of peace in the Protestant and Catholic school systems (Duffy, 2000). In Japan it deals with the atrocities carried out by the Japanese during War World II and with the meaning of apology ((Murakami, 1992).

Joint Projects

As noted earlier, joint projects can develop links between members of two groups. The projects can involve elites and professionals, as well as the broad community. They provide an opportunity for personal encounters through which past opponents can form personal relations (Brown, 1988; Chadha, 1005; Chetkow-Yanoov, 1986; Kriesberg, 1998a; Pettigrew, 1997, 1998; Volpe, 1008). The more they lead to deep engagement, under positive conditions, the more effective they are likely to be in overcoming past hostility (Deutch, 1973; Pettigrew, 1997; Staub, 1989). In addition, the joint projects may create interdependence, common goals and outcomes that benefit the members of both groups.

Joint projects can take many forms. For example, in the French-German reconciliation process, a project of town twinning between 1950 and 1962 formed 125 partnerships between French and German towns. By 1989, this project had expanded to include over 1,300 towns and went beyond towns to the establishment of twin relations between secondary schools and universities (Ackermann, 1994).

Healing, Forgiveness and Reconciliation in the Real World: An "Intervention" in Rwanda

We will briefly describe a practical intervention to promote healing, forgiveness, and reconciliation in Rwanda in the aftermath of the genocide, together with an experimental evaluation of its effectiveness (Staub, 2000a; Staub & Pearlman, 2001, 2002; Staub et al., 2002).

Healing requires engagement with traumatic experience, with support and empathy from other people. It requires reconnecting with other people, which can happen in part through such support and empathy (Herman, 1992; Pearlman & Saakvitne, 1995; Staub, 1998a). People talking about their experiences in small groups and receiving support from each other can further healing and prepare the way for reconciliation, especially when it is possible to have members of both groups included. This was one element of the training used in Rwanda. People talked about the killing of their loved ones and how they themselves survived. They talked about corning from mixed families, hiding during the genocide because of a Tutsi mother and being seen as member of the perpetrator group after the genocide because of a Hutu father. The provided empathy and support for each other.

The training also included psychoeducational elements, brief lectures followed by extensive discussion. The topics included the effects of trauma on individuals, to help participants understand their own experience, and

paths to healing. It also included learning about how genocide originates (see Staub, 1989, 1999a, as well as this chapter) with examples from other genocides and mass killings. Participants themselves effectively applied the conception of the origins of genocide to Rwanda.

Tutsi participants seemed to feel humanized: if genocide has also happened at other places, and tragic and horrible as it is, if it is an understandable human processes, than what happened in Rwanda does not exclude them from the human realm. In addition, considering the forces that operate in leading perpetrators to their actions seemed to create some shift in their attitude toward perpetrators. Participants also said that if they can understand the roots of genocide, they can take preventive action.

Interventions intended to promote reconciliation, such as dialogue and conflict resolution in small groups. arc rarely evaluated, and when they are the evaluation is primarily anecdotal (Ross & Rothman, 1999). A formal evaluation of this intervention was done, not with participants, but with people once removed. The participants in the training worked for local NGOs that worked with groups in the community. Some of them subsequently worked with newly created groups, for two hours twice a week for three weeks, *integrating* the approach used in the training with their traditional approach. Other facilitators who did not receive the training worked with newly created groups using their *traditional* approach. Participants in these groups had measures of trauma experiences, trauma symptoms, and a newly created measure of "other orientation" administered before the training. immediately afterward and two months later. People in control groups received no training hut had these measures administered to them about the same time. The groups had both Hutu and Tutsi members.

The trauma symptoms of the participants in the integrated group decreased hom the first to the third administration and in comparison to the other groups. Their orientation to members of the other ethnic group became more positive both from the first to the last administration and in comparison to the participants in the traditional and control groups. The increase in positive orientation consisted of seeing the genocide as having had complex origins, expressing willingness to work with the other group for important goals such as a peaceful future, and "conditional forgiveness," the expression of willingness to forgive if members of the other group acknowledged their actions and apologized (Staub, 2000a; Staub & Pearlman, 2001; Staub et al., 2002).

In summary, there are different methods to promote the process of psychological reconciliation, as well as the specific elements that contribute to it. For example, healing can take place through testimonials, commemoration, and ceremonies in large group settings, which promote engagement with experience and can provide support. However, testimonials and ceremonies have to be the right kind. Otherwise they may maintain woundedness. as the commemorations of the battle that the Serbs lost to Turkey in the fourteenth century apparently did (Leatherman et al., 1999). For

healing and reconciliation to occur, commemoration has to connect people and point to a shared, hopeful future (Staub & Pearlman, 2001).

The more the processes of reconciliaton described here are supported by policies and practices of the institutions of the state(s) and of the leadership, the more effective are they likely to be. The cognitive and emotional changes of reconciliation require a combination of methods. The ideal combination probably depends on the nature of conflict and magnitude of mass violence, the extent to which one side or both sides to the violence are responsible for its outbreak and for misdeeds performed, the preceding history of relations between the groups, the culture of the groups involved, the availability of economic resources, the involvement of the international community, and so on. An important task is to develop knowledge about what methods are most useful under particular conditions.

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