of time after which he would then give it to his brother.

Example for stage 2:
A class has to decide where they want to go on their annual trip. Some of the class wants to go up north and some want to go down south. If no solution to the argument can be found using the methods described here, majority rule can be used to reach a common decision. However, it should be noted that while this solution is not equitable, it is the best under the circumstances.

Summary

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This booklet provides a brief overview of the educational process in Adam Institute workshops. The goal of the process is to promote recognition of the right of all people to freedom. To attain this goal, workshop participants learn the basic tenets of democracy and take part in a group process that aims to foster their ability to act accordingly.

The process comprises a number of stages:

1. **Presenting the controversial issue** – to develop the awareness of participants of their rights.

2. **Transforming the conflict into a dilemma** – to promote tolerance and motivate participants toward finding peaceful resolution of conflicts.

3. **Teaching conflict-resolution methods** – to eliminate conflicts between the rights and allow for their maximum realization.

4. **Coping with situations where there is no complete solution to a conflict or dilemma between rights.**

The educational process in Adam Institute workshops provides participants with an opportunity to examine their own views and behavior. It is hoped that such reflection will promote dedication to democracy.

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Adam Institute Curricula

Programs are run by a professional team of facilitators and lecturers trained at the Adam Institute. Programs are conducted throughout the country in schools, community centers and organizations, as well as at seminars, conferences, training courses, and as part of institutional programs. On an international level, delegations are trained in the Adam Institute's methodology either in Israel or in their home country.

Together: Teaching the Principles of Democracy

The aim of this program is to teach students the meaning of democratic principles and their application in democratic procedures, to elicit positive attitudes towards democratic principles and to defend these principles in times of crises. The topics covered are the equal right to freedom, a fair agreement, rights and obligations, majority-minority relations and so on.

The Building Blocks of Democracy

This program teaches young children about the basic principles of democracy. Young children, aged 5-8 learn about the equal right to freedom and the right to be different. The program is adapted to the children's emotional and cognitive development and employs literary texts, images, drama, music and other creative tools.

Judaism and Democracy

This program addresses the specific issue of democracy education for teachers and students in state schools and state religious high schools. In Israel today, relations between observant and non-observant communities are marked by mutual intolerance and prejudice. In response to the charged public debate that came in the wake of the assassination of Prime Minister Rabin in 1995, the Adam Institute began work in the field of Judaism and democracy. The goal of this program is to enhance coexistence through mutual respect and recognition of the right to be different between observant and non-observant communities. The program offers three options:
- encounters between students in state and state religious schools

- programs in state-religious schools to examine the relationship between Jewish religious law (halacha) and democracy
- programs in state schools to examine the relationship between Judaism and democracy.

Islam and Democracy
A program on Islam and democracy is planned for the near future.

Education for Peace - Methods of Conflict Resolution
Education for Peace teaches participants ways to resolve conflicts based on the recognition of the equal rights of all people. This program includes the following topics: recognition of the equal rights of all people and all nations and methods of conflict resolution. The methods studied will be practiced in three different conflict situations: a conflict that is relevant to participants in the program (e.g. in the community, such as men-women or secular-religious); conflicts in the school; and the Jewish-Arab conflict.

Respect for the Law in a Democracy
The aims of the program are to heighten awareness of the purpose of law in a democracy, to understand the ideal basis of democratic law (freedom and equality), to discuss the obligation to obey the law and the limits of obedience, and to clarify the degree to which a constitution is needed in Israel.

Encounters
The aim of the program is to bring together students and teachers from different - sometimes polarized - groups to learn together that democratic principles and procedures serve as the basis for a just coexistence and a means of conflict resolution. Group members choose together one of the Adam Institute's study programs which is used in the encounter, e.g. religious and secular, Arabs and Jews, immigrants and native-born. The program consists of three stages:
- Preparation for the encounters by each group separately.
- Encounters between the two groups. Between encounters, workshops will be held for each group separately in order to sum up and evaluate the progress of the projects.
- Summation of the encounters by each group separately (two workshops per group).

Project Encounter focuses in particular on cities with contiguous Jewish and Arab neighborhoods.

The Democratization Process in Schools and Organizations

The aims of this program are to assist and advise schools and organizations interested in adopting a more democratic system. Application of democratic principles can make a substantial contribution to education for democracy and to the development of a climate that encourages learning. However, promotion of democratic processes without appropriate preparation of the population can create resistance to the idea of democracy and rejection of it. The Adam Institute teaches democratic principles in such a way that the school community determines which changes they would like to make in their school or organization to promote a democratic atmosphere and to take democratic action.

Major Issues that Have Been Relevant to the Democratic Existence of the State of Israel Since Independence

Learning about the Israeli charter of Independence and its application in a Jewish State after 50 years of independence. In this program participants learn about the fundamental principle of the right of every individual to freedom and the meaning of an equitable social contract. In particular, participants learn about the basic principles of democratic life: freedom of expression, freedom of conscience and religion, majority rule and minority rights.

Education for Democracy during the Peace Process

The aim of the program is to understand democratic principles and through them, to explore the political proposals made by supporters and opponents of the peace process and their democratic validity. The program will explore how the following topics are reflected in the peace process: majority rule in a democracy, freedom of expression and information, the referendum as a manifestation of democracy, and so on.

Freedom of Expression and Incitement: Language and Politics

The aims of the program are to promote understanding of the

difference between free expression and incitement and of the democratic rules restricting incitement; to teach people to use language politically, consciously and responsibly; and to make them aware of possible uses of language and their contribution to the socio-political situation.

Women in a Democratic Society: the Right to Dignity
The program focuses on education by and about women. Women, often from polarized groups such as Arabs and Jews, learn together how to resolve conflicts based on the recognition of the equal rights of women in society and in the family. Participants work on exploring issues relevant to women, overcoming the conflicts that arise from stereotyping and learn new skills for solving conflicts.

The Democratic Voter
The aim of the program is to learn about democratic choices - a process of independent and rational choice between alternatives. The program examines whether political election campaigns involve a rational process of choice and how the democratic principles of equality and freedom are applied in the political processes in an election campaign.

Social Rights Education
This program deals with social rights education in relation to political rights. It focuses on democracy as a way of life, not merely as a political system. The informal, workshop-oriented program makes it appropriate for use both in schools and other settings outside the formal educational system, such as community centers and professional groups.

The Right to Respect and the Difficulty of Respecting Others
This program aims to discover and overcome the conditions that hinder the realization of the right to respect. In multicultural societies, people often fail to show respect for others not because of maliciousness, but rather because of objective, theoretical and practical difficulties. The program examines this issue and reaches beyond the educational system to community workers and neighborhood activists.

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