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The Political Trauma Vortex

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This article aims to help illuminate the scope of trauma's impact on world politics and to explore its influence on conflicts between groups and nations. It offers a paradigm shift in the thinking on how governments, international bodies and media can collaborate to create awareness of trauma as a root cause of violence, and help contribute solutions to prevent its escalation into worldwide conflicts.

The paradigm used is based on the concepts of the trauma and healing vortexes, metaphors derived from Peter Levine's theory of Somatic Experiencing.

The 'Trauma Vortex' and the 'Healing Vortex'

The 'trauma vortex' is a metaphor that refers to the 'black hole' of trauma, or the downward spiral in which the traumatized find themselves trapped in, and this vortex takes a life of its own. Traumatized people feel out of control, unable to manage either their physiology - sensations of panic, flashbacks of traumatic images, their emotions, feelings of rage, terror or helplessness, obsessive thoughts, or their behavioral attributes - withdrawal, fearful, impulsive or aggressive.

The 'healing vortex' is the metaphor wherein hope lays, as it refers to the innate capacity of people to cope with tragedy and to heal on their own. This innate capacity sometimes gets stuck and needs awareness to re-engage it; it requires the focus on one's internal experience and resources to engage it to a greater extent.

The trauma and healing vortexes concepts apply at the individual as well as the collective level.

Fifty years of research on trauma, and specifically this last "Decade of the Brain," have unraveled much information on trauma and its costs. Wrenching events, whether they impact individuals or whole groups of people, can leave them traumatized. Furthermore, in the last century, over 80% of the world population has been exposed to trauma. It is true that most people are resilient and copes with trauma on their own. However, 15 to 20% of those exposed will develop serious PTSD. But another 20 to 40% will be affected somehow, as traumatic stress can also be cumulative, leaving people's nervous system on edge and vulnerable to destabilization. Furthermore, mass media covering traumatic events on a 7/24 basis can add to the public's traumatization through the effect of secondhand trauma particularly for the vulnerable part of the population.

Impact of Trauma

We define trauma as extreme stress that puts demands on the body that it cannot meet, with reactions to challenging stimuli leading to overwhelm, to the inability to cope or to digest the traumatic events.

The effects of trauma can manifest rapidly or take a long time to become visible. Manifold and devastating, traumatic symptoms may show up at the individual level: somatic problems manifest

as chronic pains, numbness and panic attacks; emotional problems as depression, despair and apathy; mental problems as confusion, paranoid thinking and inability to concentrate; and behavioral problems as sleeping and eating issues, addictions, acting out, inability to perform, and many other symptoms. At the family level, one may see strained relationships, family discord, domestic violence and child abuse, ending up in breakups, separation and divorce.

More significantly, at the collective level, trauma may impact groups or whole nations. In addition to the above mentioned symptoms that assail individuals and their families, unresolved trauma can generate extreme polarization of beliefs and emotions, seriously distorting traumatic narratives, growing intolerance of differences - religious, cultural, ethnic and economic-creating adversarial contexts.

Trauma can also trigger the healing vortex. After surviving terrible events, people may reflect on their own values and what is important for them, turning towards their families and healing tense relationships, choosing compassion, restraint and forgiveness, and searching for meaning in their lives. Traumatic events may also lead many to commit themselves to charitable work and devote to helpful causes, while some curtail their materialism. At the mass level, healing vortexes enable grudging nations to come together, offering a helping hand to each other. They are then likely to commit to peace, joint projects and economical and cultural exchanges.

It is essential for us to understand the nature of traumatic reactions and how individuals and nations can oscillate between the vortex of trauma and the vortex of healing. Nations, like people, can waver back and forth, between hope, optimism, energy and altruism on the one hand, and fatigue, frustration, disillusionment, polarized thinking and hopelessness on the other.

Traumatic reactions can be re-triggered on anniversary dates, by events reminiscent of the original trauma, or when threats or danger are looming again. People and nations need help to realize that, at those times, they may be more likely to get trapped in the pull of the trauma vortex. To resist from falling into this whirlpool they need to learn how to cope with trauma, how to build up hope, reinstate dreams and bring meaning to life. To emphasize their need for justice, they can be guided to organize support groups and safe forums where they can convey their anger, frustration and grievance, as an alternative to revenge and violence. They can also be apprized of cutting-edge short-term healing methods that can be applied at mass levels, which will help them manage their hyper arousal and contain their explosiveness and hypersensitivity.

Urge to Repeat or Pull of the Trauma Vortex

Indeed, unresolved trauma's most serious long-term repercussion is violence in our society and between nations. Trauma begets violence, which begets more violence and more traumas.

The compulsive urge to repeat or re-enact trauma is one of its most trying, disturbing, daunting and dangerous aspects at the collective level. Trauma's urge for repetition is an unconscious attempt of the body system to achieve resolution. Re-enactment is a major factor in the perpetuation of violence, as trauma leads to attempts to find explanation for the traumatic energy by projecting onto others and seeing them as the source of our terrible discomfort, thus perpetuating and deepening the cycle of pain. Furthermore, as trauma also leads disconnection, to polarized thinking and to the exacerbation of differences, it breaks the connection with the self, with others and with the spiritual realm.

On the hopeful side awareness, consciousness and the discharging of the traumatic energy can break the destructive cycle of re-enactment. Experiencing and confronting trauma helps us learn what to avoid and how to protect ourselves.

At the collective level, traumatized social groups will often organize their identities around focusing on a common enemy and seeking justice for perceived torts through revenge, leading to ethnic strife, civil war and war between nations. Historically, we have many examples of trauma vortexes in action. The Hundred Years War between England and France provides an old and classic example of a full-blown trauma vortex that lasted a century and that may inform contemporary conflicts. The present on-going struggles between Northern Irish Catholics and Protestants, the Israelis and Palestinians, the Serbs, Croats and Bosnians in Eastern Europe, the Tutsis and the Hutus in Rwanda, the Pakistanis and the Indians in Kashmir, The Hindus and the Muslims in India, Fundamentalist Islam and the Western forces of globalization, have the same character: unresolved trauma creating a vortex in which violence seems the only option to resolve the traumatic energy, leading to an ever-escalating spiral of chaos and destruction.

The most dangerous aspect of the trauma vortex is the loss of all reasoning power and the hijacking of one's emotions by the organ in the brain called the amygdala. Like individuals, nations can be vulnerable to the irrationality of the trauma vortex. Lebanon was once called the paradise or the Switzerland of the Middle East until it was caught in a semi-internal trauma vortex that lasted 14 years and ravaged its population and economy. Similarly, Sierra Leone in the seventies was a peaceful African democracy boasting the oldest university in West Africa, where students of all tribes and religions socialized easily, until it was caught in its own dreadful vortex.

The trauma vortex taking shape in front of our eyes between the Fundamentalist Islamic world and the Western world and the one already in full force in the Middle East will leave unimaginable bedlam and destruction if we let them develop or feed them unwittingly.

Nations do eventually pull out of the trauma vortex like Japan, Germany and South Africa. But in certain cases the trauma vortex lays dormant. Testimony to this is Germany in the last century. In countries like Lebanon and Serbia one can still find the tensions. Most often the vortex runs out of steam when people are no longer willing to pay the price of its aftermath or when other powers intervene. However, caution is necessary as the trauma vortex may reawaken years, decades or centuries later.

Confronting the Trauma Vortex

Let's take a look at the major issues to be addressed. How might we benefit from better understanding of the dynamics of trauma? Why do conflicts between nations arise suddenly? How can we, as individuals and as a society, deal with traumatic events taking place almost daily? Finding answers to these questions has become vital. As national trauma has burst onto the American scene with the September 11 events and the Middle East trauma vortex in its full swing, they threaten to engulf the whole world in devastatingly destructive conflicts.

We are just beginning to recognize how many collective national traumas may underlie most conflicts between nations and how unresolved trauma compels to polarization and to re-enactment of trauma. It becomes crucial that we let the knowledge about trauma's nature and impact inform our analysis of the way warring nations act toward each other and inform the international community's interventions.

Once we learn how to recognize the dynamics of trauma and understand how it generates on-going violence, we will be able to slow down the impact of trauma vortex. Also to make nations who are in conflict aware that they are laboring under the influence of the trauma vortex.

The first step forward is to know what the signs of a political trauma vortex in action are. Feelings of superiority and of a special destiny drive the actions of the nations caught in the vortex; other signs are xenophobia and a drive to isolation, aggressive and bellicose language when talking of their adversaries, training their children in hatred, use of visual or written media to incite polarized thinking and intolerance, demonizing, dehumanizing and making a scapegoat of 'the other', and inciting to violence. An even more significant way of detecting the presence of the trauma vortex is to see these nations in conflict fulfill their needs in very destructive ways.

Once we have detected the first signs of their trauma vortex, we can warn and pressure governments to recognize that they are fulfilling their needs in destructive ways. We can then intervene with knowledge acquired from recent research on trauma healing. We can offer validation of suffering and forums for handling grievances. We can introduce innovative methods of treatment that can be taught at mass levels.

Furthermore, a crucial element to be noted is, to be able to pull a group or a nation out of their trauma vortex, by not succumbing to it ourselves. We need to recognize that the pull of the trauma vortex is magnetic, that we just are not impartial bystanders and that our own wounds or ideologies will make us choose one wounded narrative over another; and that doing so is a sure way to harm the cause of the people we are rooting for, as we exacerbate the trauma vortex of their enemy, with the expected consequences. We need to be able to differentiate between nations' real narratives and the distortions that trauma adds to them.

This monumental task can be accomplished with the help of the media, which is uniquely positioned to disseminate information to the public at a mass level. Hopefully a safer and healthier world will emerge when trauma can be fully understood in this context.

Benefit of Understanding the Role of the Trauma Vortex

How can the perspectives of healthy survival mechanisms and their counterpart, the trauma vortex, change the way we perceive some of these conflicts? Here are a few examples of looking at events through the lenses of these perspectives.

The Egyptian army attacked Israel in 1972. When the Israelis counter-attacked, the media showed Egyptian soldiers fleeing the battlefield and literally running home. At the time the media focused on images of thousands of soldiers' boots left in the sand, depicting the Egyptian army in cowardly retreat in the face of an invincible Israeli army. If we look at this event in terms of the instinctive fight-flight survival instincts, it is completely understandable that an army who was not fighting for survival would want to preserve its life, recognizing the deadly superiority of its enemy. It was the survival instinct at its best.

On the other hand, the Israeli army, despite its superior training, was fighting for the physical survival of its country. It had no other choice: it had to fight and win; it was pure survival. In the meantime, to fight the stigma of cowardice, the Egyptian army had to return to the

battlefield a few years later, even knowing it may probably lose, to save the pride of its people, paving the way for the Yom Kippur War. The Israeli army, lulled by its supposed invincibility, had let its guard down and almost succumbed.

Israeli soldiers in Lebanon, afraid of dying and wanting to go home, were not cowards, as some of the Israeli media have suggested, but merely in touch with their survival instincts. As long as they believed they were defending the security of their country, they did not protest and dutifully served, although soldiers' lives were lost weekly. Once their government pledged to depart from Lebanon in a few months, they were no longer defending their country but merely sitting ducks to an ever-emboldened enemy. It became senseless to be one of the last soldiers to die in meaningless skirmish. Their fear was not a cowardly fear nor had they lost the will to defend themselves; they were, instead, asserting their instinct to survive.

Understanding the nature of survival instincts as well as the impact of psychological trauma, and the necessity to process it, can change the direction of conflicts between countries and the negotiation of solutions for peace. A recent example of a possible missed opportunity is the effort made by Peter Levine, the author of 'Waking the Tiger', traveling to Washington wanting to warn the then President Clinton. His suggestion was to not let the Serbs return to Albania without some healing efforts been undertaken with the Albanian population in the country. Levine was not able to reach the President. As he had anticipated, the traumatized Albanians, not given the opportunity to process their individual and collective traumas inflicted on them by the Serbs, were slaughtering the returning ones.

Copycat Phenomenon

The copycat phenomenon refers to occurrences of individuals acting out or 'copying' a reported event. The media have been seriously concerned with the copycat phenomenon and are attempting to address it. It is particularly crucial now to be aware of the copycat phenomenon and its effects on the behavior of groups and nations during the current political conflicts. For example, the searing images of the collapsing Twin Towers repeated over and over, and later on, the ongoing threat of anthrax and biochemical terrorism, *may have not only made Americans* feel helplessness and deeply worried that their country has been weakened but may have also empowered and encouraged terrorism. On the other hand, covering the healing vortex may have encouraged them to look inwards, do some soul searching and reach out to their Muslim community and possibly may have slowed down more terrorist attacks.

Media's Influence and Role

The media has the potential to facilitate an intelligent analysis of conflicts seen through the lenses of trauma. Today, it is essential to bring this analysis to the public at large, to governments and to international institutions, as the trauma vortex developing before our eyes menaces to destroy a major part of the planet. The present trauma vortex is fed by so many confluent winds that it will leave no place in the world untouched. Indeed, wanting to bypass the deterring terror that has kept us from using nuclear power again, we have gone on to develop ever more sophisticated biological and germ warfare and, even more lethal, a communication network that allow mere individuals to easily use them. *We are at the mercy of troubled people!*

Role of Bystander Nations and International Entities

Just as for the media, it is imperative for the diplomatic community to analyze the role of trauma in national and regional conflicts. This analysis can open the door to a significant paradigm shift in framing the broad issues of our times.

Clearly, the way the media, bystander nations and implicated international entities can help is by having a full understanding of trauma and its contagious nature. They need to understand the ease with which the trauma vortex can be instigated and unconsciously fanned - fear and appeasement, self-doubt and a show of weakness; bullying, blaming and making the other lose face; the vortex's hypnotic pull, as well as the characteristics of a collective trauma response.

They need to understand the importance of pulling all possible resources to stop the escalation of the vortex and counteract its impact in order to prevent panic, despair or the desire for revenge. Indeed, trauma re-enactments, which often span over many generations and make entire nations and cultures act out violently, plunge millions into despair and misfortune. It must become clear that violent actions are almost never motivated by what's going on in the present only. They are, more often than not, inspired by the trauma vortex and the intense feelings it generates; and when allied with tribal conflicts, ethnic and religious differences or threats to national interests, the trauma vortex makes large social groups more susceptible to irrational and violent behavior.

Knowing that trauma creates disconnection and makes it easier to externalize 'the others,' demonize them and blame them for one's unresolved distress, helps understand how it becomes easy to dissociate from the pain one causes the 'others' and the cruelty and brutality of man towards his fellow man. Even more crucial is to understand that in reality, when nations use violence and revenge as a means to fulfill their needs, they simply participate in furthering their own traumatization.

It becomes of essence to help nations caught in the trauma vortex to be aware of it, learn to contain their traumatic reactions, and let the traumatic energy run through and not use it to attack others. Nations in conflict need to be reminded of how things were just before the conflict and they need help to renegotiate their trauma.

Furthermore, the international community, besides helping them do so, must be cautious to not fan the vortex. For that, it must be impeccable in its clarity and intentions. It must refrain from getting pulled in one trauma vortex over another, whether for calculated reasons such as choosing their own interests over the well being of the majority, or indulging in a superficial and facile analysis of a situation in underdog/top dog terms.

Thus, it is necessary to offer validation for each nation's grievances and create forums to air national distress, instead of demonizing one side and encouraging the sense of victimization of the other. What would have happened at the Durban Conference on Racism if the United Nations leaders had already understood what the trauma vortex is, what they need to do to stop it, and how not to be pulled by it? The September 11 tragedies might never have happened!

Understanding Basic Needs and the Trauma Vortex

In a more detailed manner, we need to understand what the basic needs of a nation are and how trauma trashes our ability to fulfill these basic needs. As trauma distorts our narrative, it distorts

our sense of what our rights and needs are, and the means to fulfill them; it makes us choose some needs at the sacrifice of others, leaving many unfulfilled, and others fulfilled in destructive ways. Our basic needs, as nations, are very similar to our basic needs as individuals:

- Need for safety and for invulnerability. Our need for safety is biological. Without an essential sense of safety, we cannot operate at our optimum. Though we all know that tragedy can hit us at any time, when we have not been affected by trauma, our awareness of our vulnerability is more of a back-burner nature. While, under the spell of the trauma vortex, it is in the front burner of our body/mind, keeping us operating at the survival instincts level of fight/flight, freeze and less in our neo-cortex.
- Need for control, effectiveness and competence. We need to know that we are able to take care of ourselves; we need to feel competent and efficient; we need to be autonomous.
- Need for connection with ourselves, others and nature. We need to feel as part of the whole and in connection with the cosmic spiritual. In trauma, we feel disconnected from others and from nature and our connection to God is either missing or distorted. In trauma, shame and guilt, and a deep sense of being out of grace or a profound loss of meaning drive us.
- Need for a meaning in survival, to have a place or a role in the world. Nations, religions and cultures need to know that they have a place in the world community, that they are valued and esteemed. Racism and colonialism have left deep traumatic scars in the psyche of many occupied or despised nations, as well as in the occupiers and colonizers.
- Need for positive identity. Both Israelis and Palestinians are examples of a whole people struggling for their identity. The Israelis fought with the legacies of the Holocaust and European pogroms, and the Palestinians needed to find an identity separated from the rest of the Arab world.
- Need to trust others and feel to be trustworthy. Need to feel that they can trust the good will and intentions of others. This has particularly haunted the Israelis in regard to the international community, and the UN specifically.

- Need for autonomy. This need is powerful and will leave the dependent resentful and hateful, if the dependency lasts too long and is not, in time, met with equality, even if the donor is truly benevolent.

Trauma polarizes and makes people take extreme positions. Fostering paranoia, it erases the capacity for flexibility, openness, interested curiosity, trust, desire and confidence. To the contrary, the need to explain the constant internal sense of danger and sense that ‘something feels wrong’ makes it understandable that people focus on ‘the other’ as the source of threat, even when it is not so. Furthermore, when whole groups or countries suffer humiliation, loss and pain, their cultural trauma drive them to either demonize and dehumanize ‘the other,’ or belittle and attack the self. The traumatized also shows a counterintuitive inclination to scapegoat other ‘oppressed’ communities or destroy their own communities, instead of attacking the racist or oppressive elements themselves.

Hope for Healing: A change in our way of thinking

Paradoxically, what is really energizing about trauma is that its healing is transformative for the individual as well as for society at large. Knowing how unresolved trauma engenders pessimism, cynicism, despair, and paralysis of the will, on one hand, or desperate and

uncontrolled acting out, on the other, we can understand how healing can open the door to hope, optimism, the desire for creative action and other endless possibilities.

The capacity to heal is always present and accounts for humanity's remarkable resiliency. Given the amount of traumatization, neglect and strife in the world, it is amazing that people are doing so well. Nevertheless, at times innate healing does get blocked when the downward spiral of trauma dominates the body's experience, leaving too many people with unresolved trauma. It is likely that the way to reduce our individual and collective traumatic legacies is by transforming them. In order to do so, we must repair the destabilization of our nervous system, working with our physiological and neurological patterns in order to restore our healing capacity when it is compromised.

In the last several years, the scientific community has discovered and developed a number of methods and practices that work to release and master traumatic events, memories, and patterns. With these pro-active interventions, trauma's momentum can be reversed and the equally dynamic upward cycle generated. These techniques can help develop resiliency from trauma, which may be crucially needed for our immediate future.

A term that epitomizes the transformative process is Levine's 'healing vortex.' This innate drive is of potentially equal power and energy to that of the trauma vortex. Like the physical healing process which kicks in as soon as we incur the wound, the swirling motion of the emotional trauma vortex is immediately counteracted by its opposite, the emotional healing vortex.

But as our collective nervous system and psyche have been overwhelmed with so many traumas in this last century, we need more awareness to help activate the innate healing vortex. One way to do so is by learning to reconnect with our body and our animal instincts, feeling our inner experience at the level of sensations while using our intelligence without judgment and with compassion. It is by re-establishing the body/mind connection that we will allow the body to return to its natural cycles of trauma and healing. Regaining this balance both personally and collectively can bring us hope of bringing our children into a safer world.

Constructive Methods to Help Fulfill Basic Needs

Human beings evolve through attachment and community. This is a critical piece of information. The biology of our brain is designed to keep us humans alive by being part of a larger biological whole- whether a family, a clan, a tribe or a nation. We can only survive and evolve by being interdependent on one another at the biological, emotional and social level. Thus, in trauma as well, the participation of one's community is fundamental to the healing. This is where the capacity of the media to create a global village may reveal itself very handy for the healing of the collective psyche.

With the help of the media, great educational strides have already been taken against issues such as drunk driving, child abuse, unprotected sex, Aids and smoking. Similarly, the media can inform the public about the huge reservoir of healing efforts that society has to cure trauma.

How to activate the Political Healing Vortex

The healing vortex rests on a combination of qualities/characteristics that need to be present to restore the innate ability to heal. People need to be informed; they need to understand what's happening to them and put it into context. The normalization of trauma and of traumatic reactions is essential to recuperate a sense of control over one's life. The information about the possibility of healing allows for the next crucial ingredient in healing, which is to re-establish hope, pushing aside the veil of darkness. Furthermore, people feel the need to be respected, to have their dignity intact and their identity recognized. And finally, people need to feel connected to the world, and this is where forums and symposiums can take place. Can the public, the media and international entities contribute to the healing process and maintain integrity instead of unwittingly amplifying the trauma vortex, or, at times, even using it?

In summary, both local and international communities need to:

- Understand and recognize the nature of trauma and its role in what is happening in local communities and around the world.
- Recognize the signs of the trauma vortex and the power of its pull.
- Recognize that trauma distorts group and national narratives, watching not to fall into the distortions and fabrications.
- Reframe trauma as the underpinning of the violence and horror committed versus the belief that there are evil people.
- Recognize that when victims identify with their role of victims, they become victimizers in essence.

What the community can do:

- Validate each party's historical traumatic narrative, keeping in mind its inevitable distortions. Suggest reframes of the narrative as trauma distorts collective narratives.
- Understand and conduct a forum for the needs/frustrations of each party.
- Bystanders must not take sides but must monitor their own biases. It is important to recognize that bias is inevitable and can only be overcome with awareness and conscious attempts at self-reflection and healing.
- Understand that whenever bystanders encourage traumatic narratives, and traumatized groups to remain in the role of victims, they encourage the victims' participation in their own victimization and amplify the trauma vortex of the victims' adversary, creating a backlash for the same people they want to protect.
- Encourage political leaders to get educated in trauma awareness and in mediation skills, to understand the origin of violence and to prevent it.
- Survey the free press for messages of hate and of devaluation of the 'others,' as well as denouncing the same in state-run media.
- Encourage endangered groups to engage in protective force, and not in retaliatory force or blame, a crucial concept of Non-Violent Communication.
- Help people recognize whether their needs are being fulfilled in destructive ways, or whether they are being fulfilled at the expense of other needs.

Understanding the role of the media both in amplifying or healing the trauma vortex

- The international community must understand how the media can be used to amplify or neutralize the trauma vortex everywhere.
- Understanding that anything that adds fear, helplessness, passivity, panic or exaggeration of threat amplifies the trauma vortex.
- Understanding that anything that promotes understanding, tolerance, creativity, hope and kindness encourages the healing vortex.
- Creating radio shows, seminars, TV programs and films supporting the healing vortex.

- Humanizing one side to the other, with stories that show what people feel, think and hope for, completing the picture for each side.
- Addressing the fear, the needs and the expectations of the warring parties, humanizing them for each other.
- Providing reliable information.

Understanding the cultural dimensions of the vortex of trauma

- Understanding cultural differences and the way they influence the priorities of their needs. (Example: In the US, autonomy is more emphasized than connection. In the East, connection is favored over autonomy, honor over sanctity of life, fatalism over being action propelled, the world here over the after world.)
- Understanding cultural differences in expressing basic needs.

What people engaged in conflicts need to do:

- Understand clearly what their needs are, and the reason for their frustrations.
- Understand the needs/frustrations of their adversary.
- **Get** clarity on whether they are fulfilling their needs in constructive ways.
- Bring forth all the internal & external resources, and exercise their capacity to create and to foster resiliency in their nervous system.
- Acknowledge faith as a fundamental resource.
- Understand that their narrative has been distorted by trauma and search for the truth, a truth that includes all facts i.e. previous trauma, frustrated needs etc.
- Understand that victims become victimizers.
- Analyze the effects of their words and actions, whether they feed the trauma vortex, i.e. fear, helplessness, rage and panic, or whether they encourage the healing vortex.
- Engage in protective rather than retaliatory force.
- Engage in actions and words that amplify the healing vortex.
- Focus on spiritual and ethical quests.
- Understand that the healing vortex is innate and contagious.
- Engage in proactive action and measures that help them recuperate their sense of control in a healthy way.

What the media can do:

Transcending politics, the media could engage in being a healing force in the world by addressing the impact of trauma on society as well as on international politics. It can encourage the healing vortex, consciously searching for, empowering and supporting the voices of reason and moderation in nations under the spell of the trauma vortex. Again using the Israeli-Palestinian conflict, the media can reflect and support the moderate voices in the Arab world, and the voices of peace and tolerance in the religious movement in Israel.

- Expand its responsibility as its role has expanded.
- Incorporate fully into their presentation the reality of the powerful influence of the mind, which has become recognized during the 20th century.
- Document the relentless pull of the trauma vortex in conflicts and war
- Look for and cover people's attempts at the healing vortex, a new perspective, which may foster an organic and balanced shift in news and entertainment media.
- Be aware, that today, many countries have their own well-organized media that can subtly manipulate national press and foreign correspondents, to further the promotion of conflict and war.
- Be keenly conscious of the total impact at home and abroad of anything reported.

- Incorporate the help of specialists in trauma, in the psychology of human behavior, in mediation and cross-cultural awareness. This kind of collaboration can improve how matters have been done until now.
- Realize that a heavy media emphasis on violent, abnormal and tragic events is an understandable but dangerous manifestation of the trauma vortex.
- Recognize the media's own vulnerability to the pull of the vortex, by developing an accurate understanding of the nature of trauma, patterns of traumatization, and the trauma vortex.
- Be aware of the relentless pull of the vortex and how it affects the selection and delivery of news.
- Understand that they need to heal their second hand trauma and help spur the healing of their public.

Conclusion

The number of trauma casualties rises day by day. Observations exemplify the truth of being trapped in the trauma vortex. The far-reaching hands of trauma healing are the much-needed answers for the present-day world, understanding the dynamics of trauma and experiencing the healing touch. Trauma specialists, media and governmental institutions, in unison, must create this awareness among the public, as also among political and international entities, as they continue to explore solutions for political conflicts. Furthermore, a society is healed when each individual plays his own responsible role. The healing of many leads to the healing of a nation. The healing of nations will benefit people at large.

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