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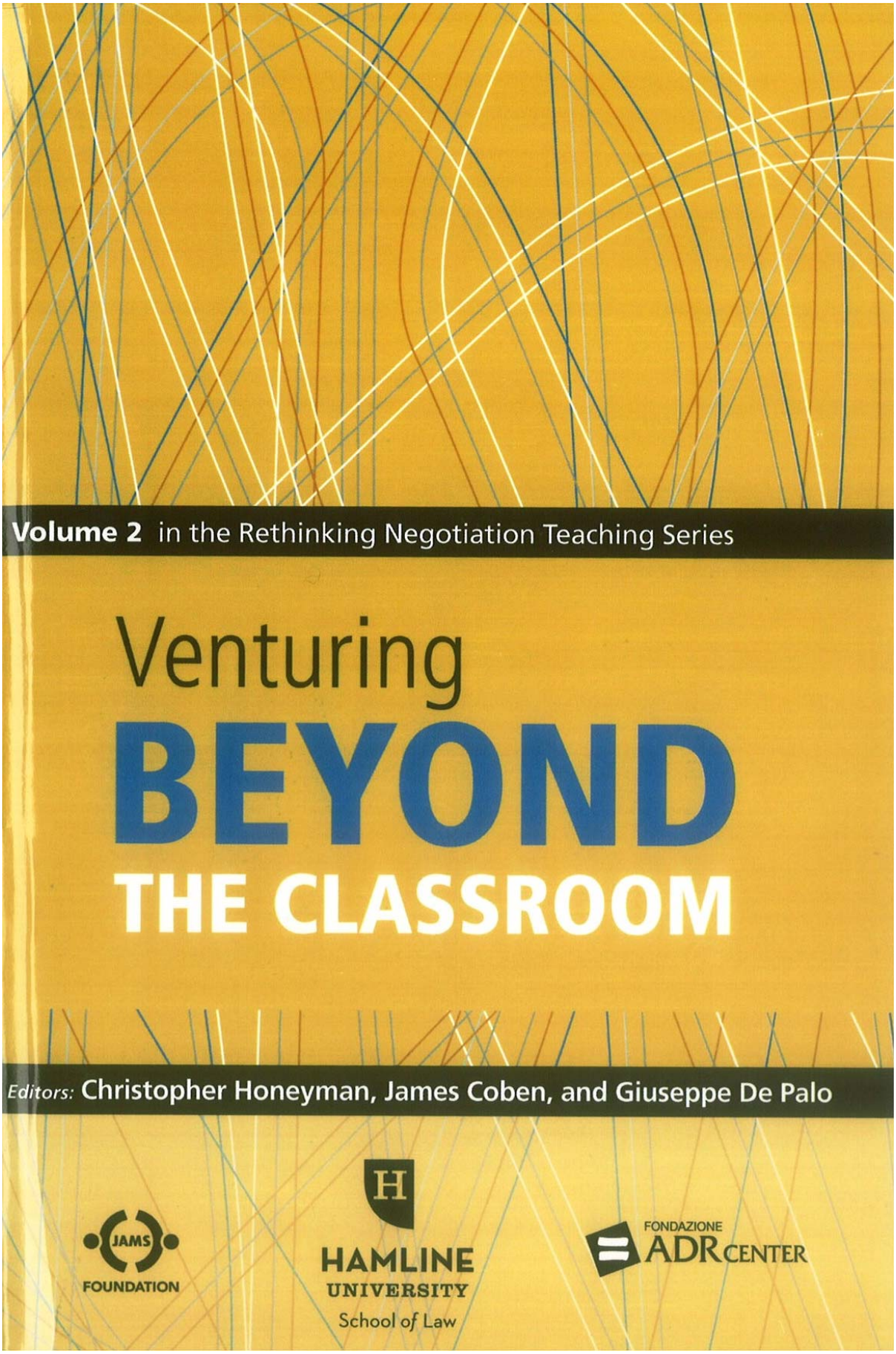

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Emotions – A Blind Spot in Negotiation Training?

Mario Patera & Ulrike Gamm[*]

Editors' Note: *"We must teach about emotions," say Patera and Gamm. We see in emotions, we think in emotions, we remember in emotions. There's no way around it, and our field is increasingly irresponsible in trying to maintain the pretense that things are otherwise. Patera and Gamm offer criteria for really grappling with a topic that makes many teachers, let alone students, uncomfortable (see, e.g., the next chapter).*

Introduction: From Blind Spots to New Perspectives

We see primarily what we believe in. Every act of perception produces its own specific blind spots. These are usually not accessible to the person doing the seeing. Conscientious motorists, alert to the dangers of blind spots and dead angles, ensure a smooth and safe ride by using rear-view and side mirrors almost automatically. But where are the specific blind spots in today's negotiation trainings? What has received little or no attention in approaches to date, both methodically and content-wise? Which rear-view and side mirrors will be needed in the next generation of negotiation trainings?

Based on general observation of the field and particular observation of the Rethinking Negotiation Teaching project's two "benchmarking" conferences in Rome and Istanbul, one aspect seems

[*] **Mario Patera** is a tenured social scientist at the Faculty of Interdisciplinary Studies and Continuing Education at the University of Klagenfurt's Vienna, Austria center. He introduced the topic of "Mediation" to five Austrian universities and works as a certified psychotherapist, coach and mediator. His email address is mario.patera@univie.ac.at. **Ulrike Gamm** is working as an organizational consultant and mediator in Austria. She is the co-founder of Konfliktkultur. Her email address is: ulrike.gamm@konfliktkultur.com.

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particularly clear: a failure to address emotions both in the course of negotiations and in negotiation trainings can be regarded as a possible blind spot. Shutting out emotions does not, however, refer to a lack of competence on behalf of the individual. Rather, this behavioral pattern can be attributed to the specific context of negotiation training and its inborn logic. Accordingly, any credible "Rethinking" of negotiation training, should, in our opinion, challenge common patterns of perception. What do different persons in negotiation training actually focus on? To what aspects is there depth of focus? In relation to emotions, what aspects are but superficially taken into account, or not perceived at all? What extension of perception is required, and which assumptions and approaches can be linked? For us, these issues are not just aspects of individual reflection. Doubting one's own ability to perceive and assess when talking about emotions needs to be institutionalized as part of negotiation training, both with regard to trainers and trainees. In this respect it may be helpful to summarize (see below) some recent findings from the field of neurobiology which redefine the correlation between rationality and emotionality.

Numerous other questions arise as a result of our failure to deal openly with emotions. What additional topics – and more important, what other stances and approaches – does negotiation training need in order to integrate emotions as a central governing authority? Which emotions of the parties involved (whether openly expressed or just guiding in the background) would such a change process in the Rethinking Negotiation Teaching project need to grapple with? To what extent have the previous two conferences and the discussions and reflections within the conferences contributed to questioning our assumptions concerning emotions? Below, we will attempt to address some of these in at least preliminary fashion.

The organizational theorist Karl Weick called for professionals to "Drop your tools" in order to see without prejudice the special qualities and skills of social systems for self-organization (Weick 1996). In terms of negotiation trainings, this plea does not seem to have been heard very often. What should new negotiation trainings look like, without a standard formula?

In order to change ourselves, we as trainers need to have the opportunity to observe our own perception instead of obtaining more and more training tools. Many colleagues in Rome and Istanbul experienced themselves as actively creative in dealing with emotions, even if external observers had different perceptions and reached different assessments. But it is not enough to have outsiders, consultants or researchers perceiving certain dynamics or patterns. For further development and changes in dealing with emotions in nego-

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tiation trainings, the persons involved have to develop new forms of self-observation. "If we cannot perceive, then we cannot recognize the future. We therefore do not know what now needs to be done" (Foerster 1993).

Perhaps more fundamentally, we should ask ourselves the question: why do we need all this effort of explicitly integrating emotional intelligence into negotiation training? From the multitude of possible and meaningful answers, we would like to highlight a few:

- The most important reason arises from the neurobiological realization that there is no separation of emotions from rationality or objectivity in our thinking. Our brains store all of our experiences in pictures; it is an illusion to have a thought without emotions. From a neurobiological perspective, to deny or suppress feelings, to attempt to focus on substantive issues, to try to separate thoughts and feelings and to attempt the removal of the body from the mind simply makes no sense. Gerald Hüther (2008: 31) has illustrated that our feelings are messages to ourselves which are indispensable for orientation in our everyday lives. They provide us with information about whether what we are experiencing makes sense in the context of what we have experienced up till now.
- The second argument draws on the professional self-conception of negotiators. Each negotiator is ultimately his/her own instrument. Hence to be knowledgeable about one's own instrument seems to be essential; how else would something such as "authenticity" be possible as a source of power and self-direction in negotiations? To be able to direct negotiations self-confidently, knowledge of one's own emotional state is necessary. If we try to ignore, suppress or repress emotions, then an external control takes over. Emotions are subconsciously controlling the room as long as they are not perceived and addressed.

We will proceed next to some significant elements of emotion.

Emotions: Some Basics

In our everyday professional and private lives, emotions – despite the large number of hollow claims to the contrary – are still generally seen as interfering factors. In the 400 years since the birth of Réne Descartes ("Cogito ergo sum"; "I think, therefore I am") and his (later) fateful separation of body and mind, little has changed in this regard. Emotions continue to be a taboo in many Western professional contexts.

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In contrast to ideas, strategies or actions, which can be discussed in public, emotions are generally classified as private matters, part of our intimate sphere. We can speak more or less openly about unsuccessful projects, inefficient meetings, unsatisfactory negotiation results, etc., but not about the emotions of disappointment or aggravation that arise from those occurrences. When emotions do emerge in day-to-day business, or when they are even addressed directly in conversation, then there is a tendency to push those perceptions (and conversations about them) into the background by means of rationalization, explanation or other actions.

Much of what we know about emotions in the Western world has arisen from research on people with mental illnesses. Accordingly, many of the proposed means of dealing with emotions are rooted in this context – which is hardly an incentive to engage with the issue in an everyday situation. Such interventions are usually spot-focused (What is the quickest way for me to pull myself out of this depression?), and do not change the general mind-set in approaching and dealing with one's individual emotions. Until the beginning of this century, there were no comprehensive concepts at all for working with and on emotions (Lammers 2007: 10). In the last two decades, the understanding of emotions as well as their origins and functions has changed drastically, especially due to the impact of neurobiology. A glance at conflict management literature on the subject (see, e.g., Deutsch and Coleman 2000; Schwarz 2001; Cloke 2008; Tries and Reinhardt 2008), however, shows that unfortunately, little attention has so far been paid to these new insights. This material states that – just as in a negotiation context – emotions should be controlled or managed (Maiese 2005). The main focus is on "strong emotions" that usually have negative connotations, and are often automatically associated with aggravation, anger, rage, etc., although the term itself primarily points to the intensity of an emotion or its expression.

The numerous individual disciplines in research on emotions have various ways of differentiating between affect, emotions and feelings, as well as the relationships between emotion, cognition and motivation. As a general orientation, therefore, we would like to formulate seven theses that, in our experience, are useful in dealing with one's own emotions, and on that basis dealing with emotions in interaction, especially in negotiations.

Thesis 1: Emotions are a Combination of Body and Mind

Emotions are often described as the antithesis to rationality, reason, etc. But this appreciation can no longer be sustained, as emotions

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are in fact much more a combination of, or even a bridge between body and mind.

Emotions consist of several components (Lammers 2007), each of which holds a different significance for work in this area:

- A somatic response (quickened pulse, muscle tension, etc.); that is, emotions can be perceived physically and are experienced in the body differently by each individual (somatic markers);
- Behavior (or behavioral changes), for example in one's facial expression, voice, gestures or behavioral responses such as fleeing, yelling, etc.;
- Cognitive processes (assumptions about oneself and one's environment, interpretations, appraisals);
- Motivational components, which refer to the orientation toward individual needs;
- A subjective component, i.e., the individual perception of an emotion (= feelings) (Damasio 2002).

It is the last component of emotions listed above – subjective perception (= feelings) – which draws the individual's attention to the overall dimensions of his/her own emotions. This perception, this attentiveness is the prerequisite for the conscious shaping of potential changes (and thus also the prerequisite for, and the most difficult part of, "emotional intelligence," (Goleman 1996) a buzzword used frequently in recent years), which will in turn have effects on emotional experience. Therefore, "having an emotion" is not the same as "recognizing a feeling." However, this recognition is required in order to assume individual control and individual responsibility for feelings as well as the corresponding cognitions and actions. Without this perception, recognition and attentiveness, navigation is impossible.

Thesis 2: Differentiate Between Emotions and Expression of Emotions

The expression of emotions is a social construct that takes different forms in various cultures. A smile can be an expression of contentment in one culture, or an expression of grief in another. This gives rise to a sense of insecurity: What is the appropriate way to express emotions here, in this context, in this culture? Which emotions can we actually show? The differing intensities with which emotions are expressed and realized reveal nothing about how intensively emotions are experienced by the individual in question.

In many professional and organizational cultures (examples include professions such as law or medicine, or organizational cultures such as universities), expressing emotions is generally regarded as a

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sign of weakness and is frowned upon by society, or even considered taboo by professional standards. But what fear, what worry lies behind the desire (which is shared by many managers, negotiators and trainers) to be able to block out or control emotions? What we are addressing here is a central area of tension in which many myths can still be found: the conflict between certainty and uncertainty.

What does this mean? Emotions are unpredictable in terms of when they arise as well as their intensity, their form of expression and the effects they may trigger. Emotions disrupt and interfere with our (implicit) assumptions about controlling processes. In many expert professions, certainty is defined as the ability to predict, to foresee the next step. However, it is time to depart from this myth of linear control once and for all. As negotiators and trainers, we are not the ones who control what happens next or what effects our interventions (questions, looping, etc.) will achieve. This is an easy statement to make, but when things become difficult, when we are under pressure, we fall back on these linear models time and again. But if the assumption of predictability cannot create certainty, what then can help in this storm of emotions?

As an alternative safeguard in dealing with uncertainty, people attempt to rely on models, techniques or checklists. Clear instructions and process steps are meant to create (would-be) certainty, to provide orientation in dealing with the unpredictable. These are again usually based on linear logic, and increase the pressure on parties involved in emotionally-charged situations that often cannot be directly acted upon. This attempt to recall techniques and guidelines, and focus on structures, results in a loss of authenticity. Authenticity and congruency in contact with others and the use of one's own emotional resources become considerably more difficult, if not entirely impossible. However, the fear of losing control hinders people from making authentic contact and allowing emotions – in conflicting parties as well as ourselves.

In what other way should we work with emotions, if we wish to regard them not as a barrier between ourselves and the conflicting parties, but as a valuable resource for cooperation? As always, the work necessary for this purpose begins with ourselves, with a new inner attitude, with our ability to allow, withstand and even shape emotions. Awareness of our own emotions is a prerequisite for perceiving emotions in others and shaping emotions in interaction. For this purpose, the pages that follow provide a number of suggestions from practice.

Thesis 3: There are No Positive or Negative Feelings

At this juncture, we would like to point out a key difference in our understanding: research and literature frequently postulate a di-

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chotomy between negative (e.g., anger, fear, disgust, disdain, grief) and positive emotions (e.g., happiness). Despite its widespread popularity, for example in the much-discussed work *Beyond Reason* by Roger Fisher and Daniel Shapiro (2007), this dichotomy is problematic in multiple respects. First, it conceals the differences between the emotions within both of the sub-groups. Second – and this is where we see the far more serious disadvantage – so-called negative emotions are subject to a social taboo due to moral judgments, a fact which makes it far more difficult to express, perceive and come to terms with these emotions. Finally, what are often referred to as "unpleasant emotions" are not perceived as unpleasant in all cultures. In Chinese medicine, for example, anger is regarded as an essential energy, as a drive for self-realization and growth, as a healthy desire to expand and to rise up against a restrictive environment (Hammer 2000). Indeed, as Jean-Paul Sartre once wrote: "Every single emotion changes the world" (Sartre 1939).

Emotions steer our attention and behavior in certain directions: unpleasant emotions warn us of potential dangers to our own well-being and prompt us to avoid them. Emotions that are perceived as pleasant provide a signal that something conducive to our own well-being is occurring, thus stimulating us to continue toward the goals currently pursued (increased motivation). Thus, a great part of our behavior is motivated by our pursuit or avoidance of specific emotions. In this way, emotions trigger important adaptive responses on the physiological, cognitive and behavioral levels at every moment of awareness.

Thesis 4: Differentiate Between Basic and Reflexive Emotions

According to Paul Ekman (2007), basic emotions refer to those emotions which have been selected in the course of evolution due to their benefits in ensuring human survival, and which are found in every human. These emotions are shown in the same facial expressions across all cultures and can therefore be interpreted universally all over the world. Basic emotions are categorized as follows:

- Grief
- Anger
- Surprise
- Fear
- Disgust
- Disdain
- Happiness

Basic emotions are innate, so they do not require learning processes and can be activated without complicated cognitive processes.

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In contrast, reflexive emotions such as envy, hope, insecurity, shame, guilt, pride, loneliness, and jealousy result from learning processes. First, they are a judgment of oneself as a person: how do I experience myself with regard to my surroundings? Second, they regulate human interaction and help to maintain community. They control how we co-exist with others by stimulating us to make contact, by triggering guilt and shame when social rules are violated, and by releasing (aggravation) and regulating (uncertainty) energies in disputes.

The individual shaping of reflexive emotions is linked to attachment experiences in one's own socialization process. One substantial difference lies in the fact that unpleasant reflexive emotions such as guilt and shame are more easily triggered than pleasant reflexive emotions (Leary and Tambor 1995). For negotiators, it is important to be familiar with both basic and reflexive forms of emotions, so that they can be dealt with appropriately in a negotiation process.

Thesis 5: Emotions Perform Important Functions

In summary, four central functions of emotions can be identified:

Ensuring survival

Emotions have emerged in the course of evolution in order to allow us to respond more quickly to decisive, vitally important events. External stimuli, for example, pass through the emotional regions of the brain even before they are perceived consciously and processed cognitively. In the case of very intense and basic emotions, automatic responses triggered by subcortical areas of the brain may arise. Intense fear, for example, can prompt people to run away immediately, and then consider other possible responses only once they have distanced themselves from the stimulus which triggered the fear.

Decision-making

The emotional processing of sensory perceptions is faster than cognitive processing, and therefore has a paramount impact on cognitive processes and decisions. This is even the case when the preceding emotion was subjectively imperceptible (as a feeling), possibly due to its low intensity and short duration. This lack of perception contributes to one of the most persistent misconceptions: the myth of purely rational decisions. Appeals such as "Please try to remain rational," "Let's stick to the facts," etc. are, in our opinion, nothing more than an illusion arising from an insufficient knowledge of neurophysiology. Therefore, it is high time we abandoned the assumption that decisions can be made on the basis of rational analyses alone. Even emotions which are merely anticipated have an impact

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on decision-making (i.e., we think what we feel, and we feel what we think).

Fostering learning and development

The memory stores key events in life as emotions, and it influences our assessment of new situations by means of emotional schemata (i.e., intuitive decisions based on emotional memory). Indeed, we do not remember past events in a purely cognitive manner, but always in an emotional manner as well. Learning processes such as those that take place in negotiations and negotiation trainings are therefore anchored in the cognitive as well as the emotional level.

Reinforcement of community

In addition to the unifying and regulating social functions outlined above, expressing emotions in a community informs others about one's own state as well as potential dangers from the environment, thus affecting the behavior of others in the community. Moreover, emotions are perceived as belonging directly to the person expressing them. Thus they convey an impression of authenticity and identity, which is a crucial element of credibility.

Thesis 6: Emotions Also Have Costs

However, emotions cannot always be regarded as an appropriate guide for decision making. The complexity of everyday life also requires us to supplement and regulate emotional processes with cognitive processes. In many cases, emotional reactions would otherwise prevent us from making certain decisions that are associated with unpleasant emotions in the short term but are highly beneficial to us in the long term.

Thus, there are emotions that are rooted in experiences from the past, which are stored in our emotional memory (LeDoux 2001) and which are reactivated in current situations. Due to changing conditions as well as our own development, however, these emotions may no longer enable appropriate assessments or actions.

In addition to the danger of insufficient orientation through automated assessment mechanisms and (on that basis) avoidance strategies, strong emotions in particular are detrimental to perception, interpretation and assessment. Emotions change our view of the world and our interpretation of others' behavior. With the onset of a strong emotion, there is a refractory period in which our memory filters our existing knowledge and experience in such a way that only that information is available which serves to nourish the emotion we are experiencing. In this state, we assess all information from our external and internal environment in such a way that it

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can be brought into line with our perceived feeling. The stronger the feeling is, the more effective this mechanism becomes. This is the case with pleasant emotions (e.g., idealization, by blocking out certain parts of a person when we are in love), as well as unpleasant emotions, for example in escalated situations of conflict in which aggravation, disappointment and fear prevail.

This means that the same mechanism that provides us with orientation in our environment also prevents us from taking in new information which we cannot reconcile with our inner experience, and from accessing contradictory knowledge gained and stored in the past.

However, this means that in escalated situations of conflict, for example, neither recourse to previously concluded agreements (e.g., regarding procedure; stored knowledge) nor content-based arguments (new information) are helpful in shaping the process, as this information cannot be perceived and integrated. In our view, it also means that the suggestion put forth by Fisher and Shapiro (2007: 203) that one should "address the concern, not the emotion,"[1] in escalated conflicts with strong emotions, will probably not be very useful, as the cognitive requirements can neither be met nor even comprehended by the clients.

Gaining a critical distance to one's own emotional experience is a long and difficult process. It is easier to act or think differently than to feel differently. Thoughts which carry a strong emotional charge can only with great difficulty be changed by "objective" counterarguments. As a result, we sometimes feel the desire simply to eliminate the triggers for certain emotions; in a sense, we wish to have a "Delete" button for our own emotional schemata.

Nevertheless, emotions do not lead to compulsive behavior or automatism in everyday life; rather, they control a behavioral disposition, an inclination to behave in accordance with emotions. As soon as we are aware that a feeling has taken control of us, we can distance ourselves, dissociate, re-assess the situation and develop new options.

Thesis 7: Emotions Have Their Own Logic and Their Own Grammar

The nature of rationality is that one must always have or find a reason for something. The Grammar of Emotions (Baer and Frick-Baer 2008) chooses not to follow this type of logic; it has its own logic and totally different "grammar." Here are some examples of this grammar:

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Emotions are beyond all measure

The extent or measure of emotions is radically subjective, the experience of emotions is not comparable; emotions are therefore measure-less. When expressing emotions there are cultural regulations of measure. This sometimes leads to a contradiction between our inner experience ("I am fuming with rage") and social, cultural norms (to show no emotions).

Emotions do not need a reason, at most an occasion

According to rational logic, everything has a cause; without cause it is cause-less and therefore meaningless, irrational. There are often no causes assigned to emotions, but there are occasions, signals that (e.g.) give rise to associations with situations in the past. Some events can be identified, whereas others remain hidden. Sometimes a scent, a certain posture is enough.

Emotions disappear from our perception – yet still remain

Emotions that are not (allowed to be) lived disappear from our perception, yet remain in our subconscious and keep resurfacing in different forms. Unexpected mood swings, or fascination for people who let out the emotions that we do not live ourselves, are just two examples of this.

Emotions are interchangeable

Helplessness is experienced in the form of anger; grief manifests itself as annoyance. When emotions are unable to find resonance, emotions disappear into thin air. Repeated experience of this lack of resonance then becomes a heavy burden. This means that the original emotion gets hurdled and instead gets "bypassed" with another feeling that is easier to express (e.g., anger instead of disappointment).

"And" in the world of emotions

Emotions connect opposites. This could mean, for example, that in a premature termination of a project, feelings of both sadness and relief about its end can be felt, along with frustration and hope for a new beginning. Instead of "either–or," the rule in the logic of emotions is: "as well as."

Emotions form chains and landscapes

Emotions are not separated from one another, but rather are interweaved together in various ways. In emotional chains different feelings are lined up one after the other in a process of experience: I am shocked by a comment of my negotiating partner, am then annoyed,

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then react very angrily, am then ashamed of my reaction, withdraw, and am sad about the loss of contact. In emotional landscapes the number of emotions are not perceived as occurring one after the other, but they stand side by side, with or without a connection to each other.

Ideas for Integrating Emotions in Negotiation Training

The previous section should have clarified what could potentially be highlighted in an emotionally conscious negotiation training session. The following PAAT model, which we use as the backbone for our training to sharpen people's awareness of emotions, has four steps:

- P = Perception of emotions
- A= Acceptance of emotions
- A = Addressing of emotions
- T = Transformation of emotions

This model requires participants in the training process to deal with their own emotions as an important prerequisite for designing ways of dealing with emotions in difficult negotiation situations. These four steps also provide instructions of how emotions are outlined in professional roles, such as in negotiation or mediation. By listing various exercises we would like to illustrate the implementation of these educational steps.

1) Perceiving Our Emotions

In order to perceive the emotions of others, I should be able to perceive my own emotions. This attentiveness is a prerequisite for a fair treatment of our own emotions.

Exercise: Take time for a moment of contemplation twice a day. Find out which emotions you are able to perceive. Are there any others going on that you are not immediately aware of? (More than one emotion is usually present.)

In our training, participants actively deal with somatic markers, i.e., those parts of the body where we perceive different emotions (our own, but also those of other people) particularly strongly. These somatic markers are important "feelers" or sensors for the perception of emotions, and it is possible to practice working with them.

Exercise: Draw the outline of a human body on a piece of paper. Which emotions do you feel where? On which parts of your body, and according to what changes in your body do you feel your emotions?

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Since we rely primarily on experiential learning in our training approach, the evaluation of exercises or role plays usually begins by paying particular attention to one's own emotions (in different roles, in different phases of exercises). A better perception of our own emotions helps us to improve our understanding of our own behavior modes, such as strategies in role plays, as well as in real life negotiation situations (see above: function of emotions in decision-making processes). If I have better awareness of my own emotions, then I have a greater chance of self-control. This is also true for the role of the trainer in negotiation trainings. If I devote attention to my own insecurities and fears, then I have a better understanding about which of my interests needs special attention.

Perception of other people's emotions, in our opinion, requires using all of our senses. In addition to observing changes in skin color, facial expressions and posture, it also has to do with finding resonance with the emotions of your negotiating partner. This act of finding resonance is very often seen as dangerous. Negotiators are often afraid of being drawn into emotionality, letting themselves become influenced, losing control of themselves and then no longer being in control of the process. Or as a negotiator, there is the concern that by resonating, one may become biased. However, resonance and empathy are important resources for dealing with our emotions, and should be used consciously in our work. What assumptions do we make and what must be taken into account in this context?

Our everyday lives are full of spontaneous resonance phenomena: a yawn is just as contagious as a charming smile. Wherever people come together, moods are transferred with great regularity. But how do empathy and resonance work? In recent years, neurobiology has revealed fascinating new insights in this area (Bauer 2006; Hüther 2006; Iacoboni 2009). The system of mirror cells represents the neurobiological basis for mutual emotional understanding. When we observe the emotions of another person, the networks of neurons in our own brains resonate, reflecting the emotions of the other in our own experience. The ability to feel empathy is based on the fact that these mirror cells spontaneously reconstruct those emotions which we perceive in another person (Bauer 2006: 51). However, this capacity for resonance is not confined just to emotions, it also includes our intuitive understanding of actions. Even if we only perceive partial sequences of an action, this perception sets our mirror neurons in motion, which then spontaneously construct the overall process. For this purpose, they use the learning experiences the individual has undergone with typical situation sequences. Even imagining a possible action activates our mirror cells in the same

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way as if we were carrying out that action ourselves, thus also activating the attendant emotions.

Through emotional contagion between people who come into contact with one another, there is a creation of continuous, synchronous attentiveness (→ joint attention, Bauer 2006). This means that resonance causes the attention of the parties involved to be drawn in the same direction, thus giving rise to intense contact. Resonance and empathy therefore promote a deeper understanding of the other side, and in our opinion are extremely conducive to controlling the process. In addition, they also act as facilitators because they support enhanced understanding on the clients' part.

Therefore, our mirror neurons allow us to understand things intuitively, as we can perceive the emotions of the other side in our own bodies. We can then offer this emotional resonance to our clients in the form of a question. In this process, it is important not to interpret, but simply to offer them our perceptions. If the client does not take us up on this offer, we can leave it at that for the time being.

Fear, tension and stress drastically reduce the signal rate of our mirror neurons and thus weaken our ability to empathize, to understand others and to perceive them along with their differences. In situations of conflict, therefore, the parties' ability to empathize is drastically reduced.

Consciously creating resonance is a process of opening and closing oneself. Creating resonance does not mean losing oneself completely in empathy or losing one's distance. It is important to treat perceived feelings in such a way that we do not identify with them. Therefore, we have to develop our own dissociation strategies. This can be a conscious physical change (standing up, walking over to the flip-chart, shifting one's chair), a conscious transition to the cognitive level in the process (e.g., by summarizing what we have heard so far), or the formation of an internal hypothesis (What does this feeling of X reveal to me about the interactions between the conflicting parties, or between the conflicting parties and me?).

2) Accepting Emotions

The second step of accepting emotions as a resource in negotiations sounds easy, but takes on the rejection of feelings, which has been going on for centuries (see "Emotion: Some Basics" above). But how can I accept the emotions of others in negotiating situations when I cannot accept, or only partially accept, my own emotions? Take a moment to check which of your own emotions you accept and which ones you reject. How do you feel, for example, when you are

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ashamed? What would you try to do in order to achieve a higher level of acceptance?

A first step could be to welcome every emotion – so take a deep breath and let them come. I see my emotions as an important source of information that can inform me about the state of my well-being at any time. "Emotions follow a natural rhythm, they come and go, swell and fade, if we allow them to come and don't try to block them out or avoid them" (Greenberg 2006: 121).

Exercise: Dealing with our own emotions is a learned behavioral pattern, so in our training sessions we invite participants to grapple with their own patterns. In an individual exercise (following a relaxation exercise), participants take time to remember important people from childhood. Which emotions can be seen in these persons? How did they deal with these emotions? Which emotions were expressed and how? How did they speak about feelings? Who expressed emotions particularly intensely, which reactions could be observed as a result? What does this mean for you when dealing with your own emotions? The impressions of this individual exercise are then reflected upon further in order to detect one's own pattern.

3) Addressing Emotions

Emotions become more intense and are expressed more strongly if they go unnoticed over a longer period of interaction, or if the need underlying these emotions is not addressed. To address these emotions we recommend taking four aspects into consideration:

a) Many negotiators shy away from addressing emotions because they are afraid of bringing out the full intensity of the emotions and losing control of the process.

However, our experience has shown that such "excluded elements" always find a way of making themselves visible again. The harder we try to eliminate emotions, the larger the "stage" becomes on which this excluded element will reappear, hoping to be perceived. Addressing emotions involves showing our counterparts that we perceive their emotions and notice changes in their emotional state. This feedback from perceptions is a fundamental part of satisfying the individual need for "being taken notice of," which itself has a substantial impact on a person's self-esteem – a concept that Virginia Satir drew our attention to decades ago (Satir and Banmen 2000: 42). However, addressing emotions does not mean diagnosing their triggers, causes, etc. This would require a special role or a specific task (such as a psychotherapy session). Working with emotions

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specifically in negotiations calls for addressing emotions only in a differentiated manner.

b) It is rare for people to describe their feelings directly; instead they express them indirectly through voice, facial expressions and gestures.

This means that this indirect expression has to be articulated in words, to make sure that we have perceived it correctly. Here careful wording is essential, like in the form of a question ("For me that felt as if you were very hurt, is that your experience too?"). Then we can find our interpretation corrected ("It is not frustration, but I feel completely drained and exhausted"). This is not a criticism of our suggested hypothesis, but is rather a sign that our counterpart, the client, has at this moment assumed responsibility for the precise designation of his/her feelings.

c) In his film "Scenes from a Marriage," the famous Swedish filmmaker Ingmar Bergman included a highly memorable statement: "We are emotional illiterates" (Bergman 1974).

Unfortunately there is virtually no training seminar where we can learn to express our own emotions and those of others appropriately. It is important to distinguish between sentences that express feelings and those that only describe what we think about ourselves or others (e.g., "I feel incapable...") or how others behave toward us (e.g., "I feel misunderstood" or "I feel ignored").

Sentences that begin with "I feel..." frequently do not harbor emotions, but interpretations, assessments or statements about the motives of the other side:

- The statement "I feel that this idea is useless" is not a feeling, but an assessment of an idea.
- The statement "I feel that you are not qualified for this job" is also not a feeling, but an assessment of another person.
- The statement "I do not feel appreciated by my co-workers" is likewise not a feeling, but a statement indicating my assessment of the relationship between myself and others (Rosenberg 2005).

This commingling and non-precise use of language is problematic because of the masking effect it has of suppressing emotions. We give the illusion of having spoken about feelings and are not aware of our own masking effect.

d) The articulation of emotions is differentiated.

From hypnotherapy and NLP we know that the body reacts very sensitively to different terms and experiences them as being appro-

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priate or incongruous (semantic reaction, Korzybski 1958). This is especially the case when addressing emotions, but also when addressing interests and needs. One explanation for an emotion (e.g., fear) can be experienced much too strongly by a dialog partner, while a weaker choice of wording (e.g., worry, uncertainty) is acceptable. These gradual differences in language are based on the individually perceived intensity of feelings as well as on different cultural contexts (contextualization of language). In many professional and organizational cultures the dose of emotions that is acceptable in public is very small, even if the inner experience is very strong. An insult may not be acceptable, but a disappointment is. Unfortunately, we still only have a very limited vocabulary to be able to express emotions in their differentiated nuances.

Exercise: The dictionary of emotions. In our training, we expand our vocabulary in the form of a group exercise. Working in small groups, the participants put together a mind map and assign one emotion (basic emotion or reflexive emotion) to each main branch respectively. They then add different nuances of these emotions to the subbranches. In the following pooling of ideas of the visualized results ("gallery"), a "dictionary of emotions" becomes visible which is more or less extensive. When evaluating the exercise we first focus on the emotions perceived personally during the exercise (key questions: How did I personally feel during this exercise? What could I observe and perceive about myself?), and the participants can use their expanded vocabulary here. During the content analysis part, there is often a display of regret regarding loss of differential expression.

In our professional roles we try to communicate in a recognizable manner: this is a place where emotions are important, where emotions are perceived and appreciated. Yet this perception of emotions (and interests) does not usually take place in conflicts between the parties, as there is a concern that perception and understanding from the other party could immediately be interpreted as acceptance/consent or weakness. Therefore it is particularly important that an external third party is the person doing the perceiving and addressing as a substitute for the parties doing this themselves, allowing the conflicting parties themselves to let these levels flow back into their communication and interaction.

4) Transformation of Emotions

The transformation of emotions goes in two different directions: one is the direction of understanding the actions controlling needs and

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interests, the other is the direction of greater acceptance of the responsibility for one's own thoughts and actions. Albert Einstein once wrote: "Everything that has been written or imagined by persons, serves the satisfaction of perceived needs" (Vaas 2008: 92). For Marshall Rosenberg (2005), emotions are the bridges to needs and interests. In short, emotions provide an indication of whether perceived stimuli contribute to the satisfaction or frustration of needs. Accordingly, this results in experiencing either pleasant or unpleasant emotions. So when perceiving emotions in a negotiation situation, it means that the communication either takes place in the direction of meeting these needs, or moves away from them. Perceiving and addressing emotions is therefore an essential pillar for interaction in interest-based negotiation. The above-mentioned somatic reactions (changes in breathing pattern, changes in skin color, etc.) let us know immediately if a need, or interest, has been addressed. In our experience, in difficult communication situations it is not possible to address "core concerns" (Fisher and Shapiro 2007:15) straightaway, since these cannot be heard, because of the emotional burdens of the negotiating partner (from a neurobiological perspective). Cognitive understanding is only possible when understanding has been established on an emotional level.

The second aspect of the transformation makes a learning process possible for the negotiation partners by allowing them to have a better understanding of their own stake in the emergence of their emotions. As illustrated previously, emotions always have a cognitive element, both in the emergence of emotions (interpretation and evaluation of a situation), as well as in choosing appropriate coping strategies (we think how we feel and we feel how we think!). All of these crucial assumptions about ourselves and our surroundings make up the part of emotional processes which we have access to.

For this purpose we use reflexive questions that contribute to a better understanding of our own perceptions, expectations, worlds of explanation and a subsequent redesign of our own mental model. Reflexive questions bring partners into contact with their own way of thought.

Reflexive questions offer two major benefits in working with emotions: first, they provide clients with an opportunity to depart from their emotions for a certain period of time, thus providing them with relief by allowing them to distance themselves. Second, the clients take on a meta-position and receive support in the process of understanding their own thinking and assumptions. These assumptions support the subjective assessment of whether a piece of information, a decision or a certain type of behavior contributes to

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satisfying one's own needs and interests, which means that the clients recognize their own internal emotional triggers.

In many difficult situations, where unpleasant feelings exist, people attempt to hold another person (or that person's behavior) responsible for their own feelings. ("I am very disappointed because you didn't answer.") In our view, others can only be the trigger for our emotions, not the cause. Especially in the case of unpleasant reflexive emotions (i.e., emotions where we place ourselves in relation to our environment (e.g., envy, inferiority, jealousy), responsibility is often shifted to the environment: "Your constant reproaches caused me to lose my composure." Therefore, self-deprecation through shame (deprecation of a behavior type in a situation) or guilt (deprecation of oneself in a situation) frequently leads to externalization, that is, shifting the blame to others. In contrast, our own part in originating the emotion (known as internalization) remains unseen.

Both transformation steps are aimed at enabling the negotiating partners to interact more self-confidently with themselves and their surroundings in negotiation situations by involving their emotions.

Conclusion

In our opinion, the next generation of negotiation training requires a fundamental change in stance, which should start at an individual level but also requires the context of negotiation training to address four key points:

1) There is No Sustainable Learning Without Emotions

Emotions are always a part of the interactions between participants and trainers. How then can we succeed in integrating experiential learning into training, where the here and now of the participants can be picked up on? How can existing learning concepts that include learning improvement via external feedback be enriched through perceiving and understanding one's own emotions? How can participants and trainers be made to experience how their own emotions direct their concrete actions in negotiations? Which new stances need to be developed on the side of the trainer? How can this change in learning be supported in a professional context (law, economy, university), where emotions are still very often regarded as irrational?

2) Competencies Can Only be Developed through Experience-Based Learning

Competencies that are necessary for negotiation can only be developed in concrete action, which therefore requires experience-based

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learning. Video-based learning does not compensate for personal experience. It is also not enough to receive feedback on role plays from experienced negotiators. Many roads lead to Rome, according to the European proverb; it is important that the trainees understand which assumptions and emotions have led them individually to certain actions in role plays. This understanding enables change. Experiential learning, however, also contains risks, e.g., the dangers of coming into contact with unpleasant experiences. How can we encourage participants in training to experience delight in failure? What other stances do trainers need to adopt, in order to enable participants to get in contact with their inner resources and internal barriers in dealing with emotions?

3) Experiential Learning Needs a Different Time Frame

Creating experiences and reflecting upon these experiences, as well as grappling with one's own emotions and assumptions, is not something that can be accelerated. As the European saying goes: "Olives won't grow any quicker if you pick them." We are sometimes astonished to read which goals and what content should be addressed and attained in just a two-day basic negotiation training session. Even if the session is offered by highly renowned and qualified trainers, whose personal competence is without question, the possibility of accelerating experiential processes is very limited. If experience-based learning is to succeed, then the following applies: less is usually more.

4) At What Point Does the Tail Begin to Wag Its Dog?

What are the implications if a description of a negotiation training programm offers less content and promises more modest objectives than the competition? What institutional reactions are then to be expected? And how do those responsible for the training deal with their own fears?

We are wondering who should adopt responsibility in the future for the development and implementation of quality standards in training. Or formulated in a more pointed manner: should the tail wag the dog or does the dog empower itself to wag its own tail? In the course of many conversations with those responsible for training programs, it was repeatedly emphasized that top managers could not be expected to spend more than two days in training, and that everything had to be packed into this time period. The market would not permit a different approach.

At this point we would like to remind all those responsible for training of the law of the 18th century French economist Jean Baptiste Say, a law founded on the notion that the supply of goods and services creates its own demand. Therefore, we would like to en-

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courage all those interested in a new level of quality in negotiation training to have the confidence to create new market niches.

Notes

Authors' Note: This chapter was inspired by experiences Mario Patera gained in conferences in Rome, 2008 and Istanbul, 2009 as part of the Rethinking Negotiation Teaching Project, where he had the opportunity to observe top-flight teachers of negotiation during their training, talk with them about their assumptions, and work with them in a workshop he led entitled "Building an Emotion Vocabulary." His initial impressions of this exciting work were published in "Reflective Practice in the New Millennium" (LeBaron and Patera 2009), after an intensive process of co-creation with Michelle LeBaron. This current chapter continues the exploration of the commonalities and differences between the practices of many negotiation trainers and the approaches we have developed in our training approaches in Austria. This article may well serve as a kind of "eye test," which helps us to see what may potentially be of interest on the subject of emotion and negotiation training, or rather should be focused on, in the opinion of the authors. Our approach is based on our experiences in German-speaking countries, and is therefore to be understood as the work of non-lawyers, non-Americans, and not primarily in support of scientists/trainers in the field of negotiation.

[1] This suggestion was made by Fisher and Shapiro, as they believed that conscious interaction with emotions is difficult – an assumption that comes pretty close to a self-fulfilling prophecy. We believe that their alternative approach is at a disadvantage because out of the five suggested core concerns, only three have the character of needs. Based on our understanding, status and role merely represent strategies for the satisfaction of underlying needs.

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ISBN 9780982794609
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Published by DRI Press, an imprint of the
Dispute Resolution Institute at Hamline University School of Law,
with the generous financial support of the JAMS Foundation.

Dispute Resolution Institute
Hamline University School of Law
1536 Hewitt Avenue
Saint Paul, MN 55104
www.hamline.edu/law/adr

Printed in the United States of America.

Library of Congress Control Number: 2010930064

ISBN 978-0-9827946-0-9

For bulk orders, contact the Hamline University School of Law Bookstore, 1536 Hewitt Avenue, Saint Paul, MN 55104. (651) 523-2369. For reprint inquiries, contact the DRI program administrator, (651) 523-2946.