



IPCRI

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Israel/Palestine Center for Research and Information

**International Conference on Education for
Peace & Democracy**

Book of Abstracts

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Talitha Kumi

Beit Jala

BRIDGE-BUILDING THROUGH STORYTELLING AND THEATRE

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Abstract

This presentation is an experiential workshop exploring storytelling and drama as tools for building interpersonal and cross-cultural bridges. No theatre experience is necessary. Participants will engage in a series of warm-up games to focus their energy, concentration, and physical and spatial awareness, as well as to build a sense of group cooperation. Following the warm-up, participants will be divided into smaller groups of 4 or 5 and asked to share with their group members something about their name (its meaning, origin, how it was chosen, who they were named after, how they feel or have felt about it, etc.). I will then guide the group in a "sculpting" activity where each group will collectively create a series of tableaux (or frozen images) to convey each person's "name story." All the groups will present their creations at the end of the session, and we will conclude with a closing circle to discuss participants' experiences, responses, and ideas regarding the use of these methods in peace education

HOW TO CONDUCT A PROFESSIONAL DIALOGUE BETWEEN PALESTINIAN AND ISRAELI TEACHERS: A DIFFERENT APPROACH TO PEACE DIALOGUE.

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Abstract

Over the years there have been many approaches as to how to implement the peace dialogue between Israeli and Palestinians at the educational level. Various models of encounters between Palestinian and Israeli students and teachers have been tried and each of them has contributed in its own way to establish a dialogue in some schools.

Due to the obvious assumption that there is an interest among both Palestinian and Israeli teachers, regarding their personal professional development, I would like to suggest a different kind of encounter between Palestinian and Israeli teachers: an encounter based on professional dialogue.

I have been teaching science for the last 25 years and have participated in many on-going teachers' trainings. Over the years I found, that in addition to acquiring essential science pedagogy, these trainings contributed to the development of a shared language regarding social approaches to scientific issues and their implementation within the schools.

We should create a disciplinary framework in which Palestinians and Israeli teachers would have both the opportunity to discuss didactic issues, and exchange pedagogic views. Such a framework would enable developing possible new ideas and initiate joint projects between students studying common subjects, related directly or indirectly to both curricula.

I would like to have the opportunity to consult with teachers and pedagogic experts and invite them to take part in discussing questions such as:

- Can one conduct a professional dialogue with no direct reference to the conflict?
- What will be the interest of teachers in such an encounter?
- In what ways should the differences between the curricula and possible differences in teaching pedagogy be dealt?
- What are the ways to create a genuine cooperation?
- What will be the different stages of such an encounter?

My belief is that developing a Shared Ongoing Professional Training Program between Palestinians and Israeli Science Teachers, could provide another significant model for promoting the much needed Peace Dialogue.

STEPPING OFF THE GREAT MANDALA: OUR GRANDPARENTS HERITAGE AND THE FUTURE OF OUR CHILDREN

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Abstract

*“Take your place on The Great Mandala
As it moves through your brief moment of time.
Win or lose now you must choose now
And if you lose you're only losing your life.”*

Peter Yarrow- Pepamar Music Corp.- ASCAP, 1967

A Mandala ("essence" + "having" or "containing", "circle-circumference" or "completion") is a concentric diagram that is employed in peace education workshops for focusing attention, establishing sacred space and assisting us to experience a sense of oneness with the ultimate unity of the universe. Mandalas have outer and inner meanings. On the outer level, they represent the world in its divine form, a world of peace and tranquility; and on the inner level, they represent a map by which the ordinary human mind is transformed into an enlightened mind.

In 1967, Peter Yarrow of the music group Peter, Paul and Mary penned the lyrics of the song “The Great Mandala”, where he implies that the Great Mandala is the wheel of life, and we must choose to either take our place on in the direction (el Tariq) that it is going, or to take responsibility and try to influence its direction (el Tariq) by our own actions. The song tells the story of a young man who chose not to obey the heritage of his father by taking his place on the Great Mandala of perpetual violence. The young man chose the direction (el Tariq) of non-violent passive resistance to try to make a change, and ultimately failed in his mission, allowing the people on the Mandala/Wheel of life to be free to continue to hate and kill one another.

Mohammad and Chaim will share how the actions and the fate of their grandparents and the norms of the Mandalas/wheels of life of the societies around them influenced their decisions to engage in peace education for the sake of the children and grandchildren of their societies. Participants in the workshop will share their personal experience and the sacrifices they have made to listen to their inner conscience and take the responsibility to do what is right to make a positive change by not taking their place on the Great Mandala of societal norms. We will discuss how foreign financial support and different “end game” scenarios influence the actions and the integrity of peace NGO’s and how peace educators and NGO’s can work together to change the direction (el Tariq) that the Mandala is currently taking and in order to end the cycle of hatred and violence.

BUILDING GRASSROOTS PARTNERSHIPS

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Abstract

The participants in the workshop will have an opportunity to experience some ways that allow people from different and sometimes conflicting backgrounds and beliefs to share humanity and build bridges.

The Center for Emerging Futures (CEF) is dedicated to building grassroots partnerships between Palestinians & Israelis living in the area.

CEF holds regular Global Village Square meetings on the border between Israel and Palestine during which individuals from both sides, as well as internationals, utilize deep listening techniques to discover the shared humanity between them.

Other Voice is comprised of citizens who live in Sderot and the surrounding Gaza region. The members of Other Voice live in an area that is characterized by conflict and violence, in which thousands of innocent people, including children and the elderly, from both sides of the border, have been harmed. The ongoing violence and escalation of the conflict has led to a deepening of mutual fear and hatred and to the feeling of insecurity on the part of the area's citizens.

Other Voice calls for creative and different actions that can lead to a true, long-term solution to the violence that will bring about an end to the intractable conflict in which residents of the area find themselves. Members of the group are united in their hope that our area can become a peaceful area that offers quality of life, good education and a flourishing economy.

PEACE CANAL ON THE GOLAN HEIGHTS – MULTIPLE CONFLICT RESOLUTION FOR THE MIDDLE EAST

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Abstract

The 'Peace Canal Plan' was first introduced during the "First Israeli-Palestinian Water Conference" in Zurich (1992). Modifications were made since based on feedback from all parties especially from the Turkish government. According to Israel's Chief negotiators, Uri Sago, and Syrian sources, the 'Plan' was proposed by Israel during the peace negotiations with Syria, on the "Macro level".

The 'Plan' is based on the purchase from Turkey of about 2-3 billion c/m/yr, (or more as needed) from the Ceyhan and Seyhan Rivers (14 billion.c.m.yr combined discharge) via western Syria, for distribution of about 500 million cm.yr.each between Syria, Jordan, Palestine and Israel in closed canals and pipelines.

- In Syria, the water could be used in western cities (that lack adequate water of good quality) and on the Golan Heights where Syria plans to resettle thousands of people once it is back in her hands.
 - The Jordanian share could be used in the Jordan Valley and pumped from the Golan Heights to cities on the elevated Jordanian plateau.
 - Israel and Palestine could use their shares to recharge the Coastal, mountain and Gaza aquifers and support an equitable water sharing agreement.
- Additional water could be purchased by the Israeli and Jordanian governments/industries from Turkey and conveyed through the Peace Canal Plan to:
- A) Revitalize the Jordan River and slow the rapid decline of the Dead Sea Level
 - B) Allow for more Palestinian and Jordanian agricultural production in the Jordan Valley.

The project is designed to produce hydro-electricity on the western and southern slopes of the Golan Heights for offset the conveyance costs for the receiving parties.

A 40km section of the project, on most of the current Syrian-Israeli border on the Heights, would be built as a wide and deep open water canal

The open canal can be utilized as:

- 1) A tank barrier to deter and delay surprise armored attacks of either side.
- 2) A shared storage reservoir for the Syrians and Jordanians on the Holan Heights.
- 3) For pumped storage reservoir vis-à-vis the Sea of Galilee and Yarmuk Dams (for electricity production during peace and off peace hours).

In unity, these elements add water, energy and physical security for the parties without infringing upon the territorial integrity or the water inventory of either side.

CONFLICT RESOLUTION EDUCATION IN EARLY CHILDHOOD: PRESCHOOL THROUGH KINDERGARTEN

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Abstract

How adults handle conflict between children has a significant effect on how children learn to perceive and handle conflict themselves. This workshop is therefore meant to give adults the tools to help them manage conflict between young children constructively and peacefully. The workshop will then present several conflict resolution activities that can be used with children aged two through five years, in either a home or classroom setting. These include book-reading styles, using dolls in dramatic play, and using puppets in a group-time setting. Key points discussed will include:

- 1) Feelings such as anger, frustration, and sadness are natural when we encounter conflict. It is up to adults when handling conflicts between children to legitimize what each child feels.
- 2) There is a difference between conflict and violence. Adults can demonstrate to children that, while conflict itself is natural and manageable, hitting, screaming, grabbing, and pushing are not constructive ways of handling the conflict.
- 3) Adults can empower children and help them handle conflict themselves. The less help children receive from adults, the more they will learn that conflict (no matter how complex) is manageable, and that they can work through conflict themselves. This empowerment can have a profound effect on how children handle conflict in later life.

“HOW CAN I HELP YOU? HOW CAN WE HELP ONE ANOTHER?”

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Abstract

“How can I help you? How can we help one another?”

Collectively, we share so many resources: time, money, skills, talents, empathy, energy and more... How can we share our resources to better meet needs for peace? How can we use compassion to further peace and reconciliation? This discussion will enable brainstorming ideas for helping one another at the Peace Education Workshop and beyond.

This presentation will enable workshop participants to brainstorm how to meet opportunities for sharing and helping one another.

HOW TO CREATE TRUST AS A BASIS FOR ACTION

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Abstract

The workshop 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 inquiry, facilitated small group discussion, circle principles, and SuccessWorks – leading to a practical Action Plan for each participant.

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 themselves and others into action. There will be an opportunity to explore possibilities for collaborative work and projects. At previous Conferences, participants' in this workshop commented that it was "the most practical workshop I attended", that it "gave me a real experience of trust", and it "enabled me to commit to an action that I will start tomorrow".

The building block of conflict resolution is to establish trust between people and in the past months this has become increasingly difficult. This workshop provides practical tools to build trust in personal relationships and in professional situations

EIGHT YEARS OF MAHSOM WATCH

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Abstract

I will present 3 films produced by Mahsom Watch (produced by Neta Efroni) presenting the security bureaucracy of occupation.

- Kalandia - A Checkpoint Story
- To Build a Wall - reporting from Abu Dis
- Occupation - Matak Hebron

AUTHENTIC MOVEMENT -- EXPRESSING YOURSELF AND WITNESSING THE OTHER

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Abstract

Authentic Movement is the practice of being completely present with oneself in the moment and expressing what arises from within through stillness or movement. We will move in silence, without music, with eyes closed, listening to what the body tells us it wants to do in any given moment.

Each mover has a witness. We will partner up during the workshop, each of us with someone we do not already know. After one person moves for 10 minutes, the witness reports what s/he experienced while observing his/her partner. Then the mover reports on his/her experience while moving. Then the witness becomes the mover and vice versa.

Authentic movement is useful at any time, in any place. It's a way for us to be with ourselves and with others in an open, authentic, non-judging space. It's good for people to have an opportunity to move our bodies at a weekend where most of the workshops probably involve sitting. The movement is not structured. Each person has the freedom to express what is inside them in the moment using their body instead of words.

This is an exercise in authenticity for both the mover and the witness. No prior dance experience is necessary. This is not a performance.

LIGHT ENERGY FOR PEACE CIRCLE/ CEREMONY

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Abstract

Circle helps with group connection and helps individuals and the group relax. Plus it can help the group communicate better.

Participants are taught to feel the life energy flowing through their hands and then to make connections with others, this is a non-touch activity. Then we make small groups and eventually the entire group creates one large circle.

Then there are blessings for peace and light that are spoken in different languages. Eventually, we lift up this energy, to be a blessing to our world.

I have done many of these circles in various peace groups around Israel- Palestine and people are quite open to this activity. It is designed to be fun and insightful.

At the end, I can add other entertaining activities depending on the group, these are touch involved, and sometimes we separate men from women.

This ceremony can be used anytime during the conference. At the beginning, it helps the group to get to know one another, and to combine the group energy; in the middle it helps to lighten up the group and to take a break from being too intellectual; at the end of a conference it helps to blend into a spiritual closure.

I can do these circles at all three of the above or any one of them.

I find individuals need the energetic cleansing that comes with this entertaining activity.

APPRECIATIVE INQUIRY INTO PEACEBUILDING AND TRANSFORMATION PROCESSES

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Abstract

In this interactive session (“mini-workshop”) we will explore some of the explicit and implicit premises that guide our peace work, and the ways in which our work is informed by and intertwined with our own insights and experiences.

"KNOWING THE OTHER – "DIALOGUE THROUGH CINEMA"

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Abstract

This abstract will illustrate the work of Arab and Jewish media and cinema teachers and students producing narrative documentaries together.

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": (a) Depth of change, (b) its sustainability, and (c) its dissemination. The approach is based on four well-founded bases: (a) Cooperative team work, (b) the contact theory, (c) the theory of personal and collective-narrative story-telling and (d) video production, as developed in the field of visual ethnography.

Based on these foundations, the project involves 12 bi-national (Jewish and Palestinian) youth who, following their research into personal and collective narratives, are to jointly design and produce video films of one Jewish and one Palestinian family. The process involves continuous bi-national cooperation and intensive study of the two collective narratives. The process is assumed to 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**.

The activities of research, design and video production also provide the **opportunity for female participants** (particularly among the Palestinians), being 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 produced authentic videos are then to be presented 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 a *"ripple effect" of increased legitimization of the "Other side"*.

A SENSE OF PLACE WITHOUT BORDERS

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Abstract

The experience of Space/Place amidst all differences Israel is a mosaic of cultures and communities.

In principle, these factors should provide a dynamic source for expression and enhance communication. Yet, we seem to have reached an impasse both at a socio-political and educational level.

We are living in an area where people, far from integrating the potential of diversification, are attempting to establish borders through conflict.

It is clear to us that it is imperative to devise new teaching methods, which would encourage the free expression of the pain and anxiety inherent in the present situation

Presently the diverse cultural communities in Israel have been subjected to art education according to a Western model.

We will show how this method has proved inappropriate, and how a freer, more "cathartic" approach is needed to encourage deep mutual understandings and to achieve "**Border Crossings**"

THE VIETNAMESE ANTI WAR MOVEMENT: LEADERSHIP, EDUCATION, IMPACT, AND PRACTICING THEIR TECHNIQUES

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Abstract

Our intent is to shed light on the Anti War Movement established by the poet and Zen Master Thich Nhat Hanh and his colleague Sr. Chan Khong during the war in Vietnam. We will examine the impact of the movement in Vietnam and its effect on public opinion in the West, specifically in the US.

The concepts of Engaged Buddhism will be presented. Buddhism is a heritage of human culture from which we all may benefit in its engaged format, as it was manifested during the war. Engaged Buddhism was a product of suffering and war – a lotus flower blooming in a sea of fire. In 1964, Thich Nhat Hanh and Sr. Chan Khong, a pacifist student leader and President of the Student Union in Saigon University founded the School of Youth for Social Service which grew to an organization of over 10,000 volunteers.

During the war Thich Nhat Hanh founded the Van Hanh University in Saigon while continuing his courageous efforts to generate peace. This moved Dr. Martin Luther King Jr. to nominate him for the Nobel Peace Prize in 1967. Thich Nhat Hanh is the author of over forty books, including Being Peace, Living Buddha - Living Christ, Teachings on Love, Anger. Forced into exile because of his efforts to negotiate peace in Vietnam without taking sides, he continued his activism, rescuing boat people and helping resettle Vietnamese refugees abroad. He lives in Plum Village, his meditation center in the south of France.

The source of the peace and conflict is the mind and educating the mind while being an activist for peace in groups is an integral part of the anti-war movement in Vietnam. Was this achieved? What is the lesson for conflict zones? Can the lessons of the Vietnamese experience be transferred to other conflict areas?

Sister Chan Khong, wrote a book about their activities during the war and their diplomatic efforts for peace "Learning True Love" of which Maxine Hong Kingstone says, "stands alongside the autobiography of Mahatma Gandhi".

The talk will be followed by practicing the techniques of meditation and mindfulness as taught by Thich Nhat Hanh and as was used by the volunteers during the war.

CREATIVITY: EXPLORING UNEXPLORED PATHWAYS TO PEACE

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Abstract

This is an exploratory workshop for sharing reflections and experiences about how seemingly unthinkable breakthroughs, large and small, emerge and evolve from seemingly impossible conditions and circumstances of social conflict. Are there any patterns and common threads across different contexts of creative breakthroughs? Are there any learnable and teachable elements of creativity that civil society leaders in the Israel/Palestine context can learn and apply? The facilitator/presenter will enliven the discussion with his own peace building experiences from different parts of the world. This workshop will also serve as an opportunity to share highlights of the presenter's new book "Creativity and Conflict Resolution" (2009, Routledge).

The content of the workshop will emerge in dialogue with participants and will be adjusted flexibly according to their needs and interests.

THE INVOCATION: UNITY, CONNECTIVITY AND PEACE EDUCATION

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Abstract

The Invocation is a feature documentary that deals with the interrelationships between connectivity, faith, and unity and peace education. The film is an invitation to elevate our school of thinking and change our code of acting and relating with one another. The Invocation showcases the lamplight of the human desire for peace and tranquility, proving that it burns all across the world, no matter what circumstance, ethnicity, faith or nationality.

The producers of the film traveled throughout the planet to interview the world's most influential Peace Educators, Spiritual Leaders, Scientists, Historians, Politicians, Philosophers and Entertainers, including The Dalia Lama, Mark Wahlberg, Malcolm McDowell, Oliver Stone, Stewart Copeland, Deepak Chopra, Desmond Tutu, Karen Armstrong and the leaders of the faith communities that reside in the Middle East. Through a combination of very powerful visuals and inspiring music, The Invocation inspires us to go beyond our differences and embark on a quest through time and space, through the body and soul of all of the people on the planet.

The Invocation demonstrates how fear, greed, triumphalism and intolerance are destroying the planet we all share and challenges us to ponder the relative nature of what we have been educated to know, what we think we know, and what's worth knowing at all. As a visual trip for the eyes as much as an emotional journey for the spirit, The Invocation explores the connection between various concepts of the Divine and sustainable peace while reminding us how movement, composition, light, color and music interspersed with inspiring words can be stunningly shaped to create a compelling tool for effective peace education.

By special arrangements with the producer of the film, a private screening of the movie will be part of the IPCRI Peace Education Workshop. After the screening of the film, there will be a discussion with some of the people who are featured in the movie.

REGAINING HOPE AND WONDER IN THE MIDST OF STRUGGLE

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Abstract

In this workshop you will be led in a guided meditation. You will have the experience of regaining a sense of wonder and letting go of the resignation that so easily can hold back those of us who work for peace and justice in the world. Come with a willingness to let go and to experience something new.

The workshop is open to those who are brand new to meditation and to those have experience in meditation. The workshop will provide a relaxing and rejuvenating format for gaining a new approach to peace work.

KI AND HEART MEDITATION AND COMMUNICATION FOR PEACE

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Abstract

In this experiential workshop, participants will develop sensitivity to Ki (the Japanese word meaning Universal life energy, also “Chi” in Chinese). Based on the experience of Ki and Heart, participants will experience how the state of their hearts directly affects their body as well as how it affects others around them. No previous experience in any form of meditation is necessary, as even the complete beginner can grasp these simple yet profound concepts. The themes that will be explored are universal to all religions and traditions.

ALIGNMENT WHEN DISAGREEING

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Abstract

This is an experiential workshop based on theory from various resources such as Bert Hellinger (Constellation Work), Arnold Mindell (Process Work) and John Gottman (Couples conflicts and others).

We will demonstrate, train and lead an experience for a group of up to 40 people in ways to be in existing conflicts without the need to give up or convince but rather to reveal the underlying (virtual) entity of the group to itself , thus unfolding a conscious choice about how to proceed

ISRAEL AND PALESTINE: PUBLIC OPINION, PUBLIC DIPLOMACY AND PEACE-MAKING

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Abstract

This presentation will deal with the findings of a recent poll commissioned by OneVoice Israel and OneVoice Palestine in collaboration with Dr. Colin Irwin of the Institute of Irish Studies at the University of Liverpool, Dr. Mina Zemach from Dahaf Institute, Tel Aviv, and Dr. Nader Said from the AWRAD Institute, Ramallah.

The Poll aimed to gauge Israeli and Palestinian public opinion regarding the peace process, and to identify areas of consensus between the two populations (and areas where consensus still needs to be built).

The publication of the results of the poll was timed to provide the new administration in the US and the new government in Israel with information to assist them in developing their policies for conflict resolution in the ME.

The actual polling took place immediately following the Gaza War and the elections in Israel in February 2009. 500 interviews were completed in Israel and 600 in the West Bank and Gaza to produce representative samples of both populations in terms of age, gender, social background and geographical distribution.

The analysis of the substantive issues, covered in the poll, suggests that the shape of an agreement for a two-state solution may not be very different than the various solutions proposed in the past. However, the results of the second part of the poll suggest that the peace process itself is in much need of reform, and on this point there appears to be sufficient grounds upon which to establish an Israeli-Palestinian consensus for new negotiations that are not subject to the failings of the past.

In our workshop we present the findings of the poll (some encouraging more than others) in an interactive fashion, and develop a discussion with the participants.

TEARS ON THE BORDER: THE CASE OF RACHEL'S TOMB, BETHLEHEM, PALESTINE

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Abstract

This paper considers the implications for peaceful relations between Jews, Muslims, and Christians in light of the fate of a small religious building, known commonly as Rachel's Tomb, in the Palestinian city of Bethlehem and neighboring Beit Jala. For most of its life the building was an integral part of the cultural landscape of Bethlehem, a town with long associations with Christianity, and was an example (not uncommon in the Mediterranean region) of religious co-operation between Jews, Muslims, and Christians. Raheb (2000:73), for example, has described the sharing of the same religious space exemplified by long standing practices in Rachel's Tomb as "especially appropriate considering the role of Rachel as a matriarch respected in all three monotheistic religions".

In 2005, however, the building was cut off and separated from the city by a complex system of walls built by the Israeli government not only around but also into parts of Bethlehem. Having been walled off from Bethlehem, the building was incorporated by the Israeli authorities into the Municipality of Jerusalem. The story of Rachel's Tomb is an example of a wider narrative being inscribed on the borderlands of Palestine/Israel in which, apart from the more obvious examples of military occupation, those aspects of religious practices that speak of religious sharing, pluralism, and mutuality are being re-shaped and presented to emphasize religious and cultural separation. As such the fate of this building, and the area around it, may be read as a microcosm of larger structures and processes in the region, and the present paper seeks to hold these in mind throughout.

TOLERANCE AND RESPECT FOR DIVERSITY BETWEEN ORTHODOX AND NON-ORTHODOX JEWS, FUNDAMENTALIST CHRISTIANS AND NON-FUNDAMENTALIST CHRISTIANS, FUNDAMENTALIST MUSLIMS AND NON-FUNDAMENTALIST MUSLIMS.

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Abstract

This workshop will facilitate a discussion on the topic of tolerance and respect for diversity between Orthodox and non-Orthodox Jews, fundamentalist Christians and non-fundamentalist Christians, fundamentalist Muslims and non-fundamentalist Muslims, and the issues that arise in this area. An example would be the assassinations of Yitzhak Rabin by an Orthodox Jew and Isam Sartawi by a fellow Arab.

5RHYTHMS MOVEMENT PRACTICE –A UNIVERSAL LANGUAGE

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Abstract

In this workshop we will experience a different means to communicate – with ourselves and one another – communication that is beyond words.

We will practice a different kind of "Road Map" – a map that leads us home – to our body and soul.

The map of the 5Rhythms:

The 5Rhythms are a simple and powerful movement practice in which each one is a dancer. There are no steps to learn, nothing to get right or wrong, no judgment.

There is the map of the five rhythms:

Flowing, Staccato, Chaos, Lyrical, Stillness

Each rhythm is a field of energies, qualities and possibilities that exist in us and in the world around us, to which we can connect and experience through movement and dance.

The 5Rhythms weaved together create a wave of energy and motion. Dancing the Wave leads us to heightened awareness of ourselves and of those around us; develops our ability for expression through movement, our ability to dive in, let go and discharge; elevates and expands us and enables us to be truly present in the moment.

Dancing the rhythms leads to the integration of all our domains - the physical, the emotional, the mental, and the spiritual, helping us live to our full potential and fully become who we truly are.

The 5Rhythms are suitable for anyone who wishes to dance, without limitation of age, shape, physical condition or prior experience.

ON-LINE LEARNING COMMUNITIES (OLC) AS A MEANS FOR BRIDGING GAPS AND MINIMIZING PREJUDICE AND HOSTILITY

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Abstract

The On-line Learning Communities model (OLC) is based upon the Kamrat (Multi-Cultural on Line Community, in Hebrew) Model, which I initiated and which was implemented in Israel between young Israeli Arabs and Israeli Jews in the years 1999-2002.

The OLC (Kamrat) Model is based upon the following premises:

1. Face to face meetings between previously inimical groups might increase prejudice and hostility and therefore people should first meet in a neutral non- prejudiced grounds i.e.; the virtual world before they meet face to face.

"For the new technologies know no stigma and no prejudice and as such easily make possible neutral, less biased communication among groups, which are otherwise quite distant in almost every sense of the word" (Apeh 2001)

2. An ideal target population to work with might be young people, middle school and high school students, who are the future and hopefully would serve as agents of a new order.

3. On- line communication between former inimical groups should be non- political and should focus on cultural issues pertaining to the participating groups e.g.; researching one's own culture in various areas such as symbols and costumes, objects passed from parents to children, folktales, music and songs passed on in the family from one generation to another.

4. Information should be culled as much as possible from living people and should involve entire families in the research process: parents, grandparents, uncles, etc.

5. The Internet serves as the working platform unto which information culled is uploaded and it is the daily meeting place for the different groups which are much apart.

6. Participants learn about the culture of the other and their families.

7. A face to face meeting takes place after several months of research during which participants learn to know each other and to respect each other's culture.

When the two groups finally meet, they already have a common language which enhances equality.

The OLC model suggests a method which is indirect and varied. It is the strengthening of one's cultural identity that makes this model work as participants feel they are accepted as who and what they are and no party in the on-line community is superior or has a "better " culture. The OLC is about learning to know each other as human beings, with many stories, cherished objectives and customs.

ISRAELI PALESTINIAN ENCOUNTER PROGRAM CHALLENGES: NEW APPROACHES ROOTED IN CONFLICT TRANSFORMATION THEORIES

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Abstract

Making sense of conflict

“If you have not fought with each other, you do not know each other.” - Chinese proverb.

- Each of us is born either male or female
- Each of us is born into a particular way of life
- Each of us has our own set of values, which guide our thinking, behavior, and motives

So, differences are inevitable, and often enriching

“A hill that does not want people to step on it must not grow mushrooms” Sierra Leone

- Other differences brought about by a range of other dimensions: status, power, wealth, age, gender, belonging to a specific social group etc

So we need different things from the same situation,

Once these needs are not met, or are incompatible or even clash, then we have

CONFLICT

How do we approach conflict and change at Abraham's Vision?

Community Relations

- Improve communication and understanding among communities in conflict
- Promote tolerance and acceptance of diversity
- Increase cultural knowledge “knowing the other”
- Eliminate stereotypes by creating empathy
- Enhance intercultural communication based on respect and acceptance
- Human Needs
- Raise “self awareness” on both individual and group levels
- Identify needs, met and unmet needs
- Generate organic options to meet the unmet needs
- Enhance mutual appreciation of each others' needs
- Identify fears and threats
- Build empathy
- Self and communal reconciliation with the collective past
- Mutual recognition of the core identity needs

ADVANCING HUMAN DIGNITY IN SCHOOLS

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Abstract

In this workshop, the principles and practice of integrating human dignity in schools will be presented. Attendees will participate actively in experiential exercises that we use in our work in the field. The workshop will conclude with questions and open discussion.

Respect for the dignity of every human being is a core Jewish, Israeli, Palestinian and universal value. Human Dignity is protected by law in Israel. And yet, Human Dignity is perhaps the value most abused in Israel today. This is expressed in Israelis' treatment of the Arab minority and in the occupied territories. Dignity is also abused in Israelis' daily life, and also within Israeli Arab society. Israeli schools are rated among the more violent schools in developed countries. Clearly, schools reflect the values of the surrounding environment. However, schools can take a stand for the promotion of alternate values and new behaviors. Dignity can be renewed where it is lacking.

Grounding a commitment to peace and democracy rests partially on the ability of people to both envision and experience a peaceful world in their everyday life. A school that curtails violence within its walls demonstrates to children that peace and decency are possible, at the personal and immediate level of their own daily experience.

Over the past 15 years, Human Dignity programs have been conducted in tens of schools in Israel, including Jewish and Arab, secular and religious schools. The initiative combines a focus on consciousness-raising and attitude-shifts, along with behavioral change and the creation of new organizational structures that deliver the dignity message. The program progresses through the school hierarchy, beginning with the principal and school staff, and proceeds to engage the children and also their parents.

Workshop results: Participants will understand the structure and content of the school dignity program and will gain insight into their own behavior and the institutions in which they work, from the perspective of human dignity.

EMERGING FROM DEPRESSION - TAKING RESPONSIBILITY: REIKI FOR PEACE

Rahel Warshaw-Dadon

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

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In our part of the world, the word 'peace' is repeated again and again, in many languages, and yet, peace remains elusive. Most people do not feel peaceful. Many people are angry; and many people feel depressed and hopeless. As a result, many people just give up: they feel that there is nothing that they can do themselves, and leave action to the politicians, to the activists, to anyone who will do anything. It is hard to blame them: feeling depressed causes us to feel that everything is too heavy a burden, and that we cannot do anything. Most of all, we cannot take responsibility for what we wish to do.

Reiki, a healing modality, is easy to learn, easy to practice, and surprisingly powerful. In addition to helping us to overcome our physical ailments, it creates balance, calm, and helps us to become happier individuals.

I was inspired to create *Reiki for Peace* by conversations with 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 start with our being open to creating peace within ourselves. The practice of Reiki can bring us to our center, to make it possible to nurture a culture of peace both around us and within us. In this workshop, we will talk about Reiki; each participant will receive a demonstration Reiki treatment; we will start to experience how Reiki can help us to become quiet and peaceful inside, and how to start to take responsibility.

IS THERE AN INTERNATIONAL SOLUTION TO THE ISRAELI-PALESTINIAN CONFLICT?

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Abstract

I will present various plans for an internationally imposed solution to the Israeli-Palestinian conflict. The basic idea is that there will not be any successful bilateral Israeli-Palestinian negotiations at any time in the near future.

As a longtime peace activist it is ironic to be opposed to negotiations, but at this time with the current political constellation in Israel and in Palestine, I believe that bilateral negotiations would be counter-productive.

So then - what is the solution? Expanding the scope of available ideas to the international community's "diplomatic tool-box". That is what will be the focus of the discussion following a power-point presentation.

THE PALESTINIAN MARINE OPTION

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Abstract

Considering the future human habitat, there is no argument that the population growth prediction is among the primary and most critical parameters which dominate nearly every aspect of the future reality panorama and in particular that of the urban landscape and its life quality.

With an estimated population of 1.5 million in 2010 and predicted growth reaching up to 4.0 million in 2050, the Gaza Strip demographic future, 'with more of the same' mode of development, will reach the brink of total environmental collapse, extinction of agriculture and nature's life sustaining resources.

The certain mounting misery and the pressures of deteriorating urban life will inevitably add to existing regional tensions, thus threatening and even undermining any understandings and peace agreements that may exist in the coming future between the Palestinians and the Israelis.

'The Marine Option for the Gaza Strip' – urban and infrastructure development on a series of artificial islands in the coastal water zone, if adopted and vigorously pursued, may provide for the physical spatial expansion of the urban habitat and contribute substantially to its welfare, attractiveness and social-political peace of mind.

Its rational draws on incorporation of 'buildable' space resources of 100÷120sq.km of friendly shallow coastal water zone (down to 20m of depth) and vast environmental resources of blue open spaces, prime sprawling internalized sea landscapes and mass recreation opportunities.

The potential value of this marine option is in settling 1.2-1.5 million persons on an area of 30-40 sq.km of islands, providing space for critical infra-structures (international airport, marine port terminal, power station, industry and strategic storage which may be otherwise in conflict with densely populated areas), alleviate the pressure on land - bound nature preserves and resources and give a chance to some vestiges of inland agriculture.

The suggested vision promotes technologically and environmentally friendly (fill-material free) solutions which may profit from the availability of large, relatively low cost, job seeking manpower and thus contribute substantially to a growing and healthy economy and harmonious co-existence.

INTERNATIONALIZING THE INTRAMURAL OLD CITY OF JERUSALEM AND TRANSFORMING IT INTO A 'LIVING URBAN MUSEUM'

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Abstract

Old Jerusalem, the cultural icon and the historical cradle of the three great monotheistic religions, with its demographic and racial versatility, imbued with explosive historical memories, claims and social-political-religious tensions, with potentially the highest possible world-media coverage and rating has the potential of turning into a war zone at the slightest provocation of the delicate status quo.

With the justice not just being executed but also to be visually manifested, it calls for a specially and uniquely tailored governance solution, (probably with UN supervision) capable of respecting and protecting the rights of all participating social-cultural-religious constituents and ensuring their harmonious and peaceful co-existence.

Traditionally being a site of pilgrimage, reverence and touristic excitement, it is already perceived as an urban museum of cultural heritage and, as such, it should be preserved for posterity, while expanding and fortifying these characteristics for the benefit of the pilgrims, of world tourism and its own, service-providing population.

The author calls for creative brain storming of the issue, eventually to lead to a comprehensive visionary proposition, with a chance of igniting and provoking a positive interest and public deliberation.

THE PRICE OF "NO-PEACE" THE TWO NATIONS ARE PAYING

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Abstract

Every time violence breaks out between Arabs and Israelis in the Middle East, it sets off a round of non-stop attack/s and counterattack/s.

Without analyzing whose responsibility it is for any of these periodic eruptions in this long abstruse and sustainable conflict, where both parties blame the other for new cycles of violence, this presentation will instead concentrate on the price the two parties are paying for the lack of real peace in the region.

One major price is the overpopulation in both societies, the Palestinians due to the natural population growth rate (NPGR) and the Israelis due to both NPGR and the importing of newcomers. The impact of overpopulation [piling of more people in a small area, Palestine/Israel] on all life sustaining resources is negative.

The second price both sides must pay and in fact, are already paying on a daily basis, is the deterioration of the environmental elements such as air, soil, life diversity, water etc.

The third price is the depletion of the natural resources, especially the nonrenewable resources.

The fourth price, which is perhaps the most dangerous, is increasing toxic ideologies/conceptions such as bigotry, hatred, fanaticism, extremism, chauvinism, fascism, among others.

In this presentation, every point mentioned above will be discussed in detail to show how every "price" is a bilateral issue –by cause and result- and how it escalates with time and its relation to all other issues/"prices".

SONGS & SINGING AS TOOLS FOR PEACE EDUCATION

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Abstract

I will share songs I have written that express faith in human nature and equality. I will also include songs that have been written as a reaction to an inspiring event. The participants will be invited to sing along and will also be encouraged to write their own Peace Songs and present them.