

A proposed framework based on the anti racism and intolerance practice model To address the effects of discrimination in Palestinian society

Researcher / Atef Hosny Alassouli

Al-Quds Open University

aasouli@qou.edu

Abstract—The ongoing conflicts in Palestinian society, the absence of stability, and the presence of various forms of social change, interaction, mobility, disintegration, and integration were among the contributing factors. Population movement and emigration abroad, as well as the return of some to the homeland, were also entrenched factors. There are variations in the compound of the Palestinian personality, where they were distributed among camps and encampments both inside and outside the country. The occupier's policy aimed to deepen the gap and create Disintegration, whether within the community itself or in diaspora communities, has resulted in conflicts and rivalries that have escalated to the point of civil war among members of the community. The individual is trapped in the fragmentation and dismantling practiced by the occupier; thus, there are now two parallel directions of occupation: the first is Judaization, and the second is the occupation of the rest of the land and regions. In contrast to another trend of fragmenting, dismantling, and displacing the Palestinian people ... this is where the fundamental dilemma of confrontation arises, one that does not contradict the steadfastness they are known for. For the Palestinian people, this dilemma lies in how to begin with guaranteed and successful steps that will serve as a model for confrontation. The immediate policy of the occupier should be followed by practical steps towards unity, cohesion, and social integration, both internally and externally. Perhaps the social work academic elite ... In Palestinian universities, this serves as the starting point for implementing the proposed concept, based on an anti-racism and anti-intolerance practice model, to address the effects of discrimination in Palestinian society.

Keywords—intolerance – discrimination – the anti-racism and intolerance model

Introduction

If historical factors have influenced the formation of human societies and the lives of their members, this influence has been most pronounced in the life of the Palestinian people. Palestine's location has placed it at the heart of the clash of human civilizations. Since the

beginning of history, it has been subjected to numerous conflicts. It was the focal point of conflict between the Mesopotamian states and Egypt, then the Greco-Persian conflict, which extended to Roman rule, followed by the European-Islamic conflict that later ended with Ottoman rule, and finally the British Mandate, which paved the way for the Zionist presence and the establishment of Israel on land that was mostly owned by the Palestinian Arabs. These continuous conflicts have led to instability and have diverted much of the Palestinian people's efforts from fighting aggressors and revolting against injustice, at the expense of their social, cultural, and economic lives. (Al-Ashtal, 1999, p. 9)

After the disaster of 1948 The Palestinian community has become fragmented, and it is no longer possible to speak of a single community, as the community that lived in one geographical area and under one sovereignty is now distributed among five countries: the southern coastal strip known as the Gaza Strip, the West Bank, and the Palestinians in Lebanon, Syria, and Jordan. (Abu Saif, 2005, pp. 135-136)

The Israelis did everything in their power to suppress the Palestinians' sense of identity and eradicate any notion of Palestinian unity. They oppressed both those who remained in the occupied territories and those who fled to neighboring Arab countries, their idea being the eventual disappearance of the Palestinians. But the Palestinians did not, of course, vanish. After leaving, they quickly decided to return. Therefore, efforts to resettle them in their host countries proved futile, and the refugee camps were deliberately left in place as a testament to what the Jews had done in Palestine (Herst, 2003 AD, pp. 437-440)

The establishment of the Palestinian Authority also brought to the fore a number of different societal conflicts, as it was not easy to reach a

comprehensive national consensus on them. Disagreements grew within the unity, and different interests, concepts, and ideologies clashed. (Kamerlech and Shmuel, 2002, pp. 383-384)

This instability also led to different forms of social change, including interactions, mobility, disintegration, and integration. Population movement and migration abroad, and the return of some to the interior, were among the factors that reinforced the differences in the Compound of the Palestinian personality, which was distributed among camps and settlements inside and outside the country. Part of the interactions was characterized by cohesion and another part by fragmentation, partial unification and integration, and complete separation and isolation. This is in addition to the almost absolute selfishness that came as a result of the accumulation of pressure by the occupier. As a result of this pressure, each group carried a system of feelings and perceptions that differed from others and were reflected in the cultural aspect in a way that produced diverse and conflicting fanatical cultural models that gave way to pluralism, difference, and discrimination. This is also in addition to what globalization led to in terms of repercussions and effects that had a profound impact on all levels. (Sabah, 2005, p. 23)

Of course, these social changes were not spontaneous and subject to the will of the Palestinians. Rather, the occupier played a prominent role in them, and there were pressures and forced changes that crystallized clearly in the displacement of most of the Palestinian people from their lands by force of arms and the perpetration of massacres against them. (Ayoush and Al-Za'noun, 2008, pp. 198-202)

A large segment of Palestinian society lost its status, its unified value system, and entered a phase of social fragmentation, subjecting it to diverse political, economic, and social conditions. This fragmentation played a pivotal role in shaping the various Palestinian groups based on their location, whether within or outside the community. These conditions dictated the partial integration of these groups into the new social environment. The remaining Palestinians in the occupied territories represented a significant threat to the Israelis, who viewed their presence as undesirable and treated them as strangers in

their own land and refugees in their own homeland. As for the refugees abroad, from the outset of their displacement, they were subjected to legal standards in their places of refuge and coalesced into specific social units defined by geographical and value-based frameworks, known as refugee camps. Some argue that Israel resorted to a strategic tactic when it attempted to replace direct control with indirect control by drawing them into unfair international peace agreements that lack credibility and justice and are viewed with duplicity and contempt by the dominant global power. (Kamerlech and Shmuel, op. cit., p. 46)

Within the framework of the peace talks and the Oslo Accords, Israel abandoned its responsibilities and relieved itself of the responsibility for security and administration. It covered itself up in the media before the world public opinion by claiming that it withdrew from Gaza as part of an attempt to erase its image as an occupying army, and to confirm the occurrence of the settlement and prove its right to what was occupied. Moreover, the organization's going to Gaza confines it and shakes off its dreams, and it begins to live with the daily and life problems, and it begins to be consumed, and the contradictions within it deepen, and the matter becomes a cause for the emergence of frictions between the inside and the outside, which leads to the possibility of a clash between everyone. (Haykal, 2004, pp. 398-399)

Furthermore, when the Palestinian Authority, following the Oslo Accords, began assuming control of ministries and organizing its internal and external affairs, demonstrating success contrary to the occupier's expectations, the occupier quickly reneged on its commitments in 2000 with the outbreak of the Al-Aqsa Intifada. The occupier then began bombing PA headquarters and gradually renegeing on the agreement, culminating in the siege of the Palestinian president in the Muqata'a compound and preventing him from traveling until his assassination on November 11, 2012. The situation did not remain static; it culminated in the events in Gaza in 2013, which continue to this day, and the implementation of a policy of genocide witnessed by all satellite channels.

Thus, the occupier began to reject reality and exclude the essential non-Jewish elements that constitute it from the Palestinian national

consciousness. It began imposing a reductionist Zionist vision on reality by pursuing a policy of fait accompli, resorting to excessive violence and force. Herein lay the difficulty in achieving full or even partial integration, because the occupier's policy aimed to deepen the divide and create fragmentation, whether within Palestinian society or in the diaspora. This resulted in conflicts and rivalries that escalated to civil war among members of the same society, trapped in the cycle of fragmentation and disintegration practiced by the occupier. Consequently, two parallel approaches to occupation emerged: the first focused on Judaization and the occupation of the remaining land, while the second aimed at fragmenting, dismantling, displacing, and discriminating against the Palestinian people. Hence arises the fundamental dilemma of confrontation, which does not contradict the Palestinian people's well-known steadfastness. This dilemma lies in how to initiate guaranteed and successful steps that would serve as a cognitive, intellectual, and behavioral model for members of the unified Palestinian society, and as a first step in the immediate confrontation with the occupier's policies and systematic strategies to erase Palestine from the map. The cognitive and intellectual capacity of peoples. This possibility of confrontation will be achieved by countering the trend of fragmentation, dispersal and dismantling with this cognitive and intellectual model that relies on explanation, clarification and completion of information for the other to awaken. This was represented in the current study presenting a proposed vision based on the model of anti-racism and intolerance practice to deal with the effects of discrimination in Palestinian society.

Research Problem: The ongoing conflicts within Palestinian society have led to instability and the emergence of diverse forms of social change, social interactions, mobility, fragmentation, and integration. Population movement, emigration, and the return of some to the homeland have been factors that have solidified the differences in the components of Palestinian identity, which is now distributed across camps and settlements both within and outside the occupied territories. The occupying power's policies have aimed to deepen these divisions and create fragmentation, whether within Palestinian society or in the diaspora. This has resulted in conflicts and rivalries that have

escalated to the point of civil war among members of the same society, trapped in the cycle of fragmentation and disintegration practiced by the occupier. Consequently, there are two parallel approaches to occupation: the first is the Judaization and occupation of the remaining land, while the second is the fragmentation, disintegration, and displacement of the Palestinian people. This is where the fundamental dilemma of confrontation arises, one that does not contradict the Palestinian people's well-known resilience. This dilemma lies in how to initiate guaranteed and successful steps that serve as a model for immediate confrontation with the occupier's policies, and then begin practical steps towards unity, cohesion, and social integration both within and outside the occupied territories. The academic elite in Palestinian universities is the starting point for implementing the proposed concept based on an anti-racism and anti-intolerance practice model to deal with the effects of discrimination in Palestinian society.

Research Questions

First Question: What difficulties arise from the discriminatory and intolerant practices of the occupation in Palestinian society?

Second Question: What is the proposed framework, based on the anti-racism and intolerance practice model, for addressing the effects of discrimination in Palestinian society?

Objectives: -

To identify the difficulties arising from the discriminatory and intolerant practices of the occupation in Palestinian society.

- To present a proposed theoretical framework and vision based on the anti-racism and intolerance practice model, for addressing the effects of discrimination in Palestinian society.

Importance:

The importance lies in several key elements, most notably:

- This study aims to highlight the importance of the anti-racism and anti-intolerance practice model as a model to be used in the social work profession.

- The current study attempts to emphasize the importance of recognizing the social work profession's role in providing practical models that contribute to community stability.

- It seeks to arrive at useful conclusions, recommendations, and proposals with the goal of

developing or improving appropriate programs to support the importance of social cohesion.

Intolerance and Discrimination in Palestinian Society

Baron Byrne defined intolerance as an attitude, often characterized by negativity, towards members of a racial, religious, or other social group, such that the individual tends to evaluate members of that group negatively because of their affiliation. Social psychologists have distinguished between intolerance and discrimination, seeing intolerance as referring to a negative attitude, while discrimination is the explicit and actual practice of this negative attitude (intolerance) towards those against whom we are prejudiced. Discrimination may appear at the individual level in the overt and explicit behavior of the individual, or it may be institutional, which is more dangerous. Institutional discrimination is practiced by institutions and takes on an official character, such as denying Black people access to education, housing in white neighborhoods, or health insurance, or preventing women from running for office, or denying some members of minorities employment in certain sectors.

The components of prejudice include the cognitive component, which refers to the perceptions, beliefs, and expectations that an individual forms about an individual, group, or institution against which they are prejudiced. These are not necessarily correct or true, as they are not based on logical foundations and tend to exaggerate generalizations and neglect individual differences within groups. The person claims to have evidence that supports their views about the individuals or groups they are prejudiced against, and this evidence is often untrue and exaggerated. The affective component refers to the feelings, emotions, and passions of the prejudiced person towards the groups or individuals they are prejudiced against, whether admiration (positive) or hostility and envy (negative). This is the most important component and one of the most important basic characteristics of prejudice, and without it, there is doubt about the existence of prejudice. The behavioral component (discrimination) refers to the explicit expression of what is going on inside the person in terms of feelings, stereotypes, and beliefs about some individuals or groups. It refers to the actions and behaviors that the prejudiced person sees as

wanting to do towards the individuals or groups against which they are prejudiced. Baron and Byrne stated that discrimination is the explicit actual practice. To be intolerant. (Sari and Muhammad, 2015, pp. 177-190)

The Dangers of Intolerance to Society and Social Groups

The dangers of intolerance and discrimination are as follows:

1- Intolerance has serious psychological, social, economic, and political effects that may lead to the fragmentation of society's unity, cohesion, and solidarity.

2- Intolerance hinders the progress of society and its development, fragmenting collective efforts and dissipating creative energies, especially in individualistic societies. This is exemplified by the racism of the white man who claims to be more advanced and civilized than other peoples. This has given him the mission of the white man, which he claims is to educate and civilize backward peoples. This is a justification for his colonization, enslavement, and control over peoples. (Previous reference, p. 202)

Forms of prejudice include the following: -

Stereotyping: Walter Lippmann was the first to use the term "stereotype" or "verbal representation" to refer to the image we hold in our minds. A stereotype is the framework within which we place the personality of another person or group, and it may be contrary to that image. Stereotyping is an inaccurate generalization characterized by oversimplification about a social group. Not all oversimplification is prejudice; some generalizations are simply misconceptions or misinformation.

- **Linguistic Rejection:** This is more powerful than stereotyping. In their daily interactions, people tend to use language to express their rejection of external groups.

Discrimination and segregation: These are more severe than the previous two, as the prejudiced individual or group seeks to prevent members of outside groups from the facilities and privileges they and their group enjoy, such as access to education, healthcare, promotions, certain jobs, certain places, and political rights. Discrimination here means denying individuals or groups equal treatment. Segregation, on the other hand, is a form of discrimination enforced by law or social custom, making segregation a characteristic of the society in which discrimination exists.

Segregation and discrimination aim to establish a specific system of power hierarchy and positions within society.

Physical aggression: In many cases, prejudice against outside groups leads to actual aggression or violence after it has progressed through stereotyping, verbal abuse, segregation, and discrimination. This violence or aggression may even reach the level of extermination or annihilation. (Mukhtar, 1982)

How can we confront intolerant attitudes?

Intolerance is a complex phenomenon linked to a large number of interacting psychological, social, and economic factors related to an individual's personality and diverse emotions. There are two types of programs or strategies used to confront intolerant attitudes:

1- Programs based on changing the prevailing attitude of intolerance.

2- Programs based on changing the attitudes of intolerant individuals. The most important Goals of these two programs are:

1- Persuading majority (dominant) groups to accept minority groups, acknowledge the differences between them, tolerate them, and live under the principle of multiculturalism.

2- Correcting the stereotypes and misconceptions that majority groups hold about minorities by providing them with accurate information and facts.

3- Reducing feelings of hatred and hostility between groups

4- Spreading sound democratic principles and noble human values

5- Encouraging real communication between groups and providing opportunities for interaction, visits, and cooperation

6- Engaging mass media in its various forms to counter intolerant tendencies

7- Emphasizing the role of socialization institutions and their media, especially the family and school, in confronting these tendencies. (Abd al-Salam, 77)

Anti-racist Practice in Social Work

The social work profession is a humanitarian profession whose goal is the advancement of humanity regardless of gender, color, belief, culture, or ethnicity. Because it is a humanitarian profession, it has its share of practicing specialists and thinkers, making it open to continuous development, renewal, and advancement. These

social workers and practitioners derive their professional role from its philosophy, values, principles, and goals, aiming to develop individuals, groups, and communities, and to bring about positive change and achieve desired goals according to their abilities, readiness, and the vitality associated with their will and desire. Therefore, the role of the specialist is to perform a disciplined task according to professional standards. (Aqeel, 2022, pp. 5-7)

Moreover the most of social scientists and humanitarian aid professionals agree that humans are social by nature, meaning that by their very nature they need to live in a group or society where they cooperate with others to satisfy their needs and the needs of others. However, life in a group involves entering into a huge number of social interactions that must be organized, leading to the emergence of a number of social systems, such as the family system, the economic system, and the educational system, each of which includes a number of institutions within which human needs are satisfied. These interactions are surrounded by a set of standards and values that regulate them. If a malfunction occurs in these systems, and relationships become disrupted, and the individual begins to fall into problems in which the individual's personality interacts with the surrounding circumstances, then the individual's life cannot be free from some difficult situations that may be difficult to resolve through personal attempts and efforts. (Al-Masiri, 2020, pp. 6-8).

Also Social workers play a significant role these days, especially after the widespread adoption of the social work profession. In this context, and given the diverse fields and areas of social work, and considering the existence of many societies suffering from discrimination and persecution based on race, color, religion, and ethnic origin—which leads to problems for residents of these societies in education, employment, criminal justice, housing, and healthcare, as well as prejudice against them in hiring and promotion, in addition to persistent hostility—for example, some countries are considered among the most racist in the world, such as India, Iran, Nigeria, France, Austria, Germany, Finland, Turkey, the United States, Australia, and the United Kingdom. On the other hand, some countries are considered among the most tolerant, such as Canada, Sweden, New Zealand, Norway, Finland,

and Poland. Reviewing global transparency and integrity rates and statistics reveals that the most tolerant countries are at the top of the curve. Furthermore, indicators of social progress are currently trending towards tolerance, and the global stock exchange requires a report on the social and environmental responsibility of countries and their institutions. The trend towards tolerance, anti-racism, and urging societies to take responsibility is a path that should draw the world's attention to its benefits through impactful practices and fruitful campaigns. We are currently witnessing what is happening in many societies in protest against the genocide Palestinians are subjected to in their own society, as well as discrimination in the countries where they live regarding visas, residency, work, marriage, and access to health and education services. Here lies the greatest role for specialists.

International social work involves working constructively and non-judgmentally, joining anti-racism organizations, participating in related research, policy analysis and advocacy, and managing and leading non-profit organizations. Comprehensive social work includes using influence and privilege to dismantle racist practices and policies, such as advocating for racial equality and the advancement of marginalized groups in your community, city, or state. Other opportunities may include participating in elections, petitioning, and protesting to promote justice and equality. One of the simplest examples is individual and family counseling, which allows clients to confront their own racist biases by reflecting on racist incidents they have witnessed and their negative consequences. Comprehensive social work focuses on the big picture and prevention of societal problems. It encompasses practices such as social work research, community education, social justice initiatives, policy analysis and advocacy, and managing and leading non-profit organizations. Comprehensive social action involves using influence and privilege to dismantle racist practices and policies, such as inviting representatives to support and promote racial equality and uplift marginalized groups in your community, city, or state. Other opportunities may include participating in elections, submitting petitions, and participating in protests that promote racial and social justice. (Al-Asouli, 2025).

Field Procedures of the Research

Study Population and Sample

The theoretical framework suggests that the study population should consist of university students, specifically those in their final year of university. This ensures their ability to understand the training content and the topics of the proposed model. The difficulties scale will then be administered to these students, and those scoring lowest will be divided into groups of 20-25, resulting in (10) groups. Professional intervention will then be conducted with these groups using steps based on general social work practice, employing the Anti-Racism and Intolerance Practice Model to address the effects of discrimination resulting from occupation measures.

To answer the first research question, a scale measuring the difficulties arising from racism and intolerance was designed. This scale includes the following items:

First: Preliminary data

1. Age
2. Gender
3. Governorate
4. Education
5. Marital status
6. Number of years experience

Second:

Data related to the study's themes:

Approval criterion (Strongly agree, Agree, Neutral, Disagree, Strongly disagree)

First axis: social difficulties

Paragraph	Serial Number
My relationships with others are very limited	1
I find it difficult to communicate with my family members	2
on social media I have no friends	3
The salary I receive is not enough to meet my family's needs	4
I was unable to fill my free time with something useful and beneficial	5
I am constantly being ridiculed	6
Others mention (I have started to suffer (etc -from illnesses	7

Second axis: psychological difficulties

Paragraph	Serial Number
I have a strong fear of the future	1
I sometimes feel shy	2
I have some thoughts about quitting my job	3
It pains me that I am unable to meet my family's needs	4
relationship with my My intimate partner is not going well	5
I feel extremely frustrated, which has made me prefer isolation and solitude	6
Other things to remember	7

Third axis: subjection to meet there needs from their point of view

Paragraph	Serial Number
Providing individual and group psychological support	1
Being surrounded by a social environment that understands the working conditions	2
Helping to overcome life's difficulties	3
Directing the worker and his family to icesdiverse sources for obtaining serv	4
Informing him of his rights, defending them, and enabling him to exercise .them	5
Networking with local institutions that support mitigating problems	6
Other things to remember	7

Fourth axis:there views on the societal and International roles for supporting them

Paragraph	Serial Number
Integration with services provided by international organizations	1
Providing an opportunity to integrate establishment groups-with global anti	2
Sharing experiences and success discrimination stories in dealing with	3
Positive investment of available resources in international institutions	4
Training exercises to improve acceptance and develop a sense of quality of life	5

Paragraph	Serial Number
Forming support groups that help in coexistence and adaptation "General "Union	6
Other things to remember	7

To answer the second question, the proposed conception, which is based on the anti-racism and intolerance practice model for dealing with the effects of discrimination in Palestinian society, was presented as a model for professional intervention. This is because whenever the relevant facts and objectives are translated into behavioral forms by professionals, the practice model in this case is effective, rational, and of significant value to those who follow it. The intervention is then considered mediation between groups of people. Also, social work specialists use the term intervention because it includes therapy and other activities of social workers with the aim of achieving the required social reform. (Al-Sarouji, 2006, pp. 24-25) This intervention model is one of the general practice models of social work and is considered the basis of professional intervention for the social work profession. It is a gradual model that explains how the planned change process is carried out by social workers and experts to help client systems reach their goals. This model represents the culmination of the efforts of social workers who have employed many scientific knowledge, theories and approaches in the fields of professional practice of social work and its development in accordance with the social and cultural changes that have prevailed in human society. The first step includes connection, where the practitioner directs himself to the problem at hand and then prepares himself to participate in the process of helping and solving and begins to form connections between the different systems related to the solution at the micro, meso and macro levels. Then the second step is related to assessment, which means identifying and discovering the variables that are related to the problem and affect it. The third step includes planning, which determines what should be done with the problem. The fourth step is the actual implementation of the plan to achieve the desired goal, then evaluation, and finally choosing the appropriate time to end and follow up. (Abdul Qawi, 2022, pp. 2-10)

This proposed intervention model includes an action plan with stages and axes based on a select group of experts and specialists in social work at Palestinian universities. The first stage is for preparation and planning, during which they call for the formation of a coalition that includes all universities that wish to participate. Then, the experts among them will author the content of training materials that contain the proposed model, which includes issues that support the idea, such as topics of peace, tolerance, affection, empathy, forgiveness, candor, reconciliation, and handshaking. The second stage is for implementation and application, during which groups of male and female students are formed in various universities to receive workshops, seminars, and debriefing and knowledge sessions. Finally, the third stage is responsible for the follow-up and evaluation process. In most cases, the responsible committee will supervise the stages and solve the outstanding problems. Thus, the academic elite specializing in social work will be able to play a successful and effective role in removing some of the factors of disintegration and fragmentation that have resulted from the occupation measures among the Palestinian people.

Key Issues Supporting the Idea:

Tolerance

Tolerance is feeling empathy, compassion, and tenderness, and carrying all of this in our hearts. It is the path to inner peace and happiness. This concept comes from love, and the readiness for it is achieved by willingly forgetting the past, making an internal decision not to allow oneself to suffer any longer, to heal one's heart and soul, to relinquish the desire to harm others because of something that happened in the past, and to cultivate the desire to open one's eyes to the merits of others instead of judging and condemning them. (Jambolski, 2007, pp. 43-44)

Requirements of Tolerance

Tolerance means transcending the physical barrier and overcoming all psychological barriers to become truly free, liberated from the bondage of the body, and master of oneself, not subject to external forces that dictate one's decisions. Furthermore, intolerance consumes energy, which is synonymous with joy; therefore, one cannot experience true happiness and joy except through tolerance. (Osho, 2011, pp. 5-6)

It is the distinguishing mark of a true society. If some are found boasting of the righteousness of their faith over others, then this is a sign of the human desire for each to dominate the other. The state in this society is responsible for providing civil goods, life, freedom, health, and the ownership of things such as money, land, houses, and other things, providing guarantees that allow all people in general and each individual in particular to have a fair ownership of worldly things, while achieving justice and equality and holding accountable those who dare to violate them, taking into account that the salvation and care of souls is not the function of the ruler, and it depends on the conviction of the mind. (John Locke, pp. 19-24)

Perhaps a fundamental requirement of tolerance is that we must find the beauty in others and focus on it. The world will be a wonderful place when we look at others with love. We must remember that we are all brothers and sisters from one Creator, even if our nationalities are diverse. (Roy, pp. 10-11) A positive person expects happiness, health, and success, and believes they can overcome any obstacle or difficulty. Positive thinking is not universally accepted. Some consider it nonsense and ridicule those who practice it, but a growing number of people accept positive thinking as a fact and believe in its effectiveness. This topic seems to be gaining popularity, as evidenced by the many books, lectures, and training courses on the subject. To use it in your life, you need more than just be aware of its existence. You need to adopt a positive thinking attitude in everything you do. (Jushua, 2015, p. 1)

How can a person cultivate positive thoughts and be prepared for them?

This question is easy to answer theoretically, but difficult to implement practically. It requires several training steps, which may include the following:

- Practice expressing gratitude to God and everyone around you for everything you receive from them.
- Be as kind and gentle as possible, and control your reactions and interactions with people.
- Observe your negative thoughts, identify them, and notice how they weigh on your mind. This is the starting point.

- Set aside time to discuss these troubling thoughts, schedule them, and develop a plan to calmly confront them.
- Ask yourself why these thoughts make you feel insecure and upset, and delve deeper into understanding them.
- Be proud of your ability to positively change these thoughts and encourage yourself to do so.
- Ignore dwelling on unimportant details from relatives or strangers, forgive them, and find excuses for them.
- Practice meditation and mindfulness techniques to always be present with your inner self.
- Set aside daily time to enjoy a beloved activity that brings happiness and joy to you and your family.

Meet with your friends. Learn a hobby like swimming. Read a useful book, and so on. Give yourself the opportunity and space to change your negative attitudes. It's okay if you get stuck on a difficult attitude, and don't be sad if you slip into a negative situation you were forced to adopt and you don't like how you acted. Don't despair; just be patient and remind yourself to return to a positive mindset. Take the initiative with positive actions and let them occupy a large part of your thoughts. (Jushua, 2015, pp. 13-15)

- How to deal with increased negative feelings and emotions: The more a person dwells on something, the more their negative feelings and emotions will intensify. For example, if you disagree with a friend and leave them while the disagreement is at its peak, you'll find that your brain supports you, erasing all the good things about them and focusing on all their bad qualities. It will even open all their negative mental files from birth until that moment, even if you wished to kill them. However, if they call you and intend to make amends, your brain will erase all the negativity and focus on their positive qualities.

- Increased intensity of the experience. (Al-Fiqi, pp. 28-29)

The decision to forgive may be a decision to suffer, and forgiveness is the greatest remedy of all. Forgiveness requires preparation: to willingly forget the painful past and to decide to cease suffering, a result of healing the heart and soul. It also signifies a desire to refrain from harming others and to open our eyes to their virtues instead of judging and condemning them. (Jambolski, pp. 39-43)

However, what is required is that we make peace of mind our sole objective, not punishing or changing others. This is achieved through: -

The preparation phase: Changing our beliefs by learning to cultivate a calm mind so that we do not feel disturbed while performing our daily tasks. Guide your thoughts to tranquility by contemplating the beauty of nature, perhaps the bottom of a calm lake, and make peace of mind your ultimate goal.

The **implementation phase** depends on willpower, abandoning intolerant thoughts, and beginning to write a letter to the other person. Then, one should seek appropriate means to practice tolerance in order to attain love, which is the highest goal a person desires. (Jambolski, pp. 97-107)

However, there are ideas that challenge the ideology of tolerance, such as those of Marcuse, who considered it an ideology that perpetuates injustice and discrimination, maintaining the tyranny of the majority over the minority. Therefore, tyranny must be challenged in order to establish a free society. Thus, tolerance contains its opposite, intolerance, and cultural tolerance also requires addressing the issue of fanaticism, because unlimited tolerance destroys the very idea of tolerance. (John Locke, pp. 10-11)

References

Haddad. (2011). -Osho. Translated by Ali Al Tolerance: A New Vision That Blossoms Life, .Khayal-st Edition, Lebanon, Beirut: Dar Al Abu Saif, Atef. (2005). Civil Society and the State: An Original Reading with Reference to the Palestinian Reality, 1st ed., Amman, Jordan: Dar .Al Shorouk

Jambolsky, Gerald. (2007). Forgiveness is the Remedy of All. Introduction by Nabil Greatest Donald Walsh, Cairo, Egypt: Arab House for .Books

Hamza, Mukhtar. (1982). Foundations of Social Psychology

Sari, Helmy and Hassan, Mohamed. (2015). ,Social Psychology

Salama Ahmed Abdel Ghaffar Abdel Salam. al Psychology. Cairo: Dar Al Nahda Soci .(1977) .Al Arabiya

Sabah , Sami Muhammad . (2005). Social and cultural transformations and their impact on family structure in Palestinian society: A field study on a sample of families in Gaza :

itute of Arab Unpublished Master's thesis/Inst . Research and Studies

Za'noun Faisal. (2008). -Ayoush Dhiab and Al -Social Welfare, 2nd ed., Amman, Jordan: Al .Quds Open University Publications

Aqeel Hassan Aqeel. (2022). The Emerging Social Service: The Professional Role of the Fateh University, -Worker. Libya: Al Social .Tripoli

Abdul Qawi, Reda Rajab. (2022). A memorandum on general practice applications in social work. Saudi Arabia: Imam Muhammad Ibn Saud University

Asouli, Atef Hosni. (2025). Unpublished -Al "s in Servicelectures "Special Topic

Social Studies, Palestine Ahliya University: Faculty of Graduate Studies

Faqi (2008). The Power of Love and -Al Forgiveness, 1st ed., Egypt: Bidaya for Production

Kamerlech Baruch and Fadal Yoel Shmuel . f a The Palestinians: The Making o .(2002) People. Translated by Muhammad Hamza Ahliya for -Ghanayem, 1st edition, Jordan: Al .Publishing and Distribution

Luke John (1997). A Letter on Tolerance, translated by Mona Abu Senna, 1st edition, Alexandria, Supreme Council of Culture: The .slation ProjectNational Tran

Sarouji. (2006). Introduction to -Mustafa Al Social Work: Modern Trends, Egypt: Helwan .University

Masiri et al. (2020). Social Problems -Nawal Al and Contemporary Societal Issues, 2nd ed., Rashid Library-Riyadh, Saudi Arabia: Al The Gun and the Olive " .(2003) David Hirst Branch: The Roots of Violence in the Middle East." Translated by Abdul Rahman Ayas, 1st Rayes -edition, Beirut, Lebanon: Ayad Al .Company

Haykal, Muhammad Hassanein. (2004). The Secret Negotiations Between the Arabs and l: The Peace of Illusions, Oslo, Before and Israe .Shorouk-After, 8th ed., Egypt: Dar Al

Goings, T. C., Belgrave, F. Z., Mosavel, M., & Evans, C. B. R. (2023). An anti-racist research framework: Principles, challenges, and recommendations for dismantling racism through research. *Journal of Society for Social Work and Research*, 14(1), 101-128.

Joshua, Afolabi.(2015). "The season of positive change, <http://www.Free-eBooks.net>

Kendi, I. X. (2019). How to be an antiracist. One World. Kolivoski, K. M., Weaver, A., & Constance-Huggins, M. (2014). Critical race theory: Opportunities for application in social work practice and policy. *Families in Society*, 95(4), 269-276.

Palmer, J., Morgan, J., Hinojosa, S., Olomi, J., Ayala, L., & Rosay, A. (2022). Anti-racist & intersectional approaches in social science and community-based research. In R. Throne (Ed.), *Social Justice Research Methods for Doctoral Research* (pp. 222-243).

Roy, Michael.(2016). Color of Love, <http://www.Free-eBooks.net>