



January 4-5, 2008 at the Tantur Ecumenical Institute – Jerusalem

Program Abstracts

**DEVELOPING JOINT UNIVERSITY PROJECTS ACROSS THE GREEN LINE GIVEN THE
ASYMMETRY OF THE SOCIETIES AND THE CONFLICT**

Friday: 11:00 – 12:30 Auditorium

Type of Presentation: PowerPoint Presentation plus Workshop

Length of Presentation: 90 minutes (45 minute lecture followed by 45 minute workshop)

Educational Solutions;

Email: judith.jensen@eeeducationsolutions.org
<http://www.edsolutions.co.nz/>

and

Susan Luxton

Educational Solutions;

Educational Solutions (ES) has developed a university dialogue project to address the Israeli/Palestinian conflict. The successfully tested educational model involves two university classes representing two sides to the conflict who study the same four-week curriculum, dialogue on the ES Website, videoconferencing or other methods. The ES curriculum is presently being reviewed by leading Palestinian and Israeli professors who are experts in textbook bias. To date, 104 professors around the world are interested in participating, including 23 from Israel and the West Bank. As part of the university dialogues, ES plans to develop meaningful joint projects for Israeli and Palestinian students to work on. This goal is made difficult by the lack of contact between the two groups and the asymmetries of the societies and the conflict itself.

The purpose of this presentation and group work is to engage interested attendees in exploring the possibility of effective joint projects that are meaningful to both sides.

I. The forty-five minute PowerPoint lecture will prepare the group for discussion in the following manner:

- 1) outline the definition of asymmetry and its meaning in relation to the Israeli/Palestinian conflict,
- 2) explore whether the asymmetry between the Israelis and Palestinians has changed due to developments in the region over the last seven years,
- 3) explore obstacles and objections to joint projects,
- 4) explore possible joint projects, using new technologies, in the religious, humanitarian, ecological, entrepreneurial, and arts fields.

II The structure of the forty-five minute workshop/group work will have the following characteristics:

- 1) Based on conflict resolution principles developed by Bob Chadwick (counsel style), Marshall Rosenberg (feelings, needs, wants *etc.*) and Thomas Renault (surprises);
- 2) Use individual experiences of participants to generate ideas;
- 3) Use classic brainstorming techniques to generate ideas.

HOW CAN WE INSPIRE OTHERS TO MOVE FROM "HATING AND FEARING" TO "LOVING AND RESPECTING" THE OTHER?
Friday: 11:00 – 12:00 Chapel Seminar Room

Type of Presentation: Presentation and Guided Interactive Discussion
Length of Presentation: 60min

Leah Lublin

The Interfaith Encounter Association (IEA), Israel
Email: llublin@netvision.net.il ; <http://www.interfaith-encounter.org/>

Since 2002, I have been involved with the Interfaith Encounter Association (IEA). In 2004, I became the Jewish coordinator for their Jerusalem group, Reut/Sadaqa. However, I was not always interested in inter-religious/intercultural dialogue.

In 1984, I joined Rabbi Meir Kahane's Kach/Jewish Defense League movement in Toronto. For nearly a year, I volunteered in the Kach offices, and I continued to maintain my ties with their colleagues even after I moved with my family to Israel in 1995.

How I moved from "hating and fearing" to "loving and respecting" the other is part of a personal transformation story that I started talking about in dialogue groups at Amritsar, India for the Goldin Institute and more recently, at the Peacemakers Camp near San Francisco.

Rahel Warshaw-Dadon (acting as group facilitator)

Reiki Master, Director of **Reiki for Peace**
Email: reikiforpeace@gmail.com ; www.reikiforpeace.org

I am an Ashkenazi Jew born in the USA. I was brought up on the myth "A land with no people for a People with no land." There was and is something magical about this land for me. I lived here briefly as a child, and came back as an adult, at age 31, convinced, more by the light of Jerusalem, that this was my home. Though I occasionally met Palestinians, and was even invited to the wedding of the young man who swept the floor of the laboratory where I did research in the Medical School of the Hebrew University, I was unable to acknowledge that there were people who had lived here for generations before I got here. I did not see them.

I had firm blinders on my eyes and heart. I was not hateful, but was vaguely fearful, and generally neutral and blind. My blinders were removed by the firm efforts of a Jewish woman who is my friend and my Reiki student. She insistently sent me email letters with information that seemed preposterous to me, telling me: Wake up! Wake up!

Eventually, another of my Jewish Reiki students insisted that I join a chat group on which I was approached by a young Palestinian in Qalqilia who asked to talk with me about Peace. It was through these conversations that I really woke up, and that I was inspired to create the non-profit organization **Reiki for Peace**.

Leah will tell her story. Then, together, we will try to find ways in which we can encourage others, both Jews and Palestinians, to open up, to acknowledge and accept the other person who is there with us, and without whom we will never advance beyond the chaos that seems to be becoming worse with time. We want to find a way to reverse this energy from hate to love.

ENCOUNTER POINT

Friday: 11:00 pm – 12:30 Library

Type of Presentation: Film and Discussion

Length of Presentation: 90 min (60min film + 30min discussion about civic participation in peace building and non-violent initiatives)

Anat Langer-Gal

Just Vision

Email: anat@justvision.org

<http://www.justvision.org/>

Synopsis of the film Encounter Point

Caught in the crossfire of the Israeli-Palestinian conflict are civilians who seek to build a secure, peaceful future. Their stories seldom make the headlines, drowned out by explosive coverage of suicide bombers and an occupation maintained by one of the world's most powerful armies. This critically acclaimed documentary follows the lives of everyday leaders struggling for peace in the midst of an escalating conflict.

Winner of the Audience Award for Best Documentary at the San Francisco International Film Festival and the Rencontres International Film Festival in Montreal, Encounter Point moves beyond sensational, dogmatic and canned images to tell the story of an Israeli settler, a Palestinian ex-prisoner, a bereaved Israeli mother and a wounded Palestinian bereaved brother who sacrifice their safety, public standing, communities and homes in order to press for a grassroots movement for nonviolence and peace. Their journeys lead them to the unlikeliest places to stem hatred among their peoples and confront fear within themselves. As Ali Abu Awwad, one of the main protagonists of the film states, "Sometimes people ask me, 'how can you do this after all you've been through?' But I tell them, 'I don't have to love Israelis to make peace with them, and I'm not asked to forgive the soldier who killed my brother, I will never forgive him.'"

These people are at the vanguard of a movement to push Palestinian and Israeli societies to reach a tipping point, forging a new consensus for nonviolence and peace. Perhaps years from now, their actions will be recognized as a catalyst for constructive change in the region.

The subjects' stories are by no means romantic; they face widespread opposition, and at times trip on their own feet. Yet they persevere. We follow them from Telmond to Tulkarem; from a suicide bombing in Tel Aviv to the funeral of a 12-year-old Palestinian girl in Bethlehem, to the first conversation between a former Israeli settler and a former Palestinian prisoner. Audiences are left with a sense that the gulf between Israelis and Palestinians is at once bridgeable and tremendously wide.

Encounter Point is a film about hope, about true courage and, implicitly, about silence – the silence of journalists and politicians who pay little attention to vital Palestinian and Israeli grassroots peace efforts. As Robi Damelin, a bereaved Israeli mother states, "There is no pro-Israeli or pro-Palestinian, there is pro-solution." Encounter Point moves beyond sensational images and challenges all of us to look for the civic leaders in our midst.

Encounter Point was directed by Ronit Avni, co-directed by Julia Bacha, writer/editor of the award-winning film, and was produced by Joline Makhoul, Nahanni Rous and Ronit Avni, a Palestinian, Israeli, North American, and South American team whose diversity wholly mirrors the subject matter.

THE TRADITIONAL TALE AS A TOOL IN FACILITATING DIALOGUE BETWEEN IDENTITIES

Friday: 11:00 pm – 12:30 Reading Room

Type of Presentation: Interactive Workshop

Time needed for Presentation: At least 3 hours

Shai Schwartz

Email: shistory@inter.net.il

The workshop participants will be divided into groups within which they will be invited to dialogue. When the theme of each group has emerged, that group will be asked, through an associative process, to bring to mind a traditional tale.

After that tale has been told, the members of the group will role play the characters in the tale. They will do this through a process of connecting to the stream of consciousness of the other participants. After "De-roling" (resuming their normal identities), the participants will find that they will continue dialoguing at a much deeper level than previously. They will also find use of the metaphors that emerged from the tale and the tale itself will be used as a metaphor in the proceeding conversation.

We will end the session with a sharing of feelings and a closure, and a brief question and answer period.

**THE DIRECT-CAUSATION PERSON-CENTERED APPROACH:
A RADICAL CHANGE IN APPROACH TO PEACE EDUCATION
Friday: 12:00 pm – 12:30 Chapel Seminar Room**

Type of Presentation: Presentation and Discussion
Length of Presentation: 30 min

Olek Netzer

Israel

Email: olek.netzer@gmail.com

Generally, all over the world, Peace Education is based on a Multi-Causal Approach that deals with indirect causes or conditions affecting persons who hate. In contrast, the Direct Causation Approach deals with the direct cause of prejudice and war behavior, that is, the system of justification in the eyes of the perpetrators themselves.

In the belief-system of fanatics in conflict, I have discovered Blind Areas in many areas of fundamental human facts: individuality of all people in conflict, including "Them", "We" and "I" as a responsible human who may be wrong in any of his/her beliefs. "Dehumanizing the Other" enables fanatics in war to perform even the most atrocious act of injustice and terror without running into an intolerable Cognitive Dissonance with their own highest values of goodness, morality, sanity, and truth.

I have organized these Blind Areas and their corresponding Patterned Beliefs in a Syndrome that serves as analytical and diagnostic tool for identifying Dehumanization in language.

Applications in Education and Political Analysis bring awareness to these Blind Areas, thus undermining the self-justification system for avoiding cognitive dissonance. Interventions apply to Direct Causes that make dehumanized orientation possible.

**USING THEATER IN PEACE EDUCATION: THE PLAY: JUST OVER THE BOARDWALK
(PEACE CHILD ISRAEL)**

Friday: 1:30 pm – 2:30 Auditorium

Type of Presentation: Film and discussion

Length of Presentation: 2 hours (90min Play + 30min discussion)

January 4, 2008 early afternoon

Melisse Boskovich

Director of Peace Child Israel, actress, singer, curriculum development

Email: mb@pci.org.il

<http://www.mideastweb.org/peacechild/>

The original bi-lingual play, “Just Over the Boardwalk” was developed by Jewish and Palestinian Israeli teenagers during the spring of 2007. They performed this play in schools with the intention of effecting attitudinal change in their young audiences. After each performance, the student actors lead an interactive workshop with the audience in which they ask the audience questions, listened to the answers, and also shared their own answers.

Workshop participants will watch me direct 25 Jewish and Arab teenagers from Tel Aviv and Jaffa who will perform their original bi-lingual play “Just Over the Boardwalk”

CREATING THE ENVIRONMENT FOR SEEDS TO FLOURISH: CHALLENGES AND POSSIBILITIES FOR PEACE EDUCATION, WITH THE EXAMPLE OF SEEDS OF PEACE AS A STARTING POINT FOR DISCUSSION
Friday: 2:30 pm – 3:30 Auditorium

Type of Presentation: Lecture and guided discussion
Time needed for Presentation: 60 minutes

Daniel Noah Moses

Formerly a Lecturer on Social Studies at Harvard University; currently the Director of the Delegation Leaders Program at Seeds of Peace

Email: daniel@seedsofpeace.org
<http://www.seedsofpeace.org/>

How can the many organizations dedicated to peace education and peace-building work together more effectively for the sake of real peace? THIS is *the* question. How can we inspire educators to work across borders for peace? What are the lines between “education” and “advocacy?” What are the possibilities for peace-building work now, in the current climate —and what might happen next?

Over the past fifteen years, the network of Seeds of Peace educators — Delegation Leaders who accompany the teenagers to camp and graduates of SOP education programs — has expanded and grown stronger. Our mission: to create the environment for Seeds to flourish. The mission is to cultivate Seeds, at camp, in schools, in communities, and across the lines of conflict; to create an effective cross-border network of educators dedicated to the mission of Seeds of Peace. The overall mission of Seeds of Peace is to encourage a new generation of leaders dedicated to dialogue, mutual understanding and the non-violent transformation of conflict.

Peace-builders and peace educators of all kinds need help. IPCRI does a wonderful job bringing us together. For this discussion, I would like us to brainstorm as a group. As the Director of the Delegation Leaders Program working on a set of USAID funded programs, I hope to explain what the Seeds of Peace educators are doing. I intend to talk about some of our projects — with the hopes that others will be interested. I hope to get feedback, to hear advice, to share experiences, to talk about how we could work together in the most effective way possible for what is, with all of the variety, our common task.

FILM: "WOMEN ON THE FRONTLINES"
Friday: 2:30 pm – 3:30 Chapel Seminar Room

Type of Presentation: Movie
Time needed for Presentation: One hour

Elana Rozenman

Executive Director of TRUST – Emun, and Middle East Liaison for Peace x Peace
Email: elana@trust-emun.org

"Women On The Frontlines" is a one hour Documentary Film profiling courageous women on the frontlines of rebuilding post-crisis societies in Burundi, Bosnia, Afghanistan, and Argentina. The film was made in the aftermath of 9/11 to answer the question of how women can be empowered to build sustainable peace. More than a year in the making, the film premiered at the United Nations in October 2003 and is narrated by Academy Award-winning actress Jessica Lange. The film was produced by Peace x Peace, a US NGO connecting women worldwide through the Internet.

A JOYOUS MEETING

Friday: 2:30 pm – 3:00 Library

Type of Presentation: Workshop - in groups of 12-20 participants

Time needed for Presentation: 30 minutes

Sherry Laness

International Inspirational Speaker, Master Coach and workshop presenter

Email: sherrylaness@gmail.com

“A Joyous Meeting” is a workshop that I would like to present is an opportunity for participants to meet and connect from their most joyous, abundant and shining selves.

It is an extremely powerful technique coming from the field of Positive Psychology, where we are focusing on what is right. It gives the participants an opportunity to make connections on a deep human level, in a relatively short period of time.

- **Guided visualization:** A trip to a time and place where you were absolutely joyous, where you were shining, where you had done something that succeeded etc.
- **Each person is assigned a partner.**
- **Working in Pairs:** The first partner shares with his/her partner about the time they recalled in their visualization, or about some other time. The partner listens and repeats the story to the partner, but focuses on the qualities and strengths that he/she have heard, rather than the story itself. Then, the second partner tells his/her story and the process is repeated. The gives the teller an opportunity to hear their best qualities reflected back to them.
- **Sharing with the larger group:** The partners are invited back to the larger group. Each partner introduces their partner to the group, telling of their strengths. This process is memorable and extremely powerful.

**CONQUERING CONFLICT THROUGH CREATION:
THE POWER OF A CHILD'S CANVAS
Friday: 3:00 pm – 3:30 Library**

Type of Presentation: Slideshow Presentation of a Project still being created with Discussion.

Length of Presentation: 30 minutes

Sarah Bleiweis

Art Teacher and Volunteer at the SOS Village and Herman Gmeiner School in Bethlehem.

Email: sjblei@gmail.com

<http://www.sos-childrensvillages.org/Pages/default.aspx>

The goal of this project is to prove "children's powerful capacity to be actors of change", specifically for the future of the Middle East. Through the implementation of a program which will allow children from the SOS Village in Bethlehem to interact with their counterparts living in the SOS Village(s) of Israel, the opportunity for a cross-cultural experience will thus be created, and it just may very well be the first of its kind.

Initially, the interaction between the SOS children will begin through an "artistically focused pen-pals" method. More specifically, each child will be paired off with another child from the other village, to whom they will send artwork creations *via* email. Having an artistic-focus in the "pen-pal" communication will help avoid any major language barriers; though translations of the children's work will also be made available. Over time, the young participants will then be able to develop their own relationships and opinions of one another. They can perhaps begin to ask questions about the other's culture, and maybe even find common ground over the similar social situations (growing up in the SOS Village) in which they come from. Eventually, the children from both the SOS Villages in Israel and Palestine will be able to meet each other in person, in a non-political environment that will promote social interactions suitable to their age group.

This project currently faces two problems. The first, from a methodological point of view, is the practical problem of needing special permission for the children to travel from the Occupied Palestinian Territories into Israel. This obstacle owes to the unstable political environment in our region, and thus also invites suspicion that the intention of this project may have a political agenda. The second problem, that may reflect an even larger dilemma, is the ethical predicament of how to avoid involving these children in political disputes.

The culmination of the project will be an art exhibition featuring SOS children's artwork from both SOS Villages in Israel and Palestine, to be held in the Willy Brandt Center, Jerusalem (WBC). The WBC is already planning this program – we are only waiting for confirmation from SOS Israel. Since SOS children do not grow up with their biological families but instead in villages, the theme of the exhibition is Children's Rights. The pictures are artistic interpretations of each child's chosen article from the UN Convention of Children's Rights. Their artwork will be hung in a combined exhibition, featuring artwork from SOS children in Israel and in Palestine. The children will actually meet each other at the opening night of the exhibition in the WBC.

**ARAB AND JEWISH STUDENTS ENGAGE IN PARTICIPATORY ACTION RESEARCH
AT THE UNIVERSITY OF HAIFA: A MODEL FOR DIALOGUE
Friday: 2:30 pm – 3:30 Reading Room**

Type of Presentation: Power Point Presentation and Workshop
Time needed for Presentation: 60 minutes

Rachel Hertz-Lazarowitz, Ph.D.

Professor, Faculty of Education, University of Haifa, Israel

Email: rachelhl@construct.haifa.ac.il

and

Tamar Zelniker, Ph.D.

Lecturer, Department of Psychology, Tel Aviv University, Israel

Email: tamar@post.tau.ac.il

With the cooperation of:

Hilla Peretz, Ph.D.

Lecturer, Department of Education,
University of Haifa, Israel

Email: hperet01@study.haifa.ac.il

Faisal Azaiza, Ph.D.

Professor, School of Social Work
University of Haifa, Israel

Email: azaiza@research.haifa.ac.il

The University of Haifa (UH), where 20% of the students are Arabs, provides a unique setting for advancing education for peace among different national and religious groups of students. For several years, Arab and Jewish students engaged in a seminar called Participatory Action Research (PAR) in which the students are also the researchers, studying themselves as well as other students on campus. The goal of the research is to examine students' national identity and religiosity, and their effects on students' perception of negative and positive aspects of life on campus, their preference for segregation and integration, friendships formed among students from different groups. We consider the implications of PAR for constructive dialogue among different national and religious groups.

Students were asked to fill out a questionnaire on background details, choose national identity, and answer questions regarding their positive and negative perceptions of the university, and their preference for segregation, integration, and friendships. There was a significant effect of Identity and Religion only on negative (but not on positive perception), and on preference for integration (but not on preference for segregation Jewish students using the term "Israeli" in their identity definition had the least negative perception, and Arab students using the term "Arab" had the highest preference for integration. Muslims and Christians had a more negative perception but preferred more integration. Jews had a less negative perception and preferred less integration.

We found that PAR leads to the acquisition of knowledge and mutual understanding and to the re-examination of beliefs, values and attitudes, personal and collective identification, and of the perception of the university as place for confrontational conflicts rather than a place for constructive solution of conflicts. PAR, combining theory and research, allowed for the development of different models of dialogue and reconciliation. We maintain that PAR might serve as an academic model for dialogue between different national and religious groups at universities in societies beset by conflict to advance understanding, justice, and mutual respect on campus and potentially, in wider segments of the population. Finally, we will present possible models for dialogue based on the PAR.

WHAT'S RIGHT? TAPPING INTO POSITIVE, CREATIVE, INTUITIVE IDEAS
Friday: 4:00 pm – 5:00 Auditorium

Type of Presentation: Workshop and discussion
Time needed for Presentation: 60 minutes

Sherry Laness

International Inspirational Speaker, Master Coach and workshop presenter
Email: sherrylaness@gmail.com

How do we create dialogue around a “problem” and do it in a creative way that invites new ideas, positive energy, creativity and respect?

“What’s Right?” is a workshop based on five questions designed by Kurt Wright and presented in his book “Breaking the Rules.” These questions are used in businesses and organizations to connect to creative ideas and energy in order to solve problems.

We will start with an activity to get to know each other. Either “A Joyous Meeting”, if in a group of 10-20 people, or if in the full conference guiding participants with a few simple activities to get to know the people in front of, in back of, and around them.

Taking a topic such as “How do we move from a Culture of hate to a culture of peace?” or any other topic we choose, we examine this using the 5 questions:

- What do I know is already right?
- What is it that makes it right?
- What would be ideally right?
- What’s not quite right yet?
- What resources can I find to make it right?

N.B. - This process could be done with a group of 10-20 participants or even with the entire group of participants in the conference hall, breaking into groups of 6-8 and discussing the questions and then presenting their answers to all the participants.

At the end of the workshop, we will share of how it felt to work on “problems” from a “What’s Right?” perspective.

UNEQUAL GENDER RELATIONSHIPS IN DIALOGUE ENCOUNTERS BETWEEN PALESTINIANS AND ISRAELIS

Friday: 4:00 pm – 5:00 Chapel Seminar Room

Type of Presentation: Presentation and Workshop

Length of Presentation: 60 minutes

Gal Harmat

Kibbutzim Teachers College, Social Justice and Peace Education Program

Email: gal@criticalpedagogy.org.il ; gal_har@smkb.ac.il

WWW.CRITICALPEDAGOGY.ORG.IL

It is easy to observe that in dialogue many, or even most, encounters between Palestinians and Israelis there is an unequal gender relationship between men and women. In this workshop, we will use gender analysis to examine encounters and dialogues among Palestinian and Israeli students and Palestinian and Israeli teachers. The workshop aims to concentrate on power relationships between men and women in the encounter groups and among the facilitators of the dialogue groups.

We will use the example of the Workshop to demonstrate and analyze such unequal Gender relationships between men and women in dialogue encounters between Palestinians and Israelis.

KABALAT SHABBAT**Friday: 4:00 pm – 5:00 Library**

Type of Presentation: Workshop

Time needed for Presentation: One hour

Elana Rozenman

Executive Director of TRUST – Emun

Email: elana@trust-emun.org

Elana and other members of TRUST – Emun will lead a Welcoming Shabbat Candle-lighting ceremony with traditional prayers over the candles, Challah bread and grape juice, and Shabbat songs. This will be followed by a time to share and deepen our experience of Shabbat, and to reflect on what Shabbat means to each of us. An opportunity to share a taste of Shabbat with our non-Jewish friends and celebrate together as we enter a time of holiness.

FROM A LANGUAGE OF HATE TO A LANGUAGE OF PEACE: HOW REIKI CAN HELP
Friday: 4:00 pm – 5:00 Reading Room

Type of presentation: workshop

Length of presentation: 90 minutes

Rahel Warshaw-Dadon

Reiki Master and director of the Israeli NGO **Reiki for Peace**

E-mail: reikiforpeace@gmail.com ; www.reikiforpeace.org

As much as our conscious intentions, our language reflects our unconscious state of being. Consider the informal phrases "Let me grab that for you!" and "Just throw it in the trunk!", meant to give the listener the feeling that we are together and understand each other. Actually they create an atmosphere of aggression. Why not "May I take that for you?" and "Please put that in the trunk." When people communicate aggressively, they give messages that create tension and mistrust (even though the intention is to create trust). Such word choices, made in all languages, are usually not consciously made, but become part of commonly used speech. Such unfortunate word choices are also made when communicating with or about 'the other' – about whom there may be a feeling of fear or anger or both. It is a vicious cycle: fear and anger cause the choice of aggressive language, and hearing that language encourages the atmosphere of more fear and anger. Reiki can help to change that atmosphere.

Reiki, a healing modality, is easy to learn, easy to practice, and surprisingly powerful. In addition to helping people to overcome physical ailments, it creates balance, calm, and helps us to become happier individuals. Living in peace requires both effective communication and building a basis for trust. Especially when there are barriers of language and culture, just talking is not enough. Reiki energy leads to individual healing, and group Reiki activities can lead to reduced tensions and the development of open communication and trust. Sometimes the dialogue of touch is stronger than the dialogue of words.

If in our daily life we can smile; if we can act peaceful and happy, then not only we but everyone will profit from it. This is the most basic kind of peace work. -*Thich Nhat Hanh*

The idea of **Reiki for Peace** was inspired by conversations between the organization's founder, Reiki Master Rahel Warshaw-Dadon, and Palestinians about how to make peaceful co-existence possible. Living in peace requires effective communication, and building a basis for trust. Especially when there are barriers of language and culture, just talking is not enough. **Reiki for Peace** was born of a desire to address this need: the Reiki energy leads to individual healing, and **Reiki for Peace** activities lead to reduced tensions and the development of open communication and trust.

Reiki for Peace is a non-political, registered non-profit organization in Israel that, through the practice of Reiki, works to create inner peace in our participants, peace between and among us, and trust and increased peaceful communication among Israelis and Palestinians.

Peace Education must go beyond learning about peace to teaching a culture of peace. The practice of Reiki can bring us to our center, to make it possible to nurture a culture of peace. We will talk about Reiki, and see how it can help.

**PROCESSES OF MAJORITY GROUP IDENTITY FORMATION
DURING A JEWISH – PALESTINIAN ENCOUNTER
FRIDAY: 4:00 PM – 5:30 LOWER RECEPTION LOBBY**

Type of presentation: workshop
Length of presentation: 90 minutes

Dr. Nava Sonnenschein

Name of Presentation:

Biography Info: *Nava Sonnenschein* founded the School for Peace at Neve Shalom/Wahat al Salam in 1979 and was its director. She co-developed the working method of the SFP. During the years she developed the model of facilitator training courses and the model for university courses that the SFP conducts in four of the Universities in Israel. She has taught the subject in Tel Aviv University and in Hebrew University. She has trained hundreds of Jewish and Palestinian facilitators from Israel, Palestine and from other areas of conflict in the world to work with groups in conflict. She got her Ph.D. from the Hebrew University, titled: Processes of Majority Group Identity Formation During a Jewish – Palestinian Encounter.

Description of Presentation: (in the space below briefly describe the presentation):

This study addresses the question of majority – minority group relations in the context of an on-going conflict. Such a context characterizes many of the ethnic, national, religious or other inter-group conflicts in the world. The study specifically examines processes of identity formation that the dominant or majority group undergoes in interaction with the minority group during the course of a series of planned inter-group encounter workshops. The case of a structured on-going university student encounter between Jewish and Palestinian citizens of Israel is examined. The lecture focuses on two central processes that emerge from the data: A) The struggle over who is more humane: The Jewish group's de-humanization of the other as a resource in the majority group's construction of their own identity. This is expressed in both the Jews' expressed opinions and in their condescending behavior towards the other. B) The sense of threat that the Jewish Israeli group feels during the course of intensive encounters with the Palestinian group. Four types threat are identified. The lecture also deals with processes of change in the Jewish participant.

**TEAM DEVELOPMENT THROUGH MOVEMENT GAMES
IN MULTI-CULTURAL GROUPS
Friday: 5:00 pm – 6:00 Auditorium**

Type of presentation: Workshop followed by discussion
Length of presentation: 60 minutes

Ruth Bar-Sinai

Movement teacher and group facilitator
Email: ruthb@macam.ac.il

This program is composed of a series of workshops during which movement games are used, interwoven with discussions, to build basic team-working skills in multi-cultural groups and in groups in conflict. The games are simple, and do not require fitness or complex physical skills. In these movement-oriented workshops, the emphasis is on non-verbal communication, allowing the minority to play major roles while using other skills but the use of the majority language.

While playing the games, the participants can become children again. They laugh a lot, break the tension in their daily lives, and sometimes even seriously compete - but it has all become an enjoyable experience. By giving participants a break from daily routine to experience and observe physical activity, I allow them to react to new stimuli, evoking novel questions and ideas. The desire to complete the team mission, causes participants to ignore anything that is irrelevant to the team success. They act as human beings and not under national or religious stereotypes and stigmas, allowing them to try new roles and face personal challenges while receiving group assistance. The new role will stay strongly, visually and mentally, in everybody's mind and will influence them on three levels:

1. The inter-personal relationships between the team members;
2. The ability and efficiency in working on common projects;
3. The general image of "the other".

In the feedback, following the activity, we get to group and individual insights, which are not in a national color. From a bunch of strangers they become a united team while accepting all by all.

SYMBOLS AS A UNIVERSAL GRAMMAR FOR A DIALOGUE BETWEEN CULTURES
Friday: 5:00 pm – 6:00 Chapel Seminar Room

Type of presentation: Power Point presentation and discussion
Length of presentation: 60 minutes

Livia Parness

Email: livia.mda@gmail.com

Memory of the Future (MOF) incorporates multi-disciplinary competences of scholars and artists (fine arts, visual and performing arts) working towards a greater knowledge of cultures, promoting intercultural understanding and exchange, *via* the tools of art and education. An international workshop network in schools and social centres, in France, Germany, Israel and Palestine, connects citizens, who both learn to appreciate and attest to the richness of cultural diversity.

In the spirit of respect and reconciliation, MOF's programmes aim to formulate and contribute to new outlooks for young generations, confronted with questions of identity, acceptance, and transmission of idiosyncratic cultural identities. Our projects seek to facilitate dialogue as well as self expression, through encounters between Art and artistic activity in which participants become active actors.

The main emphasis of our approach is on intuition; the underlying assumption being that our intuitive and creative side are an essential part of our logical capacities and understanding, capable of producing ideas and messages. As they are jointly stimulated the senses of observation and creation become powerful means of communication and comprehension.

Via a practical approach, participants learn to read and understand a repertoire of symbols which they incorporate in their own creations, both personal and collective. Symbols, symbolic representations, and metaphors are at the same time mirrors of human nature, living images, and sources of artistic creations. Mysterious as they can be, symbols are powerful tools of communication, both universal and individual, and talk to our intelligence and to our senses.

In our approach, participants intuitively learn to decipher the message conveyed by symbols chosen along paths within museums (from primitive to contemporary art), but also borrowed from architecture, literature, music, and other domains, and thus realize that they can "read" and understand various societies and cultures. This collective grammar of symbols finally allows them to discover mutual values, cross-cultural similarities, and to find that they share far more common references than they imagined.

Workshops are organized to include discussions, and all forms of artistic expressions, whose diversity facilitates our approaching questions of identity and inter-cultural exchange. An original computer software allows the common creation of drawings by two geographically distanced groups who thereby encounter each other virtually. A yearly final exhibition brings together participants' work as well as that of the leading artists, a way to pursue the dialogue and exchange between participants, and to make sense of and reconcile the diversity of their cultures and identities.

YOGA AND DANCE COMMUNICATION

Friday: 5:00 pm – 6:00 Library

Type of Presentation: Workshop

Time needed for Presentation: 60 minutes

Lisa Waldbaum

Yoga and Dance Teacher

Email: lisawaldbaum@yahoo.com

This last year I lived and studied in Tamera Peace Research Centre, Portugal, where I learned about a vision of establishing a Peace Research Village in the Middle East. I recently returned from walking on a Pilgrimage for Peace, from Eilat to Bethlehem to Jerusalem (see www.grace-pilgrimage.com).

I have a clear calling to act for peace, and my vision is to teach Arab/Palestinian women Yoga, and eventually create joint workshops of Jewish and Arab women, to meet and build bridges of trust and friendship through this shared activity.

This will be an experiential workshop that will demonstrate who I plan to work with Arab/Palestinian women:

- 1) Yoga Practice – Connecting to mind, body and breath, relaxing, opening flow of energies within, connecting to heart.
- 2) Dance - After connecting within through Yoga, we move into expressing through movement, finding our own authentic dance.
- 3) Communication – Communication with each other through movement – (non-verbal communication)
- 4) Sharing – We finish in the group circle by sharing our experiences verbally.

**PEACE IT TOGETHER: EMPOWERING YOUTH TO PROMOTE PEACE THROUGH
DIALOGUE, FILMMAKING, AND MULTI-MEDIA**
Friday: 5:00 pm – 6:00 Reading Room

Type of Presentation: Three short films and discussion
Length of Presentation: 30 minutes

Amber Houssian

Canada

Member of the Board of Directors of *Peace it Together*

Email: amberhoussian@gmail.com

<http://www.peaceittogether.ca/>

Peace it Together is an intensive residential summer program on Canada's West Coast. We teach creative and practical conflict-resolution skills to Israeli, Palestinian and Canadian youth as they work in teams to create short films related to the conflict. We then work with the youth over the course of the year to be leaders in their communities, and use the films they created as educational tools in the conflict region and around the world. Our vision is to create a movement of youth inspiring and educating other youth to work toward peace.

At *Peace it Together 2006*, the intense personal work that each participant underwent, contributed to the creation of seven highly creative and poignant films. These enduring films are now inspiring people around the world about collaboration and peace.

We will watch three of the following films (below) and then discuss ways in which the films can be used as educational tools in classrooms:

On the Line (7:50) A docu-drama about a real friendship between two teenagers, one Israeli and one Palestinian, who met at a peace camp in Canada. Two years later, they meet at opposite sides of a checkpoint.

Sweet Like Chocolate (5:24) This documentary captures testimonies exploring peace, freedom and fear. Abstract visions are intertwined with future hopes.

These Are My Peelings (3:33) Represented by onions, Palestinians and Israelis discover what happens when they uncover their layers of pain.

No Place for Dreamers (7:55) An exploration of a romantic relationship between a Palestinian man and an Israeli woman. Using visual glimpses into their relationship, the film addresses issues in the current Israeli-Palestinian conflict.

All of the films can be viewed at:

www.peaceittogether.ca

THE PEACE LABYRINTH: A SELF-LEARNING PEACE EDUCATION MODEL
Friday: 7:00 pm – 8:00 Auditorium

Type of Presentation: Lecture
Length of Presentation: 60 minutes

Daniel Friedberg

The "Peace Labyrinth" exhibition at the Bloomfield Science Museum, Jerusalem.

Email: danny@mada.org.il ;

<http://www.mada.org.il/exhibitions/labyrinth/peace-eng.html> ; <http://www.vredeseducatie.nl/>

The Peace Labyrinth is an interactive exhibition that was presented for the first time in Holland by the "[Peace Education Projects](#)". The exhibition brings together the audience of visitors made up of children and teenagers issues, outlooks, standpoints and dilemmas in interpersonal and inter-group relations of the visitors. In recent years, the exhibition, in number of versions, was displayed and exhibited in a number of countries in Europe.

As a joint initiative of the Jerusalem Foundation, the Olive Stone Trust, and the Bloomfield Science Museum in Jerusalem, it was decided to bring the exhibition to Israel within a framework that corresponds to and fits the dilemmas and relevant issues of Israel and Jerusalem.

Today in Jerusalem a variety of organizations run informal education programs concerning the issues of coexistence, democracy and tolerance. Several of these programs are offered to the schools in the city, according to the different ages of the students and the educational values of the school. The various activities are carried out in different ways – group meetings (Arab-Jewish, religious-secular), joint group projects, activities within the classroom framework that include meetings with the "other". The exhibition *The Peace Labyrinth* combines in one fabric all of the elements of the program and attempts to reach the wide population of students in 5th – 6th grades in Jerusalem and to get as wide an exposure as possible to the issues at hand. Through the approach of working with interactive exhibits, the exhibition enriches the experience of the visitors and challenges the views and ways of thinking about the issues in the exhibition.

The exhibit has two specific goals:

1. Developing self-awareness to perceptions that influence us in conflict situations.
2. Acquiring creative tools to deal with interpersonal conflicts.

The exhibition is divided into four sections dealing with the following issues:

1. The similar and different
2. Observation and interpretation
3. Conflict management
4. Communication

Following the introduction of the exhibition, two main issues will be discussed:

1. The dilemma of whether or not the exhibition should deal directly with current political events.
2. A self-instructed and uni-national working methodology – advantages and limitations.

ISRAELIS and PALESTINIANS – SELF IMAGE AND IMAGES OF "THE OTHER"
Friday: 7:00 pm – 8:00 Chapel Seminar Room

Type of Presentation: lecture and discussion
Length of Presentation: 60 minutes

Yehoshua Ratz

Email: yratz12@gmail.com

If we can remember that the "other side" has reasons and goals for its actions, we can understand and find a common basis for the future.

While building a program for "Peace Education", I developed a set of activities aimed at changing our image of the other sides. It seemed important to break the homogeneous image that 'we' had of the enemy. I wanted to emphasize the diversity of multiple visions, ideologies, and aspirations of our neighbors across the border. I designed a set of lessons for Israeli high school students about "the Palestinians", which includes subjects like the refugee question, PLO and other organizations, the "Intifada", and more, mostly based on materials like poems, literature, and caricatures (cartoons).

When talking in class about "the enemy," both Israeli and Palestinian teachers must deal with negative attitudes and hostile approaches, well as with emotions like fear or hatred. To counteract these negative feelings, I suggest using attractive elements like cartoons, symbols, and posters as a mean for starting class discussions.

After getting acquainted with the symbols and world of images of the other side, we compare "our" symbols with theirs. When the students get a deeper understanding of the other sides' self image, and start to notice the commonalities between two sides, we can talk about motivations for struggle, and try to think about possible solutions for the conflict.

We assemble a collection of Israeli & Palestinian posters and caricatures (cartoons, attached) or reference to relevant web sites. In this work, we will use two famous characters in each side, and famous artists as well:

Israel: the well known (in Israel..) figure of "**Srulik**", made by the artist Dosh;

"Srulik" was at the time the ideal characteristic of the new Israeli: simple, humble, but brave and optimistic, who stands alone against the hostile world.

Palestine: similar in some way, "**Handala**" – a small Palestinian boy, created by Naji Al Ali, represents the characteristic Palestinian – anonymous, standing away from the rest of the world, passive. No one cares about him aside from the leaders who use him for their interest. In the Palestinian part, I used also the paintings of **Omayya Joha**, the artist woman from Gaza, as an opportunity for the Israeli students to see a work of an actual Palestinian artist, who has an active web site.

In this classroom activity, the Israeli students are divided into two groups: "Palestinians" and "Israelis." Each group gets their cartoons and has to understand them and then explain them to the other group: What is the main argument in the work? How does the artist try to pass on his message? What kind of image does he or she try to create? If the enemy appears in the works, what is the image of the enemy?

In conclusion we ask: What were the similarities between the self-image in both sides? What were the differences? What were the differences between the self-image of the other side, and the image we have about him? Was there something new or surprising you saw in these works? Do you see any possible conclusions out of this activity? What are they?

KNOWING THE OTHER – DIALOGUE THROUGH CINEMA

Friday: 7:00 pm – 8:00 Library

Type of Presentation: Presentation and Discussion

Length of Presentation: 60 minutes

Evanna Ratner

Coordinator, media studies, Haifa Board of Education, University of Haifa

Email: ratnere@013.net.il

In Haifa, Israel, Arab and Jewish cinema and media teachers and their students are producing narrative documentaries together. Living side-by-side, Israeli Jews and Palestinians are involved in an ongoing conflict between the Jewish majority, governing a "Jewish-democratic" state, and a relatively discriminated, and marginalized minority. Mutual de-legitimization and dehumanization are thus correlates, if not causes, of the conflict situation.

Bringing together different cultural and social groups by producing their stories together as part of the curriculum in cinema and communication in high school is a new idea. Through their work in the class and by creating these narrative documentaries together, these mixed groups will seek to uncover the dynamics of the structures of the two societies that are living side-by-side.

The overall objective of the proposed project is to promote the legitimization of the "Other Side" through the development of emphatic understanding, employing a novel approach that addresses three "vectors": (i) Depth of change, (ii) its sustainability, and (iii) its dissemination. This approach is based on four well-founded bases: (a) cooperative team work, (b) contact theory, (c) the theory of personal and collective-narrative story telling, and (d) video production, as developed in the field of visual ethnography.

The project involves 12 bi-national Jewish and Palestinian youths who, following their research into personal and collective narratives, are to jointly design and produce video films about one Jewish and one Palestinian family. The process, involving continuous bi-national cooperation and intensive study of the two collective narratives, will address not only **cognitive understandings** of the other side's narrative but to also promote the **affective component of empathy**, thereby increasing the likelihood of **sustainable positive effects**.

We particularly wish to provide the **opportunity for female participants** (particularly among the Palestinians) to be equal contributors to the activities, to excel, and become empowered. We expect the highly motivating and engaging process of video production to lead to sustainable effects in the form of *mutual legitimization, empathy, reduced stereotypes, more positive attitudes and acquisition of conflict resolution dispositions and skills*.

The videos will be presented to and discussed by a growing circle of audiences, ranging from the participating schools to other educational, cultural, and civic organizations and centers. We expect these videos to have a *positive effect* on the audiences exposed to them and create a *"ripple effect" of increased legitimization of the "Other side"*.

This project is coordinated with the Haifa University and the Haifa Cinmateque, The board of Education in Haifa and Jerusalem – Department of Cinema and Communication

**THE ROLE OF RELIGION IN CONFLICT AND PEACEMAKING
IN THE ISRAELI-PALESTINIAN AREA
Friday: 7:00 pm – 8:00 Reading Room**

Type of Presentation: Lecture and discussion;
Time needed for Presentation: 60 minutes

Eliyahu McLean

Jewish co-director of Jerusalem Peacemakers.
Ordained as a Rodef Shalom by Reb Reb Zalman Schachter-Shalomi.
Email: Eliyahu.mclean@gmail.com
www.jerusalempeacemakers.org

and

Sheikh Ghassan Manasra

A Sufi sheikh ordained in the Qadiri Sufi order
Director of Anwar Il-Salaam, an Islamic Peace organization
Email: mghassan1@yahoo.com

We will talk about "Healing Abraham's Family: how religion can help in bridge the Israeli-Palestinian divide". We will examine the role of religion in conflict and peacemaking in the Israeli-Palestinian context.

We will look traditional sources from the Torah and the Quran that have been used to justify extremist points of view. Then we will examine how our religious traditions can be reclaimed to be a source for peacemaking and look at some specific texts within Judaism and Islam that support a positive relationship with 'the other'.

We will share specific examples of the role of religious actors in seeking to build bridges of understanding and reconciliation between the Israeli and Palestinians peoples. We will speak about some projects currently underway that seek to involve religious leaders in peacemaking, or projects that re-examine religious texts including:

- ❖ the Abrahamic Reunion, a group of Jewish, Christian, Muslim and Druze religious leaders working together;
- ❖ the Sulha Peace Project- an Israeli-Palestinian reconciliation;
- ❖ a new moderate Islamic translation and commentary of the Quran to Hebrew;
- ❖ a project bringing together Imams and Rabbis to study religious texts together;
- ❖ the work of Rabbi Menachem Froman in dialogue with the PA and Hamas;
- ❖ the formation of a committee of top Israeli and Palestian religious leaders.

We will also give a brief overview of the history of Jewish-Islamic interaction, and positive models that we can re-claim and apply to our present situation.

**WIN-WIN CONFLICT MANAGEMENT/TRANSFORMATION/RESOLUTION (WW-CMTR):
FACILITATING THE JOURNEY OF UNDERSTANDING AND RESOLVING THE
CONFLICT IN THE MIDDLE EAST BY APPLYING/SYNTHESIZING TRANSACTIONAL
ANALYSIS, PSYCHODRAMA AND GESTALT THERAPY TECHNIQUES
Saturday: 8:30 – 9:30 Auditorium**

Type of Presentation: Workshop with PowerPoint presentation

Time needed for Presentation: 60 minutes

Chaim Cohen

Member of UN steering committee that supports and coordinates civil society and governmental representatives for peace in the Middle East.

Active with the family of Martin Luther King, Jr. to promote economic development, non-violence and conflict resolution training, and targeted leadership development for youth in the Middle East.

Email: chaimc@gmail.com ; chaim@peacechannels.org

In conflict areas like the Middle East, people often create/experience pressure in/from others to communicate and/or act in a way that matches their "style/beliefs/traditions/heritage". They often hunger/strive for positive/negative strokes by engaging in violent strategies/behaviors/transactions in order to gain recognition, attention and/or responsiveness. Subjective/objective scripts/narratives/stories often causes participants to be "stuck" in certain actions to "prove" one is right, even at the cost of pain, compulsion, self-defeating behavior, martyrdom, death and destruction.

Transactional analysis (TA) postulates that at any given time, a person both experiences and manifests his/her personality through a mixture of behaviors, thoughts and feelings. Gestalt Therapy (GT) focuses on the individual's experience in the present, the environmental/social contexts in which things take place and the self-regulating adjustments people make as a result of the overall situation. Psychodrama (PD) is particularly useful in Conflict Management/Transformation/Resolution as it attempts to create an internal restructuring of dysfunctional mind sets with other people.

Win-Win Conflict Management/Transformation/Resolution (WW-CMTR) synthesizes the techniques of TA, GT and PD empowering peace educators/participants with the tools to analyze systems and organizations while enabling them to understand/perceive/communicate their life scripts/narratives and to answer questions like "What matters", "How do I/we get along" and "What kind of person am I/are we". Through role-playing and participatory games/exercises, we will perceive/feel/discover how certain patterns of our behavior/feelings/ways of thinking are either functional/beneficial/positive or dysfunctional/counterproductive/negative. We will analyze how reciprocal/complementary/crossed/duplex/covert transactions contribute to perpetuate the conflict/tension in the area. The workshop offers a powerful approach for peace educators that challenges the participants to discover/formulate a "paradigm shift" to conflict situations while offering creative interrelationship skills to effectively communicate information concerning events/situations (often violent) in which the communicator has witnessed/been involved. Participants will learn how to help management/transform/resolve the conflict by becoming more fully and creatively alive and free from blocks/unfinished issues that often diminish optimum satisfaction, fulfillment, growth and peaceful relations.

HOLY LAND: COMMON GROUND - DUAL NARRATIVES AS A BRIDGE TO MUTUAL UNDERSTANDING

Saturday: 8:30 – 10:30 Chapel Seminar Room

Type of Presentation: Film + Discussion

Length of Presentation: 120 minutes

Ed Gaffney

Filmmaker, Theologian, and Professor of International Law at the School of Law of Valparaiso University, Indiana, USA

Email: Edward.gaffney@valpo.edu

www.osa.ceu.hu/galeria/the_divide/cpt30files/holy_land_common_ground_synopsis.doc

Holy Land: Common Ground is a feature-length documentary with three “dual narratives.” Each story features Israelis and Palestinians sharing a common issue. They show us the importance of family life in both societies, the profound threat to family values when homes are lost or demolished, and the deep yearning of both communities for a safe and secure homeland they can call their own. These stories are:

Homes and Homelands. *Salim and Arabiya Shawamreh* saved for years to move out of an overcrowded refugee camp and build a home. They bought a plot of land in Anata, were denied a building permit for several years, and built a home, only to see it destroyed by an Israeli army bulldozer. The parents and two of the children, *Ashraf* and *Lina*, describe the devastating impact of home demolition on family life. *Jeff Halper* and *Rabbi Arik Ascherman* resist home demolitions and lead efforts to rebuild demolished homes. *Salim* and *Jeff* share a vision of a homeland that both communities can share.

The Lemon Tree. *Bashir* and *Nuha Al-Khayri* describe the loss of their family home in al-Ramleh in 1948. *Dalia Landau*, a one-year old daughter of Holocaust survivors from Bulgaria, came to Israel in 1948 and grew up in this “abandoned home.” She met the original owners for the first time in 1967. The bond formed between these two families on that day led to a friendship that has survived extraordinary tensions and lasted for decades. The families transformed the space both had called their home into an “Open House” that serves the needs of children and teenagers from both communities.

Unbroken Circle. Israelis and Palestinians – *Yitzhak, Robi, Roni, George, Najwa, Khaled, Ismail* and *Ablah* – share the unimaginable impact on their homes when they lose a son or daughter, a brother or sister to senseless violence. Rather than let death in their family turn them to rage against the other community, these parents meet together to console one another and to work for reconciliation of their communities. They build a phone network that enable Israelis and Palestinians to communicate directly with persons on the other side of the Wall. They engage in peace education in one another’s classrooms. They say: “Better the pain of peace than the agonies of war.”

“Holy Land: Common Ground” enables peace educators to help students to increase their empathy for the other side. The film offers three stories of homes. Each story is a dual narrative, featuring both Israelis and Palestinians. Students can readily grasp that no matter which community they live in, a home is the most important place in their community and that it must be the very same in the other community.

Some imagine that when children are living through an unresolved conflict, it is the wrong time to educate them about peace. This view is based not on the needs of students, but on the anxieties of adults. In times of unresolved conflict, peace education is needed more than ever. To postpone peace education is to teach our students to despair. That is unsound pedagogy and disastrous psychology. In times of violence, peace education is an urgent necessity.

USING THEATER IN PEACE EDUCATION: A FILM ABOUT PEACE CHILD ISRAEL
Saturday: 8:30 – 9:30 Library

Type of Presentation: Film and discussion

Length of Presentation: 1 hour (4min film + discussion) (January 5, 2008)

Melisse Boskovich

Director of Peace Child Israel, actress, singer, curriculum development

Email: mb@pci.org.il

<http://www.mideastweb.org/peacechild/>

The 4-minute song “**Too Absurd**,” produced by the Jewish and Palestinian Israeli group “Adamai Ensemble” turned into a universal observation of the absurdity of our lifetime when it became a music clip. The text was originally written to express the surrealistic absurdity of our work as peace education practitioners. It emphasized our frustration and disillusionment, especially in light of the fact that there is no surrender.

I will show the clip and lead a discussion about our dilemmas.

**ISRAELI-PALESTINIAN PEACE ORGANIZATIONS:
IT IS THEIR DUTY TO INFLUENCE POLICY MAKING DECISION-MAKING
Saturday: 8:30 – 9:30 Reading Room**

Type of Presentation: Lecture and Discussion
Length of Presentation: 60 minutes

Sulaiman Hassan AlHamri

MA in American Studies. Ex-Palestinian prisoner, Fatah Member, Peace Activist
Email: ssafi19@yahoo.com

Many years ago Palestinian and Israeli peace activists started forming NGOs to work for peace. In many aspects they have used different means and the motivations and goals have been different from one group to another.

Some of them worked very hard, some of them vanished a few months or years after their formation. Some of them served their members. Some of them managed to influence part of the community, but most of them failed to influence policy making.

Since the primary goal of these groups is to influence the political reality of the region, why have these groups, in spite of their great potential, fail to make the expected impact on political decision-making?

How much time will we invest, and how many victims we will lose, until we reach the stage of true influence on the policy makers?

Which means should we use to influence them?

Who should lead the struggle to reach that stage?

Which kind of organization should be used to be the umbrella?

Which organizational system is the best for that goal?

We will discuss these questions and more and try to find answers together.

A MULTICULTURAL TEACHERS' COLLEGE: HOW WE MAKE DIVERSITY WORK FOR US

Saturday: 9:30 – 10:30 Auditorium

Type of Presentation: Lecture and Discussion

Time needed for Presentation: 30 minutes

Khansaa Diab, Ph.D.

Senior Staff member of the David Yellin Teachers' College, in Jerusalem, Israel

Email: diabkna@gmail.com

and

Yehuda Bar Shalom, Ph.D.

Director of Education Studies, David Yellin Teachers' College, in Jerusalem, Israel

Email: [:yehudabar2@yahoo.com](mailto:yehudabar2@yahoo.com)

and

Anna Rousseau, Ph.D.

Head of the David Yellin Teachers' College, in Jerusalem, Israel

Email: anna@macam.ac.il

Since it was founded in 1913, the David Yellin Teachers College in Jerusalem, Israel has been training teachers for Israeli schools. Because we are situated in an area with a very mixed population, the students at our school come from eclectic backgrounds, including, of course, Jews and Arabs. It is inevitable that conflicts will arise among the students in our classes. We have sought ways to reduce these natural tensions.

We present an eclectic model that we have found to be successful for reducing the effect of stereotypes among students of different religions, nationalities, genders, and political affiliations. We will describe the results of workshops in which we utilized this integrative-operational model. Our model comprises several dimensions. The group facilitator can decide when to focus on the interpersonal relations among the group members; when to concentrate the group in tasks promoting change in the participants themselves, or among them, or in the microcosm that they represent. Moreover, the group facilitator can decide when to focus more intensely on the conflict among the group identities of the participants. In this way, it is possible to change the basis of conflict among the individuals in the group and thus reduce tensions. With this integrative-operational model, we seek meaningful channels of activities for each of the groups involved in each encounter.

The workshop facilitators strive to be role models for future teachers who will have to deal with sensitive matters in the increasingly complex multicultural Israeli school setting. Using this model has allowed us to use the complexity of our student body to teach our students to be better teachers for groups of children in which similar tensions are likely to be found.

DE-DEMONIZING THE OTHER: "TEEN VOICES FROM THE HOLY LAND: WHO AM I TO YOU?"

Saturday: 9:30 – 10:30 Library

Type of Presentation: Presentation and Discussion

Length of Presentation: 60 min

Leonard Grob

Fairleigh Dickinson University, NJ, USA

Email: lgrob@aol.com

<http://www.taxexemptworld.com/organization.asp?tn=164090>

<http://www.transnational-perspectives.org/transnational/articles/article312.pdf>

My Palestinian-American partner, Dr. Mahmoud Watad, and I have created a non-profit organization called "The Global Oral History Project" (GOHIP) designed to encourage peoples in conflict to comprehend the lived experience of "the other." Initially we are working with Israelis and Palestinians.

The goal of GOHIP is to foster synergistic relationships among those cultural groups who, all-too-often, regard the other solely through the lenses of their own dominant narrative. Our aim is to produce a series of books and films depicting Israelis and Palestinians sharing their lived histories in such a way that creative dialogue can emerge. Such dialogue will hopefully be one in which simplistic understandings of the experiences of the other group are replaced by more complex and morally nuanced views. Although a primary audience for these narratives are young people, ages 12-18 (both in the Middle East and in the West), all of us can profit from learning to hear - and respect - the narratives of the other.

Thus far, starting in 2004, the main project of GOHIP has been interviewing 34 teenagers from Israel and Palestine. These narratives have been published in *Teen Voices*. I will present our overall aims in publishing this book, and will speak about issues including: (1) how we chose the interviewees; (2) the methodology of the interview process; (3) the themes of the interview protocols; (4) our projected audience; (5) plans for a Hebrew-Arabic edition; and most important (6) our idea that oral history can be a vehicle for the peace educator.

In the summer of 2007, we published the book called *Teen Voices From the Holy Land: Who Am I To You?* As illustrated in this book, we suggest that real understanding is not merely cognitive in nature. For peoples to live in peace, they must come to know one another with the whole of themselves. Selections from the narratives in this book will be shared with the participants of this session.

My goal for this presentation is to encourage a discussion about the uses of oral histories in peace education.

**COMBATANTS FOR PEACE:
TRANSFORMING OUR STRUGGLE FROM VIOLENT TO NON-VIOLENT
Saturday: 9:30 – 10:00 Reading Room**

Type of Presentation: Lecture and discussion
Time needed for Presentation: 60 minutes

Sulaiman Khatib

Coordinator for Youth Activities, Ramallah

Email: sulaiman.khatib@gmail.com

<http://www.combatantsforpeace.org/>

The members of the organization Combatants for Peace are Israeli and Palestinian individuals who have been actively involved in the cycle of violence in our area. The Israelis served as combat soldiers in the Israel Defense Forces and the Palestinians were involved in acts of violence in the name of Palestinian liberation. Until now, we all used weapons against one another, and looked at each other only through weapon sights. Today we believe that the bloodshed will not end unless we act together to terminate the occupation and stop all forms of violence. We call for the establishment of a Palestinian State, alongside the State of Israel that will exist in peace and security. We call for both societies to end violence. Our goals are:

- ☒ To raise the consciousness in both publics regarding the hopes and suffering of the other side, and to create partners in dialogue.
- ☒ To educate towards reconciliation and non-violent struggle in both the Israeli and Palestinian societies.
- ☒ To create political pressure on both Governments to stop the cycle of violence, end the occupation and resume a constructive dialog.

We will use only non-violent means to achieve our goals

Two short personal stories including the personal story of two combatants.

**EU-PARTNERSHIP FOR PEACE PROGRAM:
"UTILIZING MIDDLE EASTERN CIVIC EDUCATION AS A LEVERAGE FOR PEACE"
Saturday: 10:00 – 10:30 Reading Room**

Type of presentation: Lecture
Length of presentation: 30min

Annika Lübke

Konrad Adenauer Foundation, Jerusalem

Email: annika.luebke@kasisrael.org

<http://www.kas.de/proj/home/home/24/2/>

Civic education has always had an impact on the students' attitudes and behavior: The knowledge transfer of democratic values and the promotion of non-violent conflict resolution tools lead to higher political participation and more moderate positions among the participants of such programs. Therefore Civic Education is one of the main tools in conflict resolution in multi-ethnic and multicultural societies.

Following many years of peace-talks the Middle East is still struggling with considerable cultural and religious conflicts. In order to interrupt the spiral of violence, it is imperative to promote better relations between Arab and Israeli societies. The most challenging part of this conflict transformation process is to establish a sustainable foundation for mutual trust. We believe that imparting democratic values through civic education will help to prepare the ground for an eventual re-launching of the peace process.

THE PARTNERS

The project will be implemented by the Konrad-Adenauer-Stiftung, acting as a coordinator, and three local partners from Israel, the Palestinian Autonomous Territories (representing Gaza Strip and West Bank) and Jordan, reflecting and addressing the complex situation in these countries and regions:

- Shaar Hanegev High School, Israel
- Palestinian House for Professional Solutions (HPS), Palestinian Autonomous Territories
- Amman Center for Peace and Development (ACPD), Jordan

OBJECTIVES

Our overall objective is to introduce civic education and to generate an understanding of the history of democracy in the Middle East among the local populations and to develop the ground for an approach towards peaceful relations between them. Our specific objective is to establish educational tools and mechanisms for peace education in 15 schools in Israel, Jordan and the Palestinian Autonomous Territories, and to build up a network and initiate a dialogue ensuring the sustainability of these programs and mechanisms.

ACTIVITIES AND INTENDED RESULTS

We will train 88 teachers from 15 different schools in the three countries using a specified program for civic education, providing them with the tools to communicate their knowledge to their students through classroom programs. Furthermore, we will organize and coordinate Get-Together and Action Plan Workshops with selected students from these schools. After two years, we will establish a comprehensive education program on peace and tolerance to be implemented into the curricula of the selected schools in Israel, the Palestinian Autonomous Territories, and Jordan and to widely spread the developed tools and mechanisms for peace education throughout the region. In addition, an intercultural exchange on tolerance and peace between the students of the selected schools will be initiated and supported.

ENVIRONMENTAL EDUCATION AS PEACE EDUCATION: "COMMON PATHS"
Saturday: 11:00 – 12:30 Chapel Seminar Room

Type of Presentation: Presentation and Discussion
Length of Presentation: 90min

Rina Kedem

Coordinator of Jewish Arab Environmental Education
Arava Institute of Environmental Studies (AIES), Kibbutz Ketura, Israel
Email: rinakedem@pacbell.net, rina@arava.org
<http://www.arava.org/new/>

Environmental Education as Peace Education, Case study: "Common Paths" project.

I will introduce various projects on which I work through the Arava Institute of Environmental Studies (AIES). In particular, I will describe how we have created a network of NGOs in Israel that do Jewish Arab Environmental Education. Our intention is to dialog with the Ministry of Education in Israel, in order to promote the field and introduce it to the public on a formal level.

MUSICIAN FOR PEACE WORKSHOP. WORKSHOP/CONCERT 60MN

OFER GOLANY, SAMIA ASHKAR, NABIL ABI NICOLA:

SATURDAY, 11:00 – 12:00 AUDITORIUM

Bring your instruments and play along.

DIASPORA PALESTINIANS AND ISRAELIS-JEWISH AMERICANS SPEAKING ACROSS DIFFERENCES -- FACE TO FACE ENCOUNTERS THAT CREATE PARTNERSHIPS THROUGH DIALOGUE: WHAT WE DO, HOW WE DO IT, AND HOW CAN WE PARTNER WITH YOU IN PALESTINE AND ISRAEL - BEYOND MONEY

Saturday: 11:00 – 12:00 Library

Type of Presentation: Presentation, Workshop, and Discussion

Time needed for Presentation: 60 minutes

Father Khader El-Yateem

Pastor of the Salam Arabic Lutheran Church

345 Ovington Avenue; Brooklyn, NY 11201 USA

Treasurer of The Dialogue Project

Chair of the Multi Cultural Unit of the National (USA) Evangelical Lutheran Church.

Email:

and

Marcia Kannry

Creator and Director of the Dialogue Project

Email: Marcia@thedialogueproject.org

<http://thedialogueproject.org/index.html>

The Dialogue Project originated as a response to the noticeable estrangement that had manifested between neighbors and co-workers in Brooklyn, NY, after the violence of the Second Intifada erupted in the Middle East amongst Palestinians and Israelis. Since March of 2001, The Dialogue Project has been actively engaged in creating authentic social transformation through sustainable monthly Dialogue Circles. The population served through programs is approximately 40% Arab and non-Arab Muslims (immigrants and citizens), 20% people of color and other immigrant communities, and 40% long-term residents and citizens, both white and of color.

We will share our form of Transformative Dialogue, which allows us to explore how we create conversations and learning environments around the differences that exist. Our dialogue model emphasizes active, generous and reflective listening that creates a safe space where people feel free to express their ideas without fear of being judged. We attempt to really hear and understand the "other", whether we agree or not, and to speak honestly about hot issues, like the Palestinian right of return, Zionism and security concerns. We will talk about those who do meet monthly in New York (groups ranging from 5 to 20 people), and why it is critical that participants are asked to speak from the "I" and avoid claiming that their views represent their entire community. We will invite the whole group to participate in a dialogue reflection exercise that clarifies active listening. We will share sample agendas and experiences about our work.

We will explain why we do not invest in, nor expect a specific end result and how this allows points of agreement that do emerge, to come from actual participation within the dialogue, not by instruction. We will share some of the readings and other materials for dialoguers that we utilize that cover history and diverse points of view. We will explore how people who remain far apart politically can still develop warm relationships and trust, precisely because they are not pushed to come to a consensus.

COMPASSIONATE LISTENING IN THE MIDDLE EAST
Saturday: 11:00 – 12:30 Reading Room

Type of presentation: Training Workshop
Length of presentation: 90 minutes

Yael Petretti

Certified Compassionate Listening Facilitator

Email: listening@cl-middleeast.org
www.cl-middleeast.org

We "peace people" must lead the way in recognizing that if we are ever to have peace in our world, we are going to have to move past the old "us against them" paradigm of blame, hatred and demonizing stereotypes. It is time for us to awaken to the ancient truth that we are irrevocably connected to one another as human beings, and that where one goes, we all go.

We discover our inherent human connection by listening to one another. It sounds simple but in fact, it can be extremely difficult. Even when we listen to our friends, there are things which interfere with giving them our full attention. How much more difficult, then, it is to listen fully and respectfully to those whom we consider to be enemies. But there is no other way to reconciliation and peace.

Compassionate Listening can be defined as the art/skill of listening to someone with such undivided, nonjudgmental attention that the speaker feels safe enough to share his/her real feelings about the experience he/she is relating. Such deep listening does not necessarily signal agreement. Rather, as Compassionate Listeners, we strive to put our own opinions aside and be fully present for the speaker. Doing this, especially with people with whom we are in conflict, makes it difficult to view them as enemies. As we hear their stories, we begin to experience them as people who have all the same joys, fears, hopes and needs that we have. Our enemy is just like us. The "enemy" *is* us. Once we come to this realization, we can find ways to solve our problems, political or otherwise, together.

In this training, we will work on developing our listening skills through various interactive exercises and discussions. We will look at what "gets in the way" of our listening, what's possible with even minute shifts in attitude, and the sense of relief that comes will being truly listened to and acknowledged. These listening tools are the bedrock on which we can build peaceful relations among ourselves.

Over the past decade, Compassionate Listening has been used in two dozen Middle East training delegations, in our German-Jewish Project of reconciliation, in hundreds of North American trainings, in the Balkans and in other European countries. The results have been heart-warming and real, giving us hope for the future.

PEACE EDUCATION IN PALESTINE
Saturday: 12:00 – 12:30 Auditorium

Type of presentation: Lecture and discussion
Length of presentation: 30 minutes

Noah Salameh, Ph.D.

Director, The Palestinian Center for Conflict Resolution and Reconciliation (CCRR),
Bethlehem, the Occupied Palestinian Territories

Email: ccrr@palnet.com
<http://www.mideastweb.org/ccrr/>

Our people are yearning for Peace. The Palestinian Center for Conflict Resolution and Reconciliation (CCRR) is an interfaith center working to bring people together for a just peace. Peace and reconciliation, based on telling the truth, are the only ways for a better future for our children.

Judaism, Christianity and Islam are based on peace, love, justice and great values. Let us put our differences aside. Let us recognize the rights of others and of all of us to be equal. We all need respect, identity, freedom and justice.

It is time to put aside the old way of dealing with conflicts. The time is ripe for a new way of conflict resolution. It is time to negotiate our differences and needs based on mutual respect, cooperation and understanding, without domination or occupation.

I will talk about the subject of peace education in Palestine, briefly presenting the work that the CCRR is conducting and our experience of working in more than 130 schools during the last five years. CCRR conducts workshops for teachers, headmasters and the school counselors in public, private and UNWRA schools throughout the West Bank. In cooperation with CCRR's trainers, the school counselors then give training to the students. This training is later continued by the school counselor for more students. The workshops are attended voluntarily by teachers and students. The subjects discussed include the meaning of peace, nonviolence, negotiations, mediation, communication skills and more. All workshops are conducted in a creative, inter-active manner.

I will explain the methodology used by CCRR, the rationale behind it, and our experiences so far. I will also discuss peace education in Palestine: our failures, our successes, our risks, and our potentials.

**CREATING CARE-FULL LISTENING AND CONVERSATIONS BETWEEN MEMBERS OF
CONFLICTING GROUPS IN ISRAEL: NARRATIVE MEANS TO TRANSFORMATIVE
LISTENING**

Saturday: 12:00 – 12:30 Library

Type of Presentation: Presentation and Discussion

Length of Presentation: 30 minutes

Irit Leviatan

Ministry of Education, Haifa, Israel

Supervisor of School Counselors

Email: iritleviatan@gmail.com

and

Hyam Tannous

Ministry of Education, Haifa, Israel

School Counselor

Email:

The program that we developed aims at fostering the kind of listening that can enable people to create and perform preferred narratives on these multi-cultural differences.

Israel has many different social groups of multi-national and multi-cultural origins. The tension between some of these groups occasionally is quite intense. The program advocates viewing life as multi-storied, allowing for preferred stories to live side by side with problem saturated stories. This encourages people to learn about the values of the other and respect them. It also encourages them to go beyond simply viewing members of conflicting groups as representing opposing interests. We adopt a “not-knowing” and curious stance in which trust is placed on the ability of other people to determine what is best for them. This brings curiosity rather than stigmas and prejudices into the conversations.

Our goal is to create transformative listening and conversations that will lead to the development of alternative and preferred narratives on the conflict without having a specific agenda about solutions.

PROXIMATE PEACE, FAR AWAY FAIRNESS

Saturday: 1:30 pm – 2:00 Auditorium

Type of Presentation: Film + Discussion/Workshop

Time needed for Presentation: 30 minutes

E.B. (Baukje) van der Veen

Master of Social Science Research (MA in January) VU University, Amsterdam

Email: baukje_v@yahoo.com

In Israel, there are several bilingual, bi-national peace education primary schools. How do Jewish and Palestinian Israeli children between the ages of 10 and 13, who are enrolled in such a school, experience the discrepancies that they encounter between their school world and their home world? How can they and bridge these discrepancies?

To answer this research question, always referring to its various layers, I applied a range of anthropological and ethnographical research methods. As part of this interactive lecture, I will show a film about such a school.

We will examine how these children coped with and found a balance between conflicting influences: on the one hand, the strongly segregated and stratified Israeli society that is geared to conflict; and on the other hand, their school that promotes values - peace, coexistence and equality - that radically deviate from the societal norm.

It seems that the impact of peace education on these children, and the distinctiveness of the discrepancies that they experience and must bridge, are not the same for the Jewish children and the Palestinian children. This is probably because of unequal 'points of departure'. As important as the idea of equal opportunities might sound, it is equally complicated to break through the evidence of inequality. Inequality *is* visible in the school.

Though inequality is tangible for these children, the 'equality-message' of their education is less tangible. Surprisingly, the 'peace-message', does not really clash very much with the children's outside world. In contrast, the 'equality-message' promotes a feeling of dissimilar reality compared to the outside world. The difficulties that these children encounter, therefore, are mainly due to their moving into and out of homogeneously/mono-culturally Jewish or Palestinian contexts at home, and the heterogeneously/mixed context of the school.

What seems very clear is the friends of these children in this specific kind of school is view their experience differently depending on whether they are Jewish Israelis or Palestinian Israelis. Palestinian Israeli children are envious of their friends and wish to join them in such a nice school where they can experience good teaching and a high level of education. Jewish Israeli children think that their friends go to a 'weird' school; they focus on their friends being in class together with Arabic children, rather than on the 'nice-ness' of the school with all its activities and the strength of the teaching.

**WHY IS IT DIFFICULT FOR WOMEN TO PARTICIPATE IN THE PUBLIC DOMAIN?
Saturday: 1:30 pm – 2:30 Chapel Seminar Room**

Type of Presentation: Powerpoint Lecture presentation
Length of Presentation: 60 minutes

Shlomit Lir

Ph.D. Candidate

Email: Shlomit-lir@013.net

What are the reasons that many women find it difficult to participate in the public domain? These reasons may include:

- The type of socially constructed roles of men and women in society;
- The Cinderella Complex;
- The Beauty Myth;
- Problems concerning women and men in the media.

In the media, there is a clear social construction of gender. We will discuss:

- How are the roles of men and women constructed in films?
- What are the role of commercials in constructing reality?
- What is the hierarchy of color in various commercials?

**ENVISIONING A CULTURE OF PEACE:
HOW CAN WE SUCCEED IN GENUINELY TRANSFORMING OUR CULTURE?
THE LAW OF CRITICAL MASS
Saturday: 1:30 pm – 3:00 Libraryl**

Type of Presentation: Inspirational, interactive workshop/presentation of
Length of Presentation: 90 minutes

Sharona Stillerman

Director, The Brahma Kumaris World Spiritual Organization

Email: telaviv@il.bkwsu.org ; www.bkwsu.org

In this workshop we will deepen our awareness of the greatness of our human potential, and experience our inner spiritual resources that that need to be tapped if we are to genuinely transform our culture.

The dynamic of change has very subtle dimensions. Two of them are: we need to *see* the change we want to effect and, more importantly, we need to *be* that change. The latter also involves the law of critical mass, in terms of how one's personal change can actually transform a whole culture.

We believe that a task without a vision is drudgery. Envisioning a culture of peace, and creating a plan of action on the basis of that vision, contributes to the task the power of creativity, positivity and hope, which further strengthens our faith, courage, enthusiasm and ability to work well with others (cooperation). Without these, a task can quickly become taxing, and its results are compromised. Increased understanding and more experiences of the nature of our eternal identity – our divinity – both contribute to the envisioning process.

Envisioning a culture of peace also cultivates awareness of the responsibility we have to change ourselves. This planet will only be as peaceful as are its people. If the world is to change, then *WE* need to change. If we want a world of justice, harmony and well being tomorrow, then we have to emerge and strengthen these qualities in ourselves, today.

The law of critical mass states that the whole does not need each of its parts to learn the change for the whole to become completely changed. Only a small, critical mass number of units within the whole are required to undergo the (often) arduous process of learning the change. When the critical mass number of units has learned the change, what was previously unacceptable to the whole suddenly becomes acceptable, and the whole is transformed.

Practically this means that we do not need six and a half billion people to undergo the personal process of changing themselves for the world to move from its current culture of division and hatred to one of harmony and peace. Just a small, critical mass number of people who are committed to restoring inner peace, justness, happiness and wisdom to their way of living, is enough.

In this workshop we will taste this possibility.

**TRANSFORMATIVE LEARNING AND THE CONNECTION BETWEEN PEACE
EDUCATION AND HUMAN RIGHTS EDUCATION IN ADULTS
Saturday: 1:30 pm – 2:30 Reading Room**

Type of presentation: Lecture
Length of presentation: 60 minutes

Louis Frankenthaler

Education & Development Director
Public Committee Against Torture in Israel (PCATI)
Email: louis@stoptorture.org.il
<http://www.stoptorture.org.il/eng/>

I am currently working on clarifying the connection between Peace Education and Human Rights Education in Adults, and how this might be affected by Transformative Learning. I hope to engage the participants in a critical dialogue. Following is a summary of the short draft paper on which my presentation will be based.

In a 2005 article by Zvi Bekerman and Ifat Maoz ('Trouble with identity: Obstacles to Coexistence Education in Conflict Ridden Societies', *Identity*, 5:4, 341-357), the authors relate to their research on "intergroup educational initiatives." The abstract states and the article points out that the problem in such educational efforts lies in a problematic, or non – problematized examination of identity. The abstract states:

We show these perspectives to rest on monological understandings of identity and culture and uncover their historical roots as they evolved within positivism and within the historical development of the nation-state. We posit that, as such, they stand little chance of serving as factors of change and can, for the most part, only support a reproductive mode.

If we examine one of the vignettes that the authors present it becomes clear that the difficulty in such an education environment lies in the manner in which the adults, in this case the Jewish teachers, may not have undergone a process of transformative learning that will assist them in understanding their place in an oppressor/privileged society – Jewish Israeli society. The vignette from the article represents a situation in which a member of the hegemonic society is trying to be 'tolerant' and 'sensitive' of the oppressed, non hegemonic party (Palestinian co-teacher) but when she discovers that the only way to create justice is to surrender her position it becomes problematic. In the course of a disagreement between the Jewish and Palestinian second grade co-teachers regarding what, to the Jewish teacher seemed to be a fair rendition of the events of 1948 the authors recorded the following regarding the Jewish teacher's interpretation and reaction to the event:

If to judge from the Jewish teacher's reactions at the time of the events and later in an interview, although expressing the need to be even more careful and alert than what she believed she had been, she seemed not to be happy with the reactions of her Palestinian colleague: "*At times I sense we cannot satisfy them*" (p347, my emphasis).

I would like to explore how transformative learning (Jack Mezirow and others) that is based on a "pedagogy for the privileged" (Curry-Stevens) that includes a strong human rights focus can further break down the problems identified by Bekerman and Maoz, among them being, "not only the segregated and marginalized minority but also the majority that marginalizes – in our case, Jews." They further ask, "how to make all become aware that we all partake in the creation of the problem" (353). I want to explore their treatment of identity and offer possibilities for examining an "answer" to their quandary and by agreeing with them that this effort requires us to "reshape the relations of power" (355).

**MAKING HISTORY:
CULTIVATING RELATIONSHIPS TO THE PAST THAT ENCOURAGE PEACE
Saturday: 2:00 pm – 2:30 Auditorium**

Type of Presentation: Workshop
Time needed for Presentation: 30 minutes

Daniel Noah Moses

Formerly a Lecturer on Social Studies at Harvard University; currently the Director of the Delegation Leaders Program at Seeds of Peace

Email: daniel@seedsofpeace.org

Many who work for peace in the Middle East argue that we need to put aside the past and look to the future. My argument here is that the positive transformation of the Middle East conflict depends, to a significant degree, on how the peoples involved forge their relationships to the past. The future, in other words, depends on how individuals and communities turn the past into “history.” In this workshop, we share exercises and talk about ways of approaching the past that encourage dialogue, cross-cultural understanding, moral complexity, and the imagination necessary for a common and good future. This workshop is part of a long-term project started while I was teaching history at Yerevan State University in Yerevan, Armenia. I continued as a Lecturer on Social Studies at Harvard University, and later as a Fellow at the Harvard School of Education.

I am fortunate to have the opportunity to put some ideas into practice in my current work with Seeds of Peace, where we encourage dialogue about the past without imposing a narrative. Most recently, the educators of Seeds of Peace have been interested in the history education done by PRIME — from which we intend to learn and hope to disseminate. When it comes to these big questions about the uses of history, I certainly do not have the answers. I do have at least some of the right questions. If history walks the line between poetry and science--in this workshop, I hope to see, at least a little bit, how this might happen for the sake of peace.

FACTS ABOUT PEACE CAMP CANADA

Saturday: 2:30 pm – 3:00 Auditorium

Type of Presentation: media film and discussion

Time needed for Presentation: 30 minutes

Bassam Ghazal

Accounting student; Camper in PCC in 2005 and staff member in 2007

Email: bassamghazal2003@yahoo.com

<http://www.peacecampcanada.org/>

The presentation will focus on the way Peace Camp Canada (PCC) was first begun as a vision by a student called Michal Divon, and then became a reality in Ashbury College/Ottawa. In 2004, PCC brought together the first delegations from Palestine and Israel including 10 campers from each side accompanied by the PCC staff. More new campers came in 2005 and 2007.

The presentation will include the vision of PCC, how it works, future plans, and about follow up programs, as well as a video and a slideshow about PCC activities and some photos from the camp.

NETWORKING AND BUILDING A STRATEGY FOR PEACE
Saturday: 2:30 pm – 3:00 Chapel Seminar Room

Type of presentation: Presentation and Discussion
Length of presentation: 30 minutes

Tamer Halaseh

Travel & Encounter - Field Coordinator
Email: tamer.halaseh@gmail.com

Today, after many years of struggle between the Israelis and the Palestinians, especially during the past seven years, we have seen many peace movements and projects created by many individuals or organizations around the world that have been designed to help to bring peace here to our region in the Middle East.

Even after all of these efforts, we seem to have made no progress. We might say that for many reasons, both internal and external, we are still in the same place.

What happened? Why does it seem that we have we reached this point of no progress? Since we have been working for peace for so many years, why do we not yet have a culture of peace on both sides, Israeli and Palestinian?

We will discuss these reasons for "no progress towards peace." We will discuss how we can avoid them from now on. Clarifying all this will help us to build a work strategy for peace. Not less important will be to start networking with all those who are involved in this work: until now, many groups have worked separately in parallel. This conference is an opportunity for many groups to start working together in concert.

This will be a start for cooperative work in the long term. Everybody knows that both sides want peace. But it seems that both sides are not ready for peace. Moreover, it is not completely clear what each side means by the word "peace."

We need clarify these ideas, and to discuss and choose the right tools for making progress towards peace, and the best way that we can do this work, both separately and, more importantly, together. We can start this work here together.

SEARCHING FOR THE EMOTIONAL CODE THROUGH THE CHAOS
Saturday: 2:30 pm – 3:00 Reading Room

Type of presentation: Presentation and Discussion
Length of presentation: 30 minutes

Gill Schamroth
gill_abu@bezeqint.net

Description of Presentation”

The purpose is to create a code that connects between people. The code that combines both sadness and hope is the code of missing.

In addition to the national missing there is the personal missing. What happens when we stay with this feeling? What is the emotional code that can unite people on the personal level despite the bubbling rage? How can sharing emotions turn out to be a sign of courage rather than a sign of weakness?

"BUILDING PEACE THROUGH EDUCATION": A PROJECT IN ISRAEL AND PALESTINE BASED ON THE RECONCILIATION PROCESS BETWEEN POLAND AND GERMANY (AFTER WWII)
Saturday: 3:30 pm – 4:30 Auditorium

Type of presentation: Lecture and Guided Discussion
Length of presentation: 60 minutes

Nedal Jayousi, Ph.D.

Chairman, Palestinian House for Professional Solutions (HPS)
Email: nedal1@palnet.com ; HPS-Jayousi.piczo.com
And

Merri Minuskin

Director, Center of Education for Reconciliation and Cooperation (CERC),
Email: salwacerc@bezeqint.net ; <http://www.peacengo.org/organization.asp?ID=18>

Since 2002, the West Bank Palestinian NGO, Palestinian House for Professional Solutions (HPS) has developed professional options for supporting the silent majority of marginalized individuals who wish to find alternatives to the current *status quo* and to contribute in rapprochement that will eventually lead to achieve a peaceful settlement of the middle east conflict. We focus on training facilitators and mediators who will propagate this message.

Through many varied educational programs, the Center of Education for Reconciliation and Cooperation (CERC), an Israeli, non-profit organization based in Kfar Saba, builds, develops, and strengthens relationships on three levels: individuals, civil society, and government, and creates ties among these three levels.

Together, the CERC and the HPS have created an educational project which is now in its second year. Our contributing funders/partners are the Israeli Foreign Ministry and the Polish government. The main objectives of the program are mutual preparation and carrying out of a syllabii prepared by participants on Conflict Resolution and Reconciliation within the frameworks of both Ministries of Education. One of our study models has been the reconciliation process between Poland and Germany (after WWII). The overall aim of the project is to bring about social change, particularly a change in awareness and patterns of cognition which will lead to change in the behavior of individuals.

For the first year, our targeted groups have been (i) Jewish high school teachers from Israel; and (ii) Palestinian high school teachers and high school principals from the West Bank. These have been accompanied by a researcher from the Department of Peace Education and Psychology from Tel Aviv University and a researcher the department of Education and Psychology from AlQuds University in Abu Dis, in the Occupied Palestinian Territories. Now, in the second year, we will add to these groups the students of these same teachers.

The project takes place in high schools in the West Bank, high schools for Hebrew speaking Jewish students in the Sharon Area, Israel, and in various centers in several cities in Poland. Consulting with our Polish participants, we will teach reconciliation and conflict resolution skills in 24 Palestinian and Israeli 10th and 11th grade classes. Classroom materials are adapted as modules into the existing curricula in language and sociology and taught by the teachers of those subjects, whom we train. We include several days of encounters between Israeli and Palestinian students, intensive teacher training, development of inter-active materials and technologies for reconciliation and conflict resolution through the internet, development of additional teaching packages and lesson plans for confronting real-time events in the conflict and the peace process, external evaluation of the program.

**"PATCHES" A PERSONAL DOCUMENTARY FILM ABOUT LOSING MY AUNT AND GRANDMOTHER IN A TERRORIST ATTACK IN TEL AVIV (HEBREW: TLA'IM)
Saturday: 3:30 pm – 4:30 Chapel Seminar Room**

Type of Presentation: Film and discussion

Length of Presentation: 1 hour (30min film + 30min discussion)

Camilla Butchins

Graduate of the Tel Aviv University Film Department.

Email: camillamb@gmail.com

The film is a very personal and intimate documentary which I made after many years of dealing with the trauma of losing my aunt and grandmother in the terrorist attack in Tel Aviv in Purim 1996. In the film I follow my mother as she makes a memorial quilt commemorating her sister and mother, along with 11 other victims of the attack whom we did not know. As she meets with families of each of the victims she collects items which remind each family of their loved ones, and sews them together into a unique piece of art. The colorful, lively quilt was exhibited at the memorial ceremony at Dizengoff, a ceremony which turned out very different to what everyone was used to.

What caused me to venture out on this painful and yet gentle world full of love and loss was the fact that my mother took a step towards reconciling her pain. By doing so, she hoped to open a passage for others. Though we have been in the country for 20 years, my mother still does not speak Hebrew; thus, I see her project and this film as a journey out of a bubble - to break down the barriers of communication - whether it be language or culture – through a visual, peaceful art form so different from the normal doctrines of hatred and collective slogans which incite and appeal to the lowest common denominator.

Another unique aspect of the film is that it provides an insight into a part of society which the media has chosen to ignore and bury since it has ceased to be sensationalistic.

The film shows the terrible results of conflict in a humanistic and apolitical manner which extends to all who have ever suffered pain or trauma, from whatever race or creed. I believe it creates a forum for discussion which can promote peace and understanding between people and nations: sharing experiences is the key to understanding and building anew.

'Patches' has been shown at DocAviv International Film Festival, DaKino Film festival in Romania, NYU Jewish Film Festival in USA, and is having a worldwide television premiere on Aljazeera International TV on 30th of December 2007.

PEACE-BUILDING : HOW TO CREATE TRUST AS A BASIS FOR ACTION
Saturday: 3:30 pm – 5:00 Library

Type of Presentation: Workshop
Time needed for Presentation: Two hours

Elana Rozenman

Executive Director of TRUST – Emun

Email: elana@trust-emun.org

TRUST – Emun is an Israeli organization that is working to build mutual trust among people in our region. This workshop will be facilitated by Elana and other members of TRUST – Emun, and is based on years of experience in inter-religious and inter-cultural work. It will be an interactive experience using techniques of guided imagery, appreciative interview, facilitated discussion, circle principles, and SuccessWorks – leading to a practical Action Plan.

The workshop will create a safe space to experience innovative techniques to strengthen inter-personal skills and abilities. Participants will learn new ways to build group cohesion and trust, and to move into action. There will be an opportunity to explore possibilities for collaborative work and projects.

**ESTABLISHING AN ON-LINE NETWORK
FOR PALESTINIAN AND ISRAELI INDIVIDUALS AND ORGANIZATIONS
Saturday: 3:30 pm – 4:30 Reading Room**

Type of Presentation: Presentation and Discussion
Length of Presentation: 60 minutes

Chagit Bachrach

Institute for Social and Economic Research and Policy,
Columbia University, New York, NY USA
Email: cb2240@columbia.edu

Though Palestinians and Israelis have been living side by side for years, their interaction is limited due to the physical, linguistic, and psychological divides. I strongly believe in the power of on-line networks to facilitate communication and bring together individuals who cannot interact face-to-face. Thus, to overcome these problems, I have begun to work on establishing an on-line network that will specifically cater to Palestinian and Israeli individuals and organizations.

I will present my tentative plan and then facilitate a discussion among the workshop participants to hear their views about the feasibility of this project, possible partners, and their ideas about the optimal format for introducing such an online network. For example, who should be targeted as participants in the network: professionals, activists, youth, or some other groups? Could such a network be sponsored by a specific organization? Should such a network be monitored? If so, by whom? Would it be possible for the Israeli and Palestinian educational systems to introduce participation in such an online network? What sources of funding would be available to support this initiative?

I anticipate that this discussion about the potentials of such a network will give me valuable feedback that help me to develop this project.

LANGUAGE & PEACE

Saturday: 4:30 pm – 5:00 Auditorium

Type of presentation: Lecture

Length of presentation: 30 minutes

Ranjit Chatterjee

Ph.D. in Slavic Languages and Literature;

teaches at Lado International College in Maryland, USA

Email: chatter.r@gmail.com

The theme of Language & Peace is based on a technique called 'critique of language' that the author's ongoing research shows is found in many traditions: rabbinic, Sufi, Buddhist, Chinese, as well as contemporary European (Postmodernism). It suggests that by reflecting on the firm hold that words, concepts and grammar have on our minds, we can detach ourselves from language, as a kind of meditational technique. This enables us to free ourselves from stereotypical and conventional thinking within language that keeps us in a state of hostility to our others, our neighbors, and even ourselves. In this post-linguistic state, we can realize both our personal autonomy fully, and our respect for the autonomy of others.

**NEGOTIATING NON-VIOLENCE:
POWER RELATIONS WITHIN PALESTINIAN/ISRAELI PEACE ACTIVISM
Saturday: 4:30 pm – 5:00 Chapel Seminar Room**

Type of presentation: Lecture and discussion
Length of presentation: 30 minutes

Anne de Jong

Ph.D. Research Fellow, University of London; Department of Anthropology;
School of Oriental and African Studies
Email: 181907@soas.ac.uk

I am an anthropologist specialized in popular resistance and violence with fieldwork experience in Serbia, Kosovo, Brazil, Israel and the Occupied Palestinian Territories. To do my research called 'To Exist is to Resist: Internal dynamics of Palestinian Non-Violent Resistance,' I spent five months in Jayyous in the Qalqilya district of the Palestinian Occupied Territories I have recently to Ramallah in order to perform fieldwork research for my PhD dissertation with the working title 'The Silenced Voice: Palestinian Non-Violent Resistance and Israeli Peace Activism'.

Based on the preliminary results of my research that I conducted between May and December 2007, I will focus on the difficult relations between Palestinian non-violent resistance and Israeli peace activism. I will introduce joint Palestinian and Israeli non-violent initiatives and also explore the obstacles that such organizations and individual activists face on a daily basis. The obstacles that I will discuss range from practical and political to interpersonal and psychological. Though I will not ignore theory, I will emphasize the personal experiences of contemporary non-violent activists. Using three contemporary examples, I will discuss the various ways in which organizations and individuals deal with these obstacles and how all this affects the relations between the Israeli and the Palestinian participants in these organizations.

LIVING IN THE HOLY LAND: AN EDUCATIONAL JOURNEY TO DISCOVER SIMILARITIES AND DIFFERENCES BETWEEN THE THREE MONOTHEISTIC RELIGIONS

Saturday: 4:30 pm – 5:00 Reading Room

Type of Presentation: Workshop

Time needed for Presentation: 30 min

Myriam Darmoni

Head of the Civic Education and Democracy Department

Center for Educational Technology (CET), Tel Aviv, Israel

Email: myriamd@cet.ac.il

and

Salih Ali Sawaed

Civic Education and Democracy Department

Center for Educational Technology (CET), Tel Aviv, Israel

Development of Educational materials at CET

Email: SalihS@cet.ac.il

The primary goal of the project "Living in the Holy Land" (see websites, below) is to promote mutual understanding and respect between Jewish-Israeli and Arab-Israeli teachers and between Jewish-Israeli and Arab-Israeli students. We particularly emphasize using the internet for developing and sharing such educational materials. Our project offers a curriculum designed to give students better knowledge and appreciation of their own cultural and religious heritage and also that of the others. The basic premise of Living in the Holy Land, the brainchild of Dutch Protestant theologian Dr. Jacobus Schoneveld, is that religion can serve as a bridge to greater familiarity with the "other" (as well as with the "self") and can contribute to reconciliation in a world where religions are generally perceived as causes of separatism, persecution, and hatred.

In Israel and in many other countries where Jews, Muslims and Christians live side by side, the attitude towards the "other" is often based on hostility, prejudice and on superficial, false knowledge rather than on true, in-depth familiarity. Unfortunately, there are very few opportunities to improve this situation. The aim of our program is to promote this goal. In this workshop, we shall present the on-line materials of our program, and demonstrate how we use the materials.

Please see our websites:

Center for Educational Technology:

English: <http://www3.cet.ac.il/AboutEng.aspx> , also available in Hebrew and Arabic.

The program web site: www.cet.ac.il/holyland

and particularly <http://www.cet.ac.il/holyland/about.asp>

See also our two additional websites in Hebrew and Arabic:

/מקום (Place) : <http://makomakan.cet.ac.il/main.aspx>

/זכותי לדעת (My Right to Know): <http://rights.cet.ac.il>