

Avoiding Resilience Fatigue- Navigating ‘Collective Pain’ and ‘Collective Happiness’ in Gaza (War of 2023/2024)

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Abstract This paper examines the collective pain and happiness in the context of the ongoing War on Gaza since October 2023. The study delves into the resultant shared suffering and the psychological, social, and economic strains imposed on the Gazan population. It juxtaposes the pervasive collective pain with the resilience and instances of ‘collective happiness,’ highlighting how communal solidarity and cultural practices serve as critical coping mechanisms amidst adversity. A thorough literature review lays the groundwork for understanding pain from a multidisciplinary perspective that led to economic strain. The author introduces the Pain Gate Control Theory, and further explores resilience theory, social trauma, and social identity theory, providing a nuanced understanding of the Gazan community’s response to prolonged conflict. Utilizing a comprehensive methodology, the study proposes a novel framework to mitigate the risks associated with collective pain through targeted community support systems, emphasizing the need for multidisciplinary approaches to address ‘resilience fatigue.’ The researcher proposes an advanced solution based on taking advantage of the interaction of collective pain with collective happiness, and the role of the community leaders in displacement areas, which should lead to improving the community’s ability to resist and sustain their historic resilience.

Keywords Collective Pain, Collective Happiness, War on Gaza, Resilience Fatigue, Community Solidarity

1. Introduction

The situation in Gaza since October 2023 has been marked by severe hardships and created a significant humanitarian crisis for Gazans. The Israeli military operations have included extensive airstrikes and a ground offensive, which have resulted in widespread damage and destruction. According to witnesses and media reports, these actions have severely impacted the civilian population and infrastructure in Gaza. Pietromarchi and Quillen (2023).

One of the significant consequences of the Israeli aggressions has been the damage to objects necessary for the survival of the civilian population. This includes the bombing of Gaza’s last operational wheat mill, leading to a lack of locally produced flour, and substantial damage to agriculture, water, and sanitation facilities. The consistent bombardment of all the sources of life, with totally no safety zone, has made it challenging for humanitarian organizations to deliver aid effectively, Pietromarchi and Quillen (2023). The destruction of bakeries, grain mills, and agricultural land has severely even impacted the local food supply.

Additionally, the Israeli Forces (IDF) operations have led to a blockade that has severely restricted the entry of fuel and

humanitarian aid into Gaza. This has exacerbated the already dire situation, leading to shortages of essential supplies, including food and medical aid. The blockade and military actions have been criticized by international organizations, with calls for Israel to cease using starvation as a method of warfare and to lift the blockade to allow desperately needed aid into Gaza. Human Rights Watch has called for an investigation into Israel’s attacks on Gaza hospitals as potential war crimes. The situation in the healthcare sector has deteriorated significantly, affecting the population’s ability to access life-saving treatment and exacerbating the humanitarian crisis. Human Rights (2023).

The conflict has led to a substantial number of casualties and widespread displacement of the population, with reports of over 21,000 Palestinians killed, including more than 8,000 children, and approximately similar number of women, besides widespread destruction of civilian infrastructure, Phusavat and Buheji (2024). The United Nations and other international organizations have expressed concern over the humanitarian consequences of the military campaign, describing the conditions in Gaza as severe and calling for an urgent and effective international response. Motamedi and Adler (2024).

This paper brings an overview of the War on Gaza 2023, setting the context for exploring the concepts of collective pain and happiness within a community experiencing prolonged conflict and hardship. The collective pain experienced by Gazans after now more than 100 days

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since the war started in October 2023, Nashed and Cordall (2024). This war encompasses a range of shared emotional, psychological, and physical experiences arising from the prolonged war on Gaza that this time passed any pain lived during the past four wars on the strip. Buheji (2020).

This pain is not just an individual experience but a shared one that affects the community as a whole. Understanding the collective pain of Gazans requires acknowledging that these experiences are not isolated incidents affecting individuals separately, but rather a shared burden that impacts the community's psyche and social fabric. This collective aspect of pain necessitates community-centred approaches in healing and reconstruction efforts.

In this war, besides the collective pain, the concept of 'collective happiness' in the context of this devastating war is also important for the Palestinian resilience and their communal solidarity in the face of adversity of Israeli Forces. Despite the overwhelming challenges and hardships faced by Gazans during this period, the importance of collective happiness emerges as a beacon of hope and a crucial coping mechanism. Abrutyn (2023), Al-Muhannadi and Buheji (2024).

2. Literature Review

2.1. Definition of Pain as an Economic Strain

Pain is a symptom that cannot be objectively assessed. You can't look at a person with pain and know precisely what hurts him/her, or how badly the pain is, and what the pain feels like. Therefore, pain is reflected by whatever the person is experiencing, and he/she says experiencing.

Pain is considered, therefore, the fifth vital sign; it creates an economic problem for the community due to loss of productivity. Pain is also a justified source for a person's disability for functioning and the need for immediate healthcare attention.

The cost of chronic pain has been estimated to be as high as \$100 billion a year in the USA where about 55% of the population would suffer a type of pain every year. It is estimated that 20 to 30% of the general population

experience chronic or recurring pain annually in USA too. Approximately 2/3 of these people have had pain for more than five years.

Pain is the main cause of lost productivity, and therefore, employment status is affected by pain. It said that people miss work approximately more than five working days per year due to causes of pain. Globally, it is estimated that more than 36 million workers miss work because of pain and that 83 million feel their pain interferes with participation in daily activities.

2.2. Introduction to Pain Gate Control Theory

The gate control theory was proposed by Ronald Melzack and Patrick Wall in 1965. This theory suggests that pain is not simply a direct result of the activation of pain fibre neurons but is also modulated by the relative amount of activity in larger (non-pain) fibres and by the brain.

Figure (1) shows that there are several key components that play a role in pain accumulation. The small fibres (S) are the pain fibres that carry pain signals to the spinal cord, while the large fibres are larger nerve fibres that are not specifically pain fibres but can modulate the pain signal. Then, these fibres are followed by the dorsal horn, which is a region in the spinal cord where sensory information enters and is processed. The neurons within the spinal cord are called inhibitory neurons (I); they can inhibit the pain signal, effectively closing the 'gate' to pain. Then comes neurons that transmit the pain signal up the spinal cord to the brain via the spinothalamic tract, called projection neurons (P). Finally, the Spinothalamic tract would take the role of the nerve pathway that carries pain and temperature signals to the brain.

This "gate" mechanism theory shows how the human neural "gate" can be opened or closed by different factors, thus modulating the experience of pain. Physiologically, pain can be classified into transient pain, acute pain, and chronic pain. In 1965, at MIT, Melzack, with his colleague Patrick David Wall, developed the gate control theory of pain. Katz and Rosenbloom (2015), Purves et al. (2001), Melzack and Wall (1965).

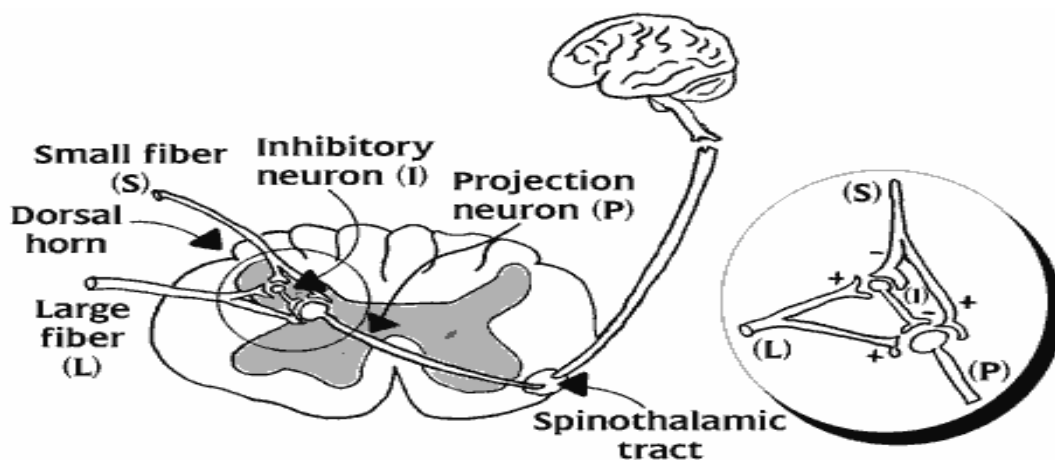


Figure (1). Illustrates one of the main theories of Pain Physiology that explains the difference between Transient, Acute and Chronic Pain

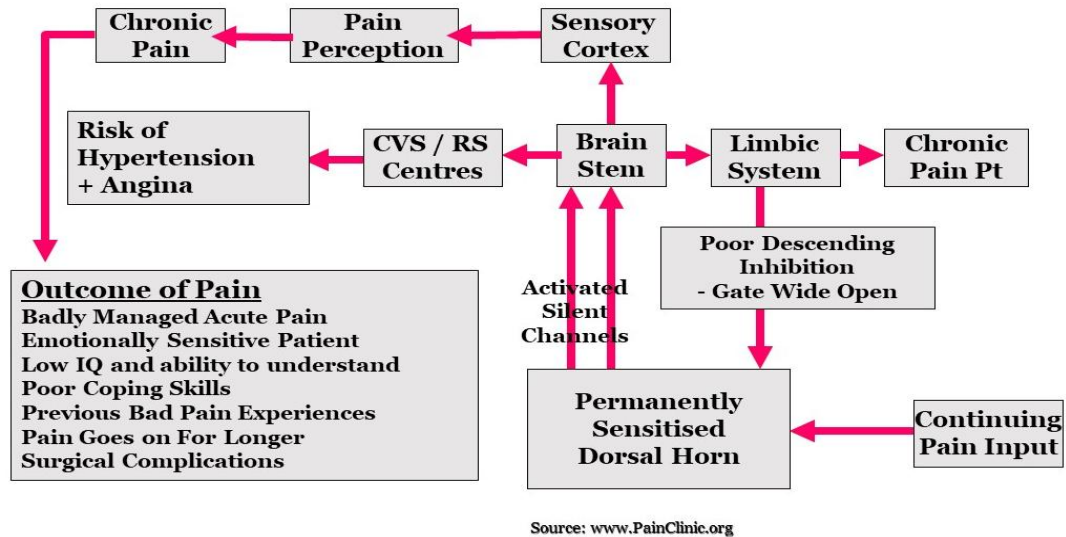


Figure (2). Shows how Chronic Pain Develops and what are its outcomes

2.3. Physiological Effects of Pain

Metabolically, pain substrate mobilization, and catabolism (particularly protein wasting) are mediated largely by hormone secretion. It starts from the anterior and posterior pituitary, adrenal cortex and medulla, and pancreas, Barratt et al. (2002). Pain, if not controlled it, could affect the human cardiovascular system, leading to hypertension, and tachycardia. Pain might create myocardial ischemia, especially if coronary artery disease is present, and leading to lowered fibrillation threshold neutrally and humorally mediated, as per Cousins and Power (1999).

Pain is also associated with hypercoagulability, which brings in the risks of thrombotic or embolic disease from immobilization, tissue injury, and hormonal, i.e. leading to epinephrine actions. Shorrab et al. (2024).

2.4. Psychological Effects of Pain

Pain creates psychological distress, cognitive dysfunction and might lead to resilience fatigue. Due to pain and stress, hormonal responses, i.e. hypoxia from splinting or hyponatremia due to excessive antidiuretic hormone secretion, might occur. Besides, anxiety, helplessness, and insomnia are usually observed in such conditions. Cousins and Power (1999).

Chronic pain can be both a cause and a consequence of resilience fatigue. Resilience fatigue refers to the depletion of an individual's ability to adapt to stressors or adversity. When a person experiences chronic pain, it can strain their mental and emotional resources, leading to reduced resilience, Buheji and Mushimiyimana (2023a). This can make it harder for them to cope with additional stressors. Conversely, resilience fatigue can lower an individual's threshold for pain or their ability to cope with ongoing pain, potentially worsening the perception or experience of chronic pain. This interplay highlights the importance of addressing both physical and psychological aspects of health in managing chronic conditions. This applies to both

communities and individuals. Buheji (2020b) states that this type of non-guided pain might make people lose their meaning of existence.

Chronic pain does not only impact the brain, but also impacts every aspect of the quality of life, including: physical activity levels, social life, relationships, identity, mental health, and daily routine. Figure (2) adopted and modified after PainClinic.org shows that the outcome of chronic pain can affect an individual and community functionality, besides their quality of life. Buheji and Ahmed (2017), Curable Health (2023).

2.5. Resilience Theory vs Collective Pain and Collective Happiness

In this paper, we touch briefly upon how resilience is understood and cultivated in communities under stress. Resilience theory and the concepts of collective pain and collective happiness are interconnected areas of psychological and sociological study, each providing a unique lens through which to view human responses to adversity.

Resilience theory focuses on the ability of individuals or groups to withstand, adapt, and recover from stress, adversity, or trauma. It's about bouncing back from difficult experiences and maintaining or regaining psychological wellbeing, Buheji and Khunji (2023). Buheji (2023) mentioned that hardiness is one of the characteristics of personal or collective resilience, which involves various factors such as personal coping skills, social support, and the ability to make meaning out of challenging experiences. It's not just about enduring hardship but also about learning and growing from it. Therefore, resilience theory is applied in various fields, including psychology, education, and community development, to help individuals and groups build resilience strategies and systems. Buheji and Mushimiyimana (2023a); Buheji (2020a).

2.6. Social Trauma and Social Identity Theory

Abrutyn (2023) discussed the concept of social trauma as

a multidisciplinary subject that links sociology to the neuroscience of social pain. It explores how collective trauma, such as disasters or wars, and how it disrupts social infrastructure and personal identity, Gilad, (2018). Abrutyn compares it to cultural trauma, which involves assaults on a group's culture and identity. The theory suggests that both forms of trauma are grounded in social pain – the negative emotional response to social rejection, exclusion, or isolation. This pain becomes a collective experience, shaping collective identities and cultural narratives. Jeffrey et al. (2004).

Social Identity Theory (SIT), developed by Henri Tajfel and John Turner, explains how individuals derive their identity and self-esteem from the groups they belong to, and how intergroup relations impact social identities. In the context of the war in Gaza in 2023, SIT can be applied to understand various aspects of the conflict, group dynamics, and collective individual behaviours.

SIT posits that people categorize themselves and others into various social groups (ingroups and outgroups). During the war, these categorizations likely became more pronounced in Gaza, with clear demarcations between 'us' (ingroup, e.g., fellow Gazans or those sharing similar experiences or viewpoints) and 'them' (outgroup, e.g., opposing forces or external political entities).

The theory suggests that groups seek to maintain or enhance their self-esteem by favourably comparing themselves to outgroups. In a war scenario, this can manifest in heightened nationalism or group solidarity within Gaza, as well as increased animosity or prejudice towards perceived outgroups. Such comparisons can exacerbate conflict and hinder conflict resolution efforts.

Under threat or conflict, ingroup cohesion often strengthens. For Gazans, the shared experience of war and collective adversity could strengthen communal bonds, reinforce a shared identity, and foster a strong sense of solidarity and mutual support. SIT also informs the understanding of collective action. The shared identity and group cohesion in Gaza might lead to organized efforts either for resistance, advocacy for peace, or community support initiatives. Such collective actions are often driven by a strong sense of shared identity and purpose. Jeffrey et al. (2004).

The shared social identity might serve as a psychological buffer for individuals in Gaza. Being part of a cohesive group provides emotional support and a sense of understanding and validation, which are crucial in times of war and crisis.

2.7. Community Solidarity and Togetherness

Gazan, as in previous wars, are known to show in times of crisis specifically a sense of community solidarity, which can be a significant source of collective happiness. Acts of kindness, support, and unity among Gazans, whether in providing aid, shelter, or emotional support to one another, foster a sense of belonging and collective strength.

Despite the war, Gazans continue to observe some cultural and religious traditions that provide opportunities for communal gatherings. Children playing activities and

families speaking or visiting relatives and friends also participate in creating the collective happiness needed. Sharing personal stories while setting waiting for the barber and showing communal achievements amidst the war, or showing artistic expressions, or sharing or exchanging items can also help Gazans thrive against all the odds and produce collective happiness.

Small family gatherings, neighbourhood events, or community meetings that focus on positive aspects of life, storytelling, and mutual support contribute to a sense of shared happiness and belonging. The laughter and playfulness of children can be a powerful source of collective happiness, reminding adults of hope and innocence amidst turmoil.

2.8. Benefits of Collective Pain

While it's difficult to talk about any benefits in the context of war and suffering, there are some psychological and sociological phenomena that can emerge from collective pain. Studies show that shared experiences of suffering can lead to a stronger sense of community and solidarity among the people affected. This can result in a more cohesive social group, with increased support and understanding among its members.

Facing adversity in a communal way can sometimes lead to the development of further resilience and effective coping strategies, Buheji (2020a). People may learn to adapt to challenging circumstances and find strength in their ability to survive and support each other, Buheji and Mushimiyimana (2023b). Collective pain can lead to a heightened awareness of the challenges faced by others and can foster empathy and compassion both within and outside the community. Such experiences can also play a role in shaping cultural identity. Shared histories of struggle and endurance can become integral parts of a community's identity and narrative. Jeffrey et al. (2004).

The experience of collective suffering can motivate individuals and communities to advocate for change, seek justice, and work towards preventing future suffering. In some cases, individuals may experience post-traumatic growth, where they find new meanings in life and experience personal growth as a result of their struggles.

It's crucial to note that these potential outcomes do not negate the severe and often devastating consequences of war and conflict. The pain and suffering experienced cannot be understated, and the priority should always be on preventing the risks of pain coming from conflicts and addressing their immediate and long-term impacts on individuals and communities.

3. Methodology

This comprehensive qualitative methodology proposes a novel framework to mitigate the risks associated with collective pain through targeted community support systems, emphasizing the need for multidisciplinary approaches to address 'resilience fatigue.' The methodology focuses on the

development of a scale based on the framework that manifests the 'collective pain' through realizing how collectively it is experienced and expressed in Gaza and how it could be absorbed by 'collective happiness'.

The framework examines how to mitigate the consequences of prolonged exposure to collective trauma, through analyzing how Gazans cope with shared grief and trauma. An example of forms that help mitigate the risks of collective pain by compensating with collective happiness is suitable for the type of Gazan community. The paper offers approaches for how observations of collective pain and instances of collective happiness risks (during war 2023 in Gaza) could have an interplay on community resilience.

4. The Relation of Collective Pain vs Collective Happiness

4.1. Definition of Collective Pain

Collective pain refers to the shared experience of suffering or trauma among a group of people, often resulting from events like war, natural disasters, or social injustice. Such shared experiences can lead to a sense of communal loss, grief, and trauma, affecting the collective psyche of the community. In the context of Gazans and the conflicts they have experienced, the term "collective pain" would refer to the shared experiences of war, loss, and trauma. Brown, (2017).

Collective pain often necessitates communal coping mechanisms and can lead to increased solidarity, shared understanding, and communal resilience.

4.2. Definition of Collective Happiness

Collective happiness is the shared experience of joy, contentment, or wellbeing within a community. It can arise even in the face of adversity and is often tied to cultural, social, and communal practices. In times of hardship, collective happiness can be a critical aspect of resilience, providing relief, fostering a sense of belonging, and reinforcing communal bonds, Buheji and Khunji (2023). Collective happiness is often expressed through communal activities, cultural rituals, and shared celebrations, serving as a counterbalance to collective pain.

Collective happiness in such a context does not imply a denial or ignorance of the pain and suffering caused by the conflict. Rather, it represents a communal effort to find moments of joy, unity, and strength amidst turmoil. This form of happiness is deeply intertwined with the resilience of the human spirit, demonstrating how people can come together to support each other, share small joys, and maintain a sense of normalcy and hope in dire circumstances.

4.3. Interrelation between Collective (Pain vs. Happiness)

Resilience theory complements the concepts of collective pain and happiness by providing a framework to understand how individuals and communities withstand and recover

from adversity. Collective experiences of pain and happiness are crucial elements that shape the resilience of a community. Thus, there is a dynamic interaction between the collective pain and the collective happiness. Both can lead to the strengthening of communal ties, which is a form of resilience. Conversely, a resilient community is often better equipped to experience collective happiness, even in difficult circumstances.

The experience of collective happiness can also enhance community resilience, which in turn can help a community better navigate and cope with collective pain. In essence, resilience theory provides the overarching framework to understand how communities navigate through the cycle of collective pain and happiness. It highlights the dynamic and adaptive nature of human responses to both positive and negative life events on a communal level. It provides a feedback loop.

4.4. Type of Collective Pain in Gaza during the War 2024

Gazans have gone through a variety of pains that were intentionally targeted by the Israeli forces (IDF) to make the Palestinians stop the support for the resistance and, at the same time, create a type of fear and cious amongst the community that would lead them to leave their homes.

One of the most profound aspects of collective pain is the shared sense of loss and grief. This includes the loss of loved ones, homes, and livelihoods. The continual cycle of violence and destruction means that many Gazans experience repeated losses, creating a pervasive atmosphere of grief.

The constant threat of violence and the unpredictability of war create a collective state of trauma and fear. This can manifest as anxiety, hypervigilance, and a persistent sense of danger that permeates everyday life. The physical ramifications of the conflict, including injuries, disabilities, and health issues caused by attacks, inadequate healthcare, and poor living conditions, contribute significantly to the collective pain.

Prolonged exposure to conflict can lead to widespread psychological issues such as depression, post-traumatic stress disorder (PTSD), and other mental health disorders. The shared nature of these experiences can amplify their impact. In Gaza, even if the war stops, the economic and socioeconomic instability and deprivation due to the war will continue to contribute to collective pain. Loss of employment, destruction of infrastructure, and restricted access to resources like food, water, and electricity create a shared struggle for survival and basic needs.

Forced displacement, whether internal or external, and the uncertainty about the future contribute to a sense of instability and insecurity. This shared experience of being uprooted and unsure about what the future holds adds to the collective pain. The breakdown of social structures, including family units and community networks, due to death, displacement, and destruction, leads to a sense of social fragmentation and loss of support systems. Phusavat and Buheji (2024).

The damage to cultural heritage sites and the disruption of cultural practices contribute to a sense of loss that extends beyond the physical one. It impacts the collective identity and historical continuity of the Gazan community. Besides, the specific impact on children and youth, who grow up in an environment of conflict and instability, represents a significant aspect of collective pain. This includes disrupted education, loss of childhood, and the long-term impact on their development and future prospects. Buheji, and Buheji (2024).

5. Management and Mitigation of Collective Pain Risks

5.1. Managing the Collective Pain to Mitigate the Risk of Gazan Failure of Tolerance

IDF is betting on creating a lop hole of weakness for the Gazan population that might affect their support for the resistance and the efforts for the continuation of the struggle for Palestine freedom. The prolonged conflict and the hardships that Gazans gone through can strain the resilience of any population. In Gaza, repeated conflicts and the cumulative impact of economic, social, and political challenges could lead to physical and emotional exhaustion among its people. This might impact the capacity for sustained resistance, as a population under constant strain may have limited resources to continue fighting.

Persistent conflict often leads to economic hardships and resource limitations, which can affect the population's ability to support resistance efforts if it started to create deep pains that can't be controlled. For example, the lack of access to essential resources like food, medical supplies, and infrastructure can shift the focus from resistance to survival.

The psychological toll of continuous conflict, including trauma, loss, and uncertainty, can impact the collective will and morale of the population. This could influence public support for resistance activities, potentially leading to a desire for stability and peace over continued conflict. Over time, prolonged struggle and its associated hardships and pains might lead to shifts in public opinion. People may start advocating for different approaches, such as increased diplomatic efforts, stopping any violent resistance, or becoming opposed to armed struggle in the coming years.

The perception of weakness or victimhood can sometimes garner international sympathy and support, which can be crucial in geopolitical conflicts. However, it can also reduce international respect and influence, impacting the ability to negotiate and advocate on a global stage. The continuous pressure of conflict can either strengthen internal unity and leadership, as the Gazans rallies together under shared experiences, or it can lead to fragmentation and internal conflicts, weakening the overall resistance effort.

Over time, resistance movements often evolve and adapt in response to changing circumstances. The perceived weakness of the Gazan population could have a significant

impact on the nature and sustainability of resistance efforts. It's important to consider the resilience of the population, and the evolving nature of resistance as the dynamics unfold.

5.2. Challenges of Resilience Fatigue in Gaza

Despite Buheji (2023) confirming that Gazan hardiness and capacity to cope with the Israeli occupier atrocities is high, the consistent repeated cycles of conflict violence can lead to their resilience fatigue, where the community's ability to bounce back and cope with adversity gets increasingly strained. Israeli forces (IDF) are trying to create "Resilience fatigue" in Gaza so that they surrender and accept not to support resistance. Resilience Fatigue refers to the psychological and emotional toll that prolonged exposure to stress, conflict, and adversity can have on individuals and communities. This concept highlights the challenges faced by the people of Gaza in sustaining their resilience amidst ongoing hardships.

Gentry and Dietz (2020) mentioned that for people to regain their productive lives, community leaders or professionals need to observe what happens when all the accumulated suffering and trauma experienced that are leading to the pain starts causing problems in personal life and functionality.

IDF and its supporters are targeting key aspects of resilience fatigue as prolonged conflict and instability, economic hardships, limited access to resources, psychological impact, intergenerational trauma, social strain, adaptation and normalization of conflict, and unclear global and political indifference. IDF is trying to keep Gaza as the centre of a prolonged conflict that has continuous exposure to violence, loss, and uncertainty so that it would erode Gazan's ability to cope, leading to the spreading of resilience fatigue. The economic conditions in Gaza, characterized by high unemployment rates, poverty, and restrictions on movement and trade, contribute significantly to resilience fatigue. The constant struggle for basic necessities and economic security can be exhausting and demoralizing.

The other sources of resilience fatigue might be the limited access to healthcare, besides the destruction of the education facilities. Essential services such as caring for the elderly, and chronic diseases due to the blockade and infrastructure damage exacerbate fatigue. Such a lack of basic quality-of-life resources can hinder recovery and coping mechanisms.

The constant state of alertness to avoid the bombs that do not respect any safe zone within the Gaza Strip is keeping people in prolonged preparedness for any potential crises. This type of consistent high alertness is leading to chronic stress, anxiety, and depression. The psychological toll of living in a conflict zone is a critical component of resilience fatigue.

The effects of the conflict are not limited to one generation. Children growing up in Gaza are inheriting the trauma and stress of their parents, perpetuating a cycle of resilience fatigue. Thus, the fabric of the society in Gaza is being

strained under such conditions, affecting community support systems that are crucial for resilience. Social bonds can be stressed or broken in the face of ongoing conflict and adversity.

Over time, living in such an abnormal situation in a conflict zone can become normalized, paradoxically making it more challenging to maintain resilience. This normalization can lead to apathy or a sense of helplessness. It could a sense of isolation or abandonment by the world community can further contribute to resilience fatigue, as people in Gaza may feel that their plight is ignored or misunderstood.

5.3. Type of Collective Happiness that can be optimized during the War 2023 on Gaza

Observations show that even amidst profound challenges and hardships during this 2023 War on Gaza, which is still

continuing as we approach January 2024, Gazans have exhibited instances of collective happiness. We've seen through the social media moments of family, or friends, or professionals gathering together to collective healing or normal life activities. For example, despite being rare to consistent cious bombardment by the Israeli people, they managed to share meals gathering, singing national songs, share items, pray together, help each other in building tents during displacement, etc. These moments of shared joy and positivity, though often fleeting and emerging under dire circumstances, were and would stay crucial for maintaining resilience and hope within the community.

Humour and creativity can be powerful tools in dealing with adversity. Gazans sharing jokes, creating art, or engaging in creative activities can foster a sense of joy and escape, even if momentarily.

Table (1). Illustrates the Type of Collective Pain and Happiness that Fueled the Success of the Resilience towards Liberation Struggle

Type Resistance Movement/ Liberation Struggles	Role of 'Collective Pain' in Feuling the Resistance	Role of 'Collective Happiness' in Feuling the Resistance
American Revolution (1775-1783)	1-Collective grievances against British rule, led to widespread discontent in the American colonies. 2-This collective pain transformed into a unifying force that fueled the struggle for independence.	1-The vision for the Declaration of Independence fostered a shared sense of purpose and optimism. 2-Victories in battles, like the pivotal win at Saratoga, also boosted morale and happiness, strengthening the resolve of the revolutionaries.
Indian Independence Movement (1857-1947)	1-The collective pain stemmed from oppressive policies like the Rowlatt Act and events like the Jallianwala Bagh massacre. 2-These incidents galvanized the Indian populace, leading to widespread participation in non-violent resistance led by figures like Mahatma Gandhi.	1-Collective happiness was often seen in the Indian Independence Movement through cultural and religious unity. 2-Festivals, gatherings, and peaceful protests often turned into celebrations of Indian identity and heritage. 3-The successful mobilization of the Salt March, where thousands walked to the sea to make their own salt in defiance of British laws, was not just an act of resistance but a moment of collective triumph and joy. 4-Gandhi's philosophy of non-violence also brought about a sense of moral victory and positivity.
French Resistance during World War II (1940-1944)	1-In Nazi-occupied France, the collective pain of occupation was the persecution and the deprivation of freedoms 2-This movement used a variety of tactics, from intelligence gathering to sabotage, to resist the Nazis. 3-The shared suffering under occupation created a strong sense of national unity and purpose.	1-The shared experiences of secret meetings, producing underground newspapers, and listening to the Free French broadcasts on BBC Radio were not only acts of defiance but also moments of collective exhilaration and unity. 2-The Liberation of Paris in August 1944 was a particularly joyous moment, marked by widespread celebrations as Parisians welcomed the Allied forces and the French Resistance fighters as heroes.
Vietnam War (1955-1975)	1-The collective pain of the struggle of the Vietnamese against colonialism and later against USA is driven by a strong sense of national identity and the desire for independence. 2-Collective pain of war, including the loss of life and destruction of the landscape, reinforced the resistance effort. 3-The Tet Offensive of 1968, though a military setback for the North Vietnamese and Viet Cong, became a psychological victory, bolstering the morale of the resistance and leading to increased opposition to the war in USA.	1-Despite the hardships of the Vietnam War, the unity and determination of the Vietnamese people often celebrated through music, art, and communal gatherings. 2-The Lunar New Year (Tet) celebrations, even during wartime, were moments of joy and cultural pride, reinforcing a sense of national identity and purpose.
Algerian War of Independence (1954-1962)	1-Algerians suffered collective pain for decades of colonial oppression from French rule. 2- The brutal tactics used by the French, such as torture and mass killings, intensified the Algerians' resolve to fight for their freedom.	1-The sense of brotherhood and national identity that developed among the resistance fighters was a source of collective happiness. 2-The shared goal of independence and the small victories along the way provided moments of joy and optimism till independence was gained in 1962.

5.4. Lessons on ‘Collective Pain’ and ‘Collective Happiness’ from Recent History Wars

Throughout history, collective pain and happiness have been instrumental in shaping resistance movements and liberation struggles. In the following Table (1), we explore the pain and the happy moments that fueled the struggles of the USA, India, France, Vietnam, and Algeria.

In each of these movements, moments of collective happiness, whether they were cultural celebrations, victories against the oppressors, or simply the unity and solidarity of people under a common cause, played a crucial role in maintaining morale and strengthening the commitment to the cause. These instances of positive emotions and experiences provided necessary relief from the hardships of the struggles and helped build a resilient and motivated movement.

In each of these examples, the collective experiences of suffering, oppression, and injustice were powerful motivators that united people in their struggle for liberation. These shared emotions not only provided a common ground for resistance but also helped in forging a collective identity that was essential for the sustenance of these movements.

5.5. Clearing the Clean from the Dirty Pains

A notable example of successful collective pain management during violent situations can be found in the approach used by the Rape Recovery Center. Their framework, rooted in feminist-multicultural therapy, emphasizes anti-oppression and anti-racism practices. This approach acknowledges that trauma is not solely a private experience but a collective one, necessitating healing both individually and as a community. The center highlights the importance of understanding the body’s response to trauma and engaging in somatic practices. These practices focus on slowing down, grounding, and feeling the discomfort stored in the body, thereby enabling collective healing and change.

For instance, they discuss the concept of “clean pain” and “dirty pain” as outlined by Resmaa Menakem in his book. “Clean pain” is described as pain that facilitates growth and is experienced when stepping forward into the unknown with honesty and vulnerability. In contrast, “dirty pain” involves avoidance, blame, and denial, often leading to more pain for oneself and others. The center advocates for engaging with and feeling clean pain as part of the collective healing process.

This model emphasizes the significance of acknowledging and processing pain in a community-focused manner, especially in contexts of violence and trauma.

6. Application of Framework that Mitigates Gazans' Collective Pain and Happiness During the War of 2023

6.1. Development of Collective Pain & Happiness Framework (Suitable for Gazans Resilience)

The framework target is to help Gazans examine the risks of ‘early mental health’ consequences of prolonged exposure to collective violence, so that they can analyze how and when they need to cope with shared grief and trauma, or compensate with collective happiness.

Figure (3) explains how a community experiencing prolonged conflict and hardship would have a greater probability of sharing collective emotional, psychological, and physical experiences together. Thus, sharing burden impacts the community’s psyche and social fabric. Therefore, it needs to be mitigated by collective pain through collective happiness.

6.2. Development of Example of Forms that Help Mitigate the Risks of Collective Pain by compensating with Collective Happiness (Suitable for Gazans' Resilience)

This section aims to develop an example of scale forms based on the framework proposed that manifest the ‘collective pain’ and then realise how this pain is collectively experienced and expressed during the devastating war situation in Gaza. Then, based on the type of collective pain, the defined ‘displaced community’ leaders would be expected to create collective happiness events to absorb the damages of the collective pain and avoid the community reaching ‘resilience fatigue’.

Table (2) Represents just a simple example of how the different collective pain can be measured based on the observed situations from the specific community under study in Gaza. i.e. Displaced community in Rafah might be suffering from different ‘collective pain’ than those still living in the northern side of Gaza.

Table (2). Example for Measuring Type of ‘Collective Pain’ so that suitable ‘Collective Happiness’ can be designed

Assessment Variable	Strongly Agree	Agree	Not sure	Disagree	Strongly Disagree
1-I can’t handle the violence and bombardment any more					
2-I feel Miserable and Lonely					
3-Me and the rest of my family feel deserted by the world					
4-I lost interest in life or survival					
5-I have nightmares and can’t sleep					

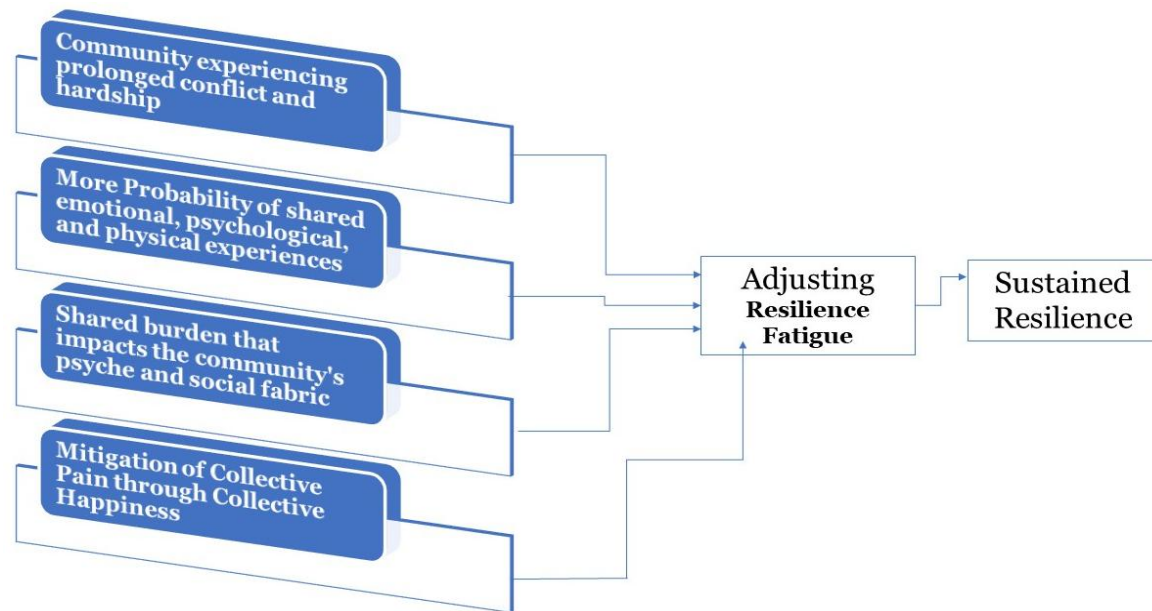


Figure (3). Proposed Framework for Mitigating Risks of Collective Pain

6.3. Documenting Observations Collective Pain & Instances of Collective Happiness Risks (During War 2023 on Gaza)

The author documented specific observations that illustrate collective pain in Gaza, and instances of collective happiness drawing from personal narratives, media reports, and observational studies.

6.3.1. Observations of Collective Pain

Suffering from bombardment to the complete neighbourhood, scarcity of water and food, being cut off from electricity, and not getting access to essential health services.

6.3.2. Observations of Collective Happiness

Gazans have been good in collective happiness despite the siege and going through four wars in the last two decades. They have had many incidents of collective happiness that start from praying together, singing resilience songs together, and eating together.

7. Discussion & Conclusions

7.1. Importance of Multidisciplinary Approach for Addressing 'Resilience Fatigue'

Pain is inevitable, but suffering is optional. Addressing resilience fatigue in Gaza requires a multidisciplinary approach, including psychological support, economic development, improved access to essential services, and a sustainable resolution to the conflict. It also involves the recognition and support of the international community in addressing these challenges.

The collective pain in Gaza that can lead to resilience fatigue if not properly mitigated can be summarised in the

loss and grief, the trauma and the fear, the physical suffering, the psychological distress, the economic hardship, the displacement and uncertainty, the impaired social structures, and the consistent violence impact on children and youth.

One of the main multidisciplinary approaches is the utilization of the collective happiness that comes from resilience and defiance in the face of adversity. This approach should help the Gazans to find pride and a sense of achievement in their ability to endure and maintain resilience despite the ongoing devastating situation.

Expressions of solidarity and support from the international community can also contribute to collective happiness. This can come in the form of aid, advocacy, or simply global recognition of their plight and resilience.

7.2. Development of Further Appreciation of Collective Happiness Practices During the War on Gaza 2023

Collective happiness in such a context is not about the absence of pain or suffering but about finding moments of joy, connection, and hope, even in the darkest of times. It's about the human spirit's capacity to seek and find light amidst darkness, which is crucial for Gazans' psychological resilience and community cohesion.

Collective happiness needs to be studied from the perspective of community solidarity and cohesion and better-coping mechanisms that heighten awareness and empathy. Other cultural and identity strengthening, besides motivation for change and advocacy, helps to create psychological growth.

Applying Social Identity Theory to the context of Gaza in 2023 provides a lens to understand the impact of war on social dynamics, individual and group behaviour, and the potential pathways for conflict resolution and peacebuilding. It emphasizes the powerful role of group identities in shaping perceptions, actions, and responses during and after conflict.

7.3. Improving the ‘Collective Social Support’ System in Gaza

Based on the framework and the form developed, both sources of collective pain and happiness can be identified so that a collective social support system for the different Gazan displaced communities.

The displaced communities should elect a leader who designs events and moments that generate shared joy that compensate for the collective pain experienced by their group. The leaders should work on bringing possible moments of happiness to contribute to resilience and hope, thus balancing pain and happiness. The leaders should help their group to ‘navigate between these emotional extremes’.

7.4. Focus on Specific Demographics for Management of Collective Pain

The term “collective pain” often refers to the shared emotional and psychological suffering experienced by a community or a group of people, rather than physical pain. It is typically associated with large-scale traumatic events like war, oppression, natural disasters, or social and political unrest. When discussing collective pain in the context of Gaza, it’s generally not limited to a specific age group; the entire population may experience this collective suffering due to the prolonged conflict and difficult living conditions in the region.

However, the impact of such collective pain might be different across age groups. For instance, children and adolescents might be particularly vulnerable to the psychological effects of ongoing conflict due to their developmental stage. Elderly individuals may also suffer greatly due to the compounded effects of instability on their health and wellbeing, Buheji and Khunji (2023).

Understanding the specific age group that might be

suffering the most in Gaza would require a detailed study or survey that looks at the psychological and social impacts of the conflict on different age cohorts. This kind of information would typically be reported by humanitarian organizations, health services, or research studies focusing on the region.

7.5. Emphasizing True Belonging

As defined by Brown (2017), true belonging as a practice requires us to be vulnerable, authentic, and present in our lives. It’s about connecting with others while staying true to ourselves. Brown describes that we should overcome loneliness, which is a challenging journey one must embark on to discover and maintain a sense of true belonging. It represents the courage needed to stand alone in our authenticity.

Brown outlines elements of true belonging that start with yourself. This involves understanding and holding onto your personal values and shielding oneself from emotional exposure, uncertainty, and risk. The other interesting element that Brown brings to true belonging is engaging in difficult conversations and debates with respect and an open mind, even when there’s disagreement. She emphasizes the importance of building trust in relationships and communities, and how this fosters a sense of belonging through, for example, spirituality as a grounding force that connects us to both our true selves and to others.

7.6. Role of Displaced Community Leaders

The displaced community, similar to the case in Gaza during the war 2023, should select leaders that help them organize social support that functions during these times of crisis. The leaders should utilize cultural rituals and practices similar to the proposed framework to facilitate collective emotional expression.

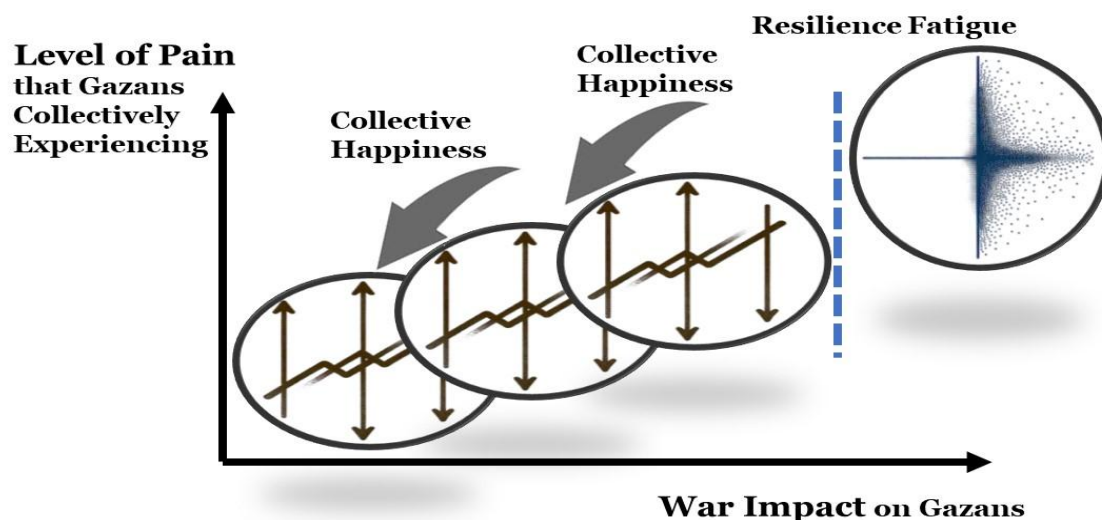


Figure (3). illustrates the Relationship between levels of ‘Collective pain’ and the war impact and how ‘Collective happiness’ can be injected to block ‘Resilience fatigue’

The leaders should bring the significance of collective happiness in Gaza during the war can be seen in various forms. Leaders should encourage families and communities to come together to celebrate small achievements or everyday moments, the sharing of resources and emotional support, and the communal gatherings that reinforce a sense of belonging and identity. The leaders should bring an act of solidarity not only to provide psychological relief but also to reinforce social bonds, offering a crucial counterbalance to the pervasive atmosphere of uncertainty and grief.

Figure (3) proposes how the community leaders, through their close observations, mitigate the risks of collective pain by injecting collective happiness programs based on the measured pain experienced, to avoid reaching 'collective resilience fatigue'. This diagram is one of the main implications of this study.

7.7. Assessing the 'Collective Pain' and 'Collective Happiness' After the War Stop on Gaza

This paper calls and work on for the development of tools that specifically assess the collective community pain in the same way that individual pain is measured in clinical settings. Collective community pain often refers to the shared emotional, psychological, and social suffering experienced by a group of people, often due to shared experiences of trauma, loss, oppression, or disaster.

This research tried to bring a contribution that used multidisciplinary methodologies and approaches in various fields, such as public health, sociology, psychology, and community development, to understand, address, and mitigate this kind of collective suffering.

The paper tools can be used as a systematic process to determine and address gaps between current conditions and desired conditions or a needs assessment within a community. The application might include surveys, interviews, or focus groups to understand the community's experiences of pain or trauma.

The author calls for a consistent collection of observations that monitor the impact of a disaster or crisis, and can indirectly measure collective pain then followed by how it can be mitigated by tracking indicators like rates of depression, anxiety, substance abuse, and PTSD.

Techniques like ethnography, narrative analysis, or thematic analysis of qualitative data can provide insights into the shared experiences of pain or a certain level of persistence of maintaining happiness within a community.

The proposed framework in this paper can be further developed to specifically focus on understanding the trauma of a community like the case of Gaza that takes the updated factors of violence, systemic oppression, and economic hardship, and how they impact community wellbeing. The framework also tries to encourage more moments of joy in a situation where people have little control.

7.8. Limitations and Further Implications of this Study

In conclusion, the study illuminates the profound duality

of experience within the Gazan community during the humanitarian crisis that escalated in October 2023. Through examining the intricate tapestry of collective pain — marked by loss, trauma, and economic hardship — and the resilience manifesting as moments of collective happiness, this paper underscores the complex interplay between these polarized states. It reveals that despite the severe adversity inflicted by the conflict, the spirit of communal solidarity and shared cultural practices have played a pivotal role in sustaining the Gazan population.

One of the limitations of this paper is that it could not measure and link the social capital of Gazans or their networks of relationships among people in a community that can indirectly reflect collective wellbeing or pain, as strong social ties are often protective against collective trauma.

One of the implications of this study is that it calls for realizing the current context of the intensified war on Gaza in relevance to the historical and cultural background of the Palestinian community. This is crucial when assessing the current collective pain, especially if we appreciate the history of oppression or marginalization. The paper also shows that studies of collective pain and happiness in Gaza help us understand the emotional phenomena for promoting resilience and mental health in conflict-affected communities.

As the narrative of the Gazan crisis unfolds, it becomes evident that the journey towards healing is not solely through addressing the physical and infrastructural devastations but also through nurturing the social and emotional fabric of the community. The enduring resilience of Gazans offers insights into the human capacity for finding light in the darkest of times, reinforcing the universal quest for dignity, peace, and wellbeing. This paper calls for a continued and concerted effort from the international community to support Gaza in transitioning from survival to sustainable living, ensuring that the measures of pain do not overshadow the pursuit of happiness. It is recommended, however, that we engage Gaza community members directly in the research process to identify, understand, and address collective challenges and pains, besides providing a comprehensive understanding of the challenges and needs of a community, which is crucial for developing appropriate interventions and support systems.

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