

International Conference on Education for Peace & Democracy

Program Abstracts

**11-12 April 2008
Tantur Ecumenical Institute
Jerusalem**

**CARING FOR THE ENVIRONMENT – WATER:
A PEACE BUILDING TOOL THROUGH EDUCATION AND ACTION**

Type of Presentation: Lecture

Length of Presentation: 60 minutes

Iyad Aburdeineh

Water and Environmental Development Organization WEDO/Friends of the Earth – Middle East (FoEME - Bethlehem)

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In the year 2001, Friends of the Earth Middle East (FoEME) established The "Good Water Neighbors" (GWN) project to raise awareness of the shared water problems of Palestinians, Jordanians, and Israelis. The GWN methodology is an original idea that is based on identifying cross border communities and utilizing their mutual dependence on shared water resources as a basis for developing dialogue and cooperation on sustainable water management.

GWN has created real improvement within the water sector by building trust and understanding that has led to common problem solving and peace building among communities even in the midst of conflict.

The presentation will show the different activities of the project that promotes environmental awareness, environmental solutions, and peace building through the different paired communities in the region.

AN ON-LINE HUMAN RIGHTS RESOURCE CENTER

Type of Presentation: Workshop

Length of Presentation: 30 minutes

Michal Barak

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My Right to Know is an On-line resource center on human rights for students and teachers in elementary schools. The website is both in Hebrew and in Arabic (<http://rights.cet.ac.il>).

In this workshop, we will discuss methods, including using this website, for introducing human rights issues to students in elementary schools. Using short stories that introduce the language of human rights, interactive activities, videos, and information items we will demonstrate lesson plans on human rights.

A special section will be devoted to teaching using Google Earth – a free web based program. We will use Google Earth's virtual three dimensional globe to discuss human rights violations around the world.

We will ask how we can incorporate human rights issues into existing curricula and how to train teachers to teach the subject.

The workshop will include a model lesson plan, a presentation, and a discussion.

**NURTURING A CULTURE OF PEACE IN THE HOLY LAND:
IDEAS AND A FRAMEWORK FOR ACTION**

Type of Presentation: Presentation of ideas and discussion

Length of Presentation: 60 minutes

Mashhoor Basisy

Director of Planning, Ministry of Women's Affairs of the Palestinian Authority, Ramallah

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Rahel Warshaw-Dadon

Reiki Master and Director, *Reiki for Peace* (Israeli NGO)

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Having worked for some time in Ramallah at the Ministry of Women's Affairs of the Palestinian Authority, Mashhoor has had many opportunities to observe the fear, anger, and lack of confidence on both sides, among both Palestinians and Israelis. Though still working at the Ministry of Women's Affairs, here Mashhoor represents neither the Ministry nor the Palestinian Authority, but rather himself.

Through her work with Reiki, both in Jerusalem and in the West Bank, Rahel has also had many opportunities to observe and experience the fear, anger and lack of confidence among both Palestinians and Israelis. Here, Rahel represents herself, and *Reiki for Peace*.

The Separation Wall is a fact on the ground; however, we suggest that there are many less tangible things that separate us. For the past eight years, and as a result of the ongoing clashes, confidence and trust between and among both parties have deteriorated to the lowest degree. We will attempt to outline steps that will assist Palestinians and Israelis to foster and promote the culture of peace on both sides of the barricade between us. We are not really offering a peace initiative/project, but rather wish to encourage both sides to undertake steps and measures that will restore confidence between Palestinians and Israelis. The sources of these ideas are grassroots, non-partisan, and non-aligned to any side.

With the cooperation of the participants, we will try to draw main lines of framework to restore the coexistence, tolerance, and mutual esteem to each other.

HOW CAN WE REALLY TALK ABOUT THE MAJOR ISSUES BETWEEN ISRAELIS AND PALESTINIANS?

Type of Presentation: Workshop

Length of Presentation: Two sessions of 90 minutes/each, one on Friday, one on Shabbat.

Eliyahu Benedikt, Ph.D.

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Swami Ramaswarupananda

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When I participated in the IPCRI Education for Peace Conference in Antalya conference (November 2006), I was pleased by the atmosphere. Still, I felt that something was missing: there seemed to be no possibility of getting into the real issues that shape our lives as Israelis and Palestinians. Why is it that it seems to be so hard to talk about these issues? There is a lot of fear involved. Superficially, we relate nicely to each other; however, when we start sharing our real concerns and thoughts about these issues, we may feel threatened and even abused. Then, in reaction, we become defensive. When we are in a defensive mode, we literally stop listening to the other side. And of course, when we become defensive, we often slip into the aggressive mode.

So, how can we create a situation in which we can sit together and REALLY share our deepest thoughts and feelings without becoming fearful and thus defensive? In this presentation, I wish to offer a way in which we can do that.

Many of us know something about non-violent communication, about compassionate listening, and about accepting the other. But we forget about these fine principles under two situations: a) when we are frightened, and b) when our own egos get in the way. There are so many situations when these things may happen, that it seems clear that dealing with them will require a continuous process over a long, period time, meetings in which participants are constant and committed. This presentation is only the first of many possible such meetings. Since the IPCRI Peace Education conferences will take place several times each year, this seems to be a fortunate and appropriate venue for continuing this process.

I believe that we must learn to discuss statements and points of view about which we do not agree, even if they seem totally unacceptable, without getting enraged or upset. I suggest that if we can be aware that listening to each others' positions does not require that we agree, we will be able to proceed.

Here, I would like to offer us all the opportunity to talk about the volatile problem of Jerusalem. This issue clearly has repercussions for both Palestinians and Israelis. Yet, we rarely talk about it! Now is our chance.

ALTERNATIVE POLITICAL APPROACHES TO PALESTINIAN-ISRAELI CO-EXISTENCE

Type of presentation: Discussion
Length of Presentation: 90 minutes

Howard L. Cort

Retired Social Planner, New York State Department of Labor, Albany, New York, USA
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We will all benefit if the range of proposed solutions for the Palestinian-Israeli conflict is broadened. In addition to the several main proposals, known to the interested public, there are several additional alternative proposals that are not generally well known by the public. Each of the known and little known alternatives has advantages and disadvantages.

In a matter of such importance, it behooves us all to thoroughly examine and compare all the options until one appears strongest and most meets the needs and expectations of all relevant parties. It is also possible that - in carrying out this research and analysis - new options may emerge, including the possibility of merging certain features from each of more than one proposal, resulting in a new configuration(s).

I wrote a ten page draft paper, "Alternative Approaches to Palestinian-Israeli Co-Existence", which I presented at a spirited workshop at the first annual convention of Jewish Voice for Peace, in late April, 2007, in Oakland, California. Since that time, I have continued intense research on that subject, and am now preparing a revision of the draft.

We will consider three main categories, with relevant sub-varieties mentioned under each category. These three categories are

- Two-state (including both separated and co-terminus);
- One-State (including both unitary and unitary decentralized); and
- Linked Governance (including bi-national, confederational, and overlaying).

Of course, we will not neglect to consider obstacles to these possibilities.

This workshop will be an opportunity to further brainstorm on this topic, as well as to broaden the perspectives of the participants, including myself.

HEBREW AND ARABIC HAVE MANY WORDS IN COMMON: ISN'T THAT A SURPRISE?

Type of Presentation: Workshop
Length of Presentation: 90 min

Shahar Elyakim

The Peres Center for Peace

Email: s.elyakim@peres-center.org ; www.peres-center.org

An active colorful workshop that will emphasize the common background of Hebrew and Arabic. During this fun activity we will play different games with balloons and learn about the surprising vocabularies that are common to both Hebrew and Arabic.

COOPERATION THROUGH BASKETBALL: "2 + 2 = 5 !?"

Type of Presentation: Workshop
Length of Presentation: 90 minutes

Shahar Elyakim

The Peres Center for Peace

Email: s.elyakim@peres-center.org ; www.peres-center.org

A unique basketball workshop that emphasizes the value of COOPERATION for the benefit of both sides. Through this fun, active workshop we will take part in a process that actually measures the worth of cooperation.

This workshop is open to everyone -- there is no need for a sports background.

CURRENT TV: CHANGE THE NEWSMEDIA YOURSELF

Type of Presentation: Brief Lecture and Workshop

Length of Presentation: 60 minutes

Jaron Gilinsky

Founder and Editor- Falafel TV, Freelance Video Producer Current TV, New York Times

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Background:

The media is biased in terms of framing the conflict between Israelis and Palestinians. Some argue that the media has a pro-Israel bias; some argue that the media has a pro-Palestinian bias; all of the arguments are true. All media organizations have a political agenda, but this bias is not what should concern us most. There is another type of media bias that has been shaping the destiny of this conflict, and it is the bias towards violence. Thanks to the media's obsession with violence in the region, Israel and the Palestinian territories are widely imagined as anarchies of freely-flying bullets and bombs. It is time for us, the people who live here and who know that that is not the only truth. It is up to us to fill the gap between how the media always represents the Middle East and reality. Instead of focusing on the blood and gore, let us focus instead on stories of hope and peace. How will this change how the world views us, and, more importantly, how we view ourselves?

If you were to see a story about a man or woman or child who, though he or she has a different nationality but who really is no different from yourself, living life, working, loving... how would it change your perception of the "other."? Will such stories give people the ability to see the other side for who they really are? Will a more positive media environment help create more positive and understanding leaders? The answer is yes!

Workshop:

Fortunately, now the media is in all of our hands. We all have the tools to publish articles on blogs or make videos and send them all over the world. Even the mainstream media are now incorporating user generated content into their programs.

We will break up into groups; each group will write script for an incredible five minute documentary. This documentary can be based on your life, someone you know, an interesting place, anything. The only rule is that the story cannot include politics, blame, or violence.

We will share our scripts, and then choose the best ones. After this conference, we will produce these scripts as programs for the world's first ever viewer created content site: Current TV.

HEALING FROM WAR, WORKING FOR PEACE

Type of Presentation: Workshop
Length of Presentation: 120 minutes

Varda Ginossar-Zakay

Psychotherapist and Couples Therapist –in private practice
Leader in the international organization "Re evaluation Counseling"
Teaches in the project –"Beyond Words" and in other co-existence projects
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This workshop will enable people to experience a process of healing from hurts due to war and oppression, by expressing our feelings with an attentive listener.

Re-evaluation Counseling is a powerful process in which people learn to listen effectively, in order to heal emotional pain which blocks our thinking. This process allows us to deal with painful past experiences as human beings, and to regain our ability to heal from hurts.

This process enables us to deal with oppression and damages of war effectively, and makes it possible to find better solutions that will lead to peace. The result of this work is the strengthening of people's ability to interrupt racism in their daily lives, free themselves from its effects, take leadership, and form deep relationships across cultural lines.

The workshop will present the theory upon which this process is based. But our work will not be only theoretical: the participants will have the opportunity to experience how this process works in pairs and in small groups, and if time permits there will be a demonstration of this deep listening process in front of the big group.

**MACHSOM WATCH AS A VOLUNTEER ORGANIZATION:
THE ROLE IT PLAYS IN THE ISRAEL - PALESTINE CONFLICT**

Type of Presentation: Lecture and Discussion

Length of Presentation: 60 minutes

Ada Gorni

Volunteer member of MACHSOM WATCH; member of the public relations team, guiding tours, and presenting our guidelines to both Israelis and tourists.

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MachsomWatch, founded in 2001, is an organization of peace activist Israeli women against the Israeli Occupation of the Palestinian Territories, and for Human Rights.

In my presentation, I will introduce MachsomWatch; I will talk about how we have organized ourselves, about our principles, and about how we have chosen to implement our principles.

We will hear some of the many voices in MachsomWatch, talk about our successes and the benefits of our activities, and point out the many challenges in our work. I will present a short DVD illustrating some of our work.

Most important for this conference on Peace Education, is how MachsomWatch can be used as a model for peace education.

We will discuss our work, and share ideas about how MachsomWatch can help to further peace education in our area.

SLEEPING WITH THE ENEMY -- MUQAWAMAT AL-TATBI', BIL-TATBI' AL-KHALAFI: RISK/BENEFIT ASSESSMENT OF EDUCATION FOR PEACE AND NORMALIZATION OF RELATIONS IN THE MIDDLE EAST

Type of Presentation: Workshop, discussion

Length of Presentation: 120 minutes

Tamer Halaseh

International & Public Relation Officer / Coordinator, Travel & Encounter, Holy Land Trust

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Chaim Cohen

PeaceChannels, Rabbis for Human Rights

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In the Middle East, both historical facts and subjective narratives contribute to different perceptions and relationships to the concepts of administration (*al edaarah / nihul*), catastrophe/ disaster/ cataclysm (*al-nakba / ason*), conflict (*As-sira / sichsuch*), dispossession (*al mlkeeh / nisul, girush*), exodus (*al nizwal jmaa'y, al-Hijra/ bericha*), independence (*al istiklal / atzmaut*), liberation (*al t'reer /shichrur*), partition (*altqseem/ halukah*), occupation (*e'tlaal / hishtaltut, achzaka*), revolt (*al t'wrh / mered*), refugees (*al-Lajjyn / pleetim*), sovereignty (*alsyaadh / kommemiyut, shilton*) and uprooting (*ej t' tat / akirah*). Cease-fires, accords, and treaties aside, many in the area are in a state of perpetually mourning their perceived losses and/or obsessed with celebrating their subjective victories. The various "psychological state of minds" afflicting many of the residents of the area have not been healed by dialogue, negotiations, confidence building measures or peace/normalization agreements/activities. Many continue to bombard peace educators and peace activists with charges of collaboration ("sleeping with the enemy"), often with calls for endless revenge and violent actions.

In the context of threat/risk/benefit assessment and threat/risk/benefit analysis procedures in non violent direct action training (including BDS - boycott, divestment, sanctions), we will discuss the various historical and current definitions/meanings/implications of normalization. In addition, we will consider the risks/benefits involved for individuals/groups who either advocate for or against education for peace and the 'normalization of relations' (*muqawamat al-tatbi / nirmul yachaseem*) between respective societies and the complex issues and decisions facing individuals due to their particular cultural realms and their legitimacy in society. We will engage in exercises to understand how one's standing can be endangered or improved at a later date as a result of a current choice of "working with the other," and the psychological implications of not expressing what one feels, lest one arouse anger and be accused of behind-the-back normalization (*bil-tatbi' al- khalafi / nirmul mayachorei hagav*). Based on the individual experiences of the participants in the workshop, we will engage in a process of "groupthink", dialoging and debating together on effective steps that should or should not be implemented in "process oriented normalization", and discuss how we perceive and realize the future of "normalization" within and between Palestinian and Israeli societies.

USING ART TO CREATE A DIALOG ABOUT PEACE: EXPRESSIVE THERAPIES

Type of Presentation: Workshop
Length of Presentation: 120 minutes

Irit Halperin

Expressive therapist in the Ministry of Education, and in a private clinic.

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Fauzia Azzab

Social Activist and Head of the Women's Council in Kofr Kara (Wadi Arra)

This workshop will demonstrate a two year project that we conducted in Israel with Israeli Jewish and Israeli Palestinian women.

We will use drawing and drama therapy to express issues of hope and despair that surround the daily experiences of peace activists living under prolonged violence and occupation. Participants need no previous experience in the arts.

Irit is an expressive therapist and peace activist, working through expressive therapies to create a container: a safe space in which participants can learn to listen empathically.

Fauzia is a long time social activist and she participated in many encounter groups for Jewish and Arabs women.

**ISRAELI-PALESTINIAN PEACE ORGANIZATIONS:
IT IS THEIR DUTY TO INFLUENCE POLICY DECISION-MAKING**

Type of Presentation: Lecture and Discussion
Length of Presentation: 120 minutes

Sulaiman Hassan Khalaf Al Hamri

Former-Palestinian prisoner, Fatah Member, Peace Activist
Executive director of Combatants for Peace, Bethlehem
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What are the hopes and challenges of Israeli and Palestinian groups that work for peace?

Based on the enthusiasm for our initial discussion at the First IPCRI Peace Education Workshop at Tantur in January 2008, I would like to give another opportunity to those who showed strong interest to continue this discussion. We must find a way to present this issue for consideration by all of the Palestinian and Israeli NGOs.

Many years ago, Palestinian and Israeli peace activists started forming NGOs to work for peace. In many aspects, they have used various means; 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, failed 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 organization?

Which organizational system is the best for that goal?

We will discuss these questions, and more, and try to answer them together.

THE ARAB-ISRAELI CONFLICT: ESCALATION ELEMENTS AND PEACE OPPORTUNITIES

Type of Presentation: Presentation of ideas and discussion

Length of Presentation: 30 minutes

Taleb Al-Harithi, Ph.D.

Palestine Peace Society, Hebron

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These days, the Arab-Israeli conflict is considered one of the most abstruse and knotty issues in world politics. It is a conflict in which ethnic, religious, ideological, cultural, national, and international interests are all, in one way or another, well represented. It is nearly impossible to discuss these issues isolated from each other as they are all interconnected and interrelated. The occurrence of OIL in the Middle East region added already another element to this complexity. As a result of all of these factors and others, the clash is not restricted only to the Middle East area; in fact, it has expanded affect to areas outside of the region, worldwide. Moreover, many outlawed groups have been misusing this conflict to flex their muscles in terrifying and ugly ways against innocents in many areas all over the world.

The current miserable situation prevailing nowadays in what is called "The Land of the Bible," "The Holy Land," or "Palestine-Israel," is characterized by the dominance of a vicious circle of terror and horror, bloody acts and counter acts mainly accompanied with mass killing, destruction, and deeds of revenge. In my opinion, all this is happening because of the absence of a rational political solution for the conflict; a solution that would bring stability, justice, and a life of peace to the nations of this region and to the world.

To enhance opportunities for peace building in the region, we must first diagnose the escalation elements that extend beyond the deteriorating situation in our region. Exactly like a physician helping a patient, the first step is to diagnose the disease, the second step is to start to cure.

This presentation will focus on attempting to identify these escalation elements and to investigate the opportunities that may exist to build a sustainable, just peace in which all people of the region can live and develop in a cooperative atmosphere, free of any irrational acts.

Amber Houssian

PEACE IT TOGETHER: ISRAELI, PALESTINIAN, AND CANADIAN YOUTHS MAKE MOVIES AND LEARN ABOUT EACH OTHER

Type of Presentation: Four short films and discussion.

Length of Presentation: 60 minutes

Amber Houssian

Jerusalem/Canada

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<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. The enduring films are now inspiring people around the world about collaboration and peace.

We will watch the four films:

Behind the Scenes (23:00) Behind the scenes of the making of the *Peace it Together* films and camp.

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.

and then discuss these issues together.

All of the films can be viewed at

http://www.giftsfilms.com/index.cfm?page_name=Reel%20Perspectives

ART AS A 'TRANSITIONAL' AND MEDIATING SPACE FOR A TEAM OF BEDOUIN AND JEWISH SOCIAL WORKERS

Type of Presentation: Workshop
Length of Presentation: 90 minutes

Ephrat Huss, PhD

Art therapist and Lecturer in the Department of Social Work at Ben Gurion University

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In my previous work, I have focused on using art to understand the concerns of impoverished Bedouin women, within the context of the dominant Israeli society. Presently, I teach creative tools for social workers.

Visual art is a form of self expression that can be used as a 'meeting' place, or transitional space between two cultures, helping generate empathy through individual narratives, and helping to clarify concepts that are taken for granted as meaning the same thing, but that often contain different contents. Visual art, such as drawing, can be used to intensify the expression of emotions, empathy, identification, and the ability to express conflict and pain without acting it out or hiding it, because art creates a safe 'transitional space' within which the creator and the viewer of the art can communicate. This expression creates a process of ensuing constructed knowing that challenges and develops solutions to the problems.

The aim of this workshop is to exemplify how this process works, bringing examples of how art helped mediate the communication within a Jewish and Bedouin team of social workers aiming to work together within a Bedouin residential home.

LET'S PLAY - LET'S CO-OPERATE

Type of Presentation: Workshop
Length of Presentation: 90 minutes

Magdalena Jakubowska

Manager of the Social Enterprise Art-Square, Germany

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www.art-square.org

I have a lot of experience working with international teams and mixed ethnical groups and am a member of an international team for training on conflict resolution. My work is dynamic, educational, exciting, and fun. I use dynamic theory presentations, challenging and enjoyable team activities, and insightful team discussions to encourage teamwork and collaboration.

Most of us have been brought up to be competitive, to try to be 'first.' This habit gets in the way of our cooperating together. This workshop will be a creative experiment: We will challenge ourselves to change our competitive habits of thinking into co-operative habits. We will use popular games from each of our cultures, suggested by the participants in the workshop.

In the introduction to the workshop, we will play together, allowing us to get to know each other on personal and cultural levels. Through these games, we will continue in a common transforming process, and finally take time to reflect and share ideas and feelings about the mechanisms in our mental habits that do not allow us to be co-operative in our everyday lives.

Co-operation must be part of the basis of peace education. Through playing games together, we will combine our personal experiences and reveal the competitive mindsets that we inherited with our education. With reflection and good will, we will be able to transform these competitive mindsets into the mindset of cooperation.

TOGETHER FOR PEACE

Type of Presentation: Lecture, video presentation and discussion

Length of Presentation: 60 minutes

Sulaiman al Khatib

Palestinian Peace Activist; Founding Member of Combatants for Peace

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Gadi Kenny

Israeli Peace Activist; Member of Combatants for Peace

Email: gadi.kenny@gmail.com ; <http://www.combatantsforpeace.org/>

Since January 2007, Souliman al Khatib (Ramallah) and Gadi Kenny (Tel Aviv) have worked together intensively for peace. Here they will share their experiences. They will present an edited video clip about the mass peace events in Palestine, on which they worked together and also in cooperation with IPCRI, MachsomWatch, and several other NGOs. The so called 'June 5 Campaign' drew more than 10,000 Palestinians (!) from all over the West Bank into two big non-violent demonstrations in Anata and Tulkarem. In Anata they hosted several hundred Israelis and internationals. In spite of their great, even historic, significance to both peoples, these events received little coverage in the mass media. In the events, which eventually received the support of President Abu Mazen himself, Palestinians (and Israelis) called for ending the occupation, for two states for two peoples, for peace, and for ending the conflict. The events in Anata and Tulkarem were part of a joint Palestinian-Israeli and international effort; however, they were much more massive and impressive than the smaller events that took place in Tantur, Tel Aviv, Washington DC, New York, Paris and other cities in the world.

If time allows, Souli and Gadi will talk also about their experiences in Combatants for Peace, their cooperation with IPCRI, and their visions and ideas for transforming their respective societies from the bottom up toward mutual respect, understanding, and activism that would bring the end of occupation and, inshalla, a lasting peace.

Are they dreaming or what?

**IPCRI TEACHERS ARE NOT LOST:
THEY ARE CREATING THEMSELVES ALL OVER AGAIN!**

Type of Presentation: Workshop, discussion

Length of Presentation: 120 minutes

Hanna Levy Efron

Teacher at the "Carmel Zvulon High School, Kibbutz Yagur

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From 1997 to 2004, IPCRI sponsored and directed encounters in the form of workshops on conflict- resolution and reconciliation for Jewish and Palestinian high school students. In these workshops, students discussed literary, historical, and sociological issues, and also participated in meaningful social activities.

The Jewish and Palestinian teachers of these students met and talked together, trying to find solutions to current problems and to get to know each other better. These meetings were powerful experience for the teachers, so that, even after the IPCRI program ceased to exist, they felt a sense of commitment to each other and to the goals of the project.

Where are those teachers now? What are they doing? What impact has the program had on their lives and attitude? You would be glad to discover that those people who were involved in the IPCRI program have not stopped even for a minute: they have continued to be active in issues of co-existence and conflict resolution, each in her/his school, every one in her/his own way.

We invite all teachers who are involved in the work of supporting co-existence to tell their stories and share their experiences. We include teachers who were involved with the IPCRI program, and any other teachers in the area, Jewish teachers, and Palestinian teachers from inside Israel and from the Occupied Territories. All will be welcome, regardless of the age of the pupils in your classrooms. Please share your ideas with us so that we can improve Education for Peace!

This meeting can be an opportunity for us to renew our contacts, and arrange to maintain contact in the future. We hope that this meeting will be the first of many in which we can support each other and work together.

AFTER DECADES OF CIVIL WAR – TRAININGS IN NONVIOLENCE FOR PEACE AND RECONCILIATION IN SUDAN

Type of Presentation: PowerPoint Lecture
Length of Presentation: 60 minutes

Sara Lindblom

Project Officer for the Middle East and Sudan, at the Swedish Fellowship of Reconciliation (SweFOR, the Swedish branch of IFOR)
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The conflict in Sudan started long before the Darfur crisis of the last few years. Since independence in 1956, the country has been more or less constantly in civil war, between different opposition groups in the peripheries and the regime in Khartoum. It is a classic conflict about power, land, and resources. However, a common misconception is that the civil war is based on religion - Christians against Muslims - or on ethnicity - Arabs against Africans. Whatever the reason for war, there is a great deal of mistrust and prejudice between people.

Since January 2005, when the Comprehensive Peace Agreement (CPA) was signed between the south and the north, a peace process was initiated in the country. It is a well written agreement, but its success will not be found in the agreement itself, but rather its implementation and in the consolidation of peace. As in other peace processes, the people are the key actors and thus need to participate in peace building, as an active voice for peace, reconciliation and democracy.

"I've conducted these type of workshops all over the world, in Iraq, Colombia, Guatemala, the Philippines, and the common result is that approximately 15 percent of participants continue to work as facilitators and trainers. 20 percent is considered a good result. In Sudan, the result is almost 90 percent."

Lee McKenna, our co-facilitator in the Sudan, from BPFNA

In Sudan there is a growing civil society that works for reconciliation and to ensure peace. Together with our sister organization, the Sudanese Organization for Nonviolence and Development (SONAD), SweFOR has supported this work since 1999, before the CPA was signed, by strengthening its peace building capacity and organizing trainings for empowerment. The Training of Trainers in Nonviolence is our most important and thoroughly planned training. The participants are active in different organizations and institutions and, after graduating from workshop, are expected to continue working as trainers themselves. They come from all regions of the country, with different religious and ethnic backgrounds, with a gender balance. During two weeks we challenge our own misconceptions about the other and about ourselves. Through experiential learning we discuss the root causes, symptoms and solutions to the conflict in Sudan.

Our results are extraordinary: former participants keep working together and help in facilitating and show, by their own example, that coexistence, collaboration and friendships are possible across both visible and invisible boundaries.

KABBALAT SHABBAT: COME, EVERYONE, WELCOME IN SHABBAT WITH US!

Type of Presentation: Welcoming Shabbat celebration!

Length of Presentation: 30 minutes

Eliyahu McLean

Co-Director, Jerusalem Peacemakers

Email: elijahu@jerusalempeacemakers.org ; : www.jerusalempeacemakers.org

Come join members of the Jerusalem Peacemakers and TRUST – Emun for a celebration to Welcome Shabbat, the weekly Jewish holiday which begins at sundown on Friday for 25 hours. Help us in bringing the experience of holiness into our conference. We will share prayers, rituals, song and dance, and traditional foods. At the January Conference, it was uplifting to have Muslims and Christians joining us to celebrate the beginning of moving into Holy time and space. Everyone is welcome!

BUSTAN: CREATING A TRUE PEACE THROUGH JUST ALLOCATION OF NATURAL RESOURCES IN THE NEGEV

Type of Presentation: Lecture
Length of Presentation: 30 minutes

Raed Mickawi

Director, BUSTAN

Email: raed@bustan.org ; <http://bustan.org/>

BUSTAN, located in Beer Sheva in the Negev, is a partnership of Jewish and Arab eco-builders, architects, academics, and farmers promoting social and environmental justice in Israel/Palestine. BUSTAN cultivates sustainable models to effect change by combining advocacy and in-depth political analysis with strategic action. BUSTAN utilizes the principles of permaculture and non-violent direct action across ethnic divides.

In both Hebrew and Arabic, 'bustan' means 'orchard that yields fruit'; this name symbolizes what we in BUSTAN seek to accomplish. Because of its diversity, a 'bustan' is sustainable: one plant is a natural insecticide for another, another acts as a trellis for a vine, another preserves water in its roots and thus sustains neighboring plants. In contrast, in a 'monoculture,' plants are weakened, and require harmful chemicals to protect them from parasites and weed infestation. At BUSTAN, we believe that the peoples of this land are intertwined and will survive best in fellowship with one another.

Many of the conflicts of our time are rooted in the unfair allocation and utilization of natural resources. In BUSTAN, we believe that environmental education and advocacy is essential for promoting peace and for conflict resolution. In this lecture, we will explore the influence of the environment on the health of individuals and communities, with a focus on how BUSTAN's work is creating a true peace through promoting a just allocation of natural resources in the Negev.

ADVANCING HUMAN DIGNITY IN ISRAELI SCHOOLS

Type of Presentation: PowerPoint Presentation/Workshop

Length of Presentation: 120 min

Yoav Peck

“Kivun (‘Direction’) - Organizational Training and Development,” Jerusalem

Email: yoavpeck@netvision.net.il

In this workshop, the principles of integrating human dignity in schools will be presented. Attendees will participate in several of the experiential exercises 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, 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. 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.

Significant school change is a systemic process and begins with school leaders’ declared commitment and personal example. Principals, teachers, and parents can unite to bring about a dignified school culture. School change tends to be ineffective when it is “modular,” touching only specific classes or sectors. A shift to a dignified school culture must be system-wide and must include all participants in the daily life of the school.

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. The program progresses through the school hierarchy, beginning with the principal and school staff, and proceeds to engage the children and also their parents.

**THE GEOGRAPHY OF HOSTILITY:
A MULTIMODAL ANALYSIS OF ISRAELI SCHOOLBOOKS**

Type of Presentation: Lecture - Power-Point Presentation
Length of Presentation: 60 minutes

Nurit Peled-Elhanan

Tel-Aviv University and David Yellin Teachers College, Jerusalem

Email: nuritpeled@gmail.com

This paper examines the multimodal ways in which social exclusion and hostility are recreated in Geography schoolbooks in Israel.

We will examine five Israeli mainstream school books of Geography that were published between 1996-2003, after the 1994 Oslo Peace Agreements between Israel and the Palestinian Authority. All of these books are currently used in Jewish mainstream schools (including both secular and religious state schools), and are compatible with the national curriculum. The books were analyzed for the use they make of visuals such as photographs, maps, graphs, icons, layout and color in order to re-contextualize both disciplinary and political discourses to education.

I argue that in mainstream Israeli Geography textbooks, scientific conventions and principles of visual and verbal representation are compromised by political messages and the commitment of these schoolbooks to promote Jewish territorial and national identity, which is largely based on the denial of the identity of Palestinians, both the citizens of Israel and those who live as 'non-citizens' under Occupation. The distortion of geopolitical and social facts and the concealment of any meaningful life beside the Israeli-Jewish one promote hostility and reproduce Elite Racism (Reisigl and Wodak 2001:28).

CIRCOLIBRE – THE CIRCUS AS A INTERCULTURAL LANGUAGE

Type of Presentation: Project Presentation (lecture, photos, maybe film)

Length of Presentation: 30 minutes

Jean Peters

Member of the group “Circolibre,” managing projects in Germany, Israel, and Palestine.

Currently, studying Political Sciences in Berlin and working as Clown.

Email: Jean.Peters@circolibre.net ; www.circolibre.net

Circolibre is an idea, a space, a feeling.

The Idea is to exchange experiences and knowledge about the circus and its how it can be used as a teaching tool. We exchange these ideas directly with our circus-partners from the whole world, especially in Israel/Palestine. The magic of the circus opens a space for experiences and creativity. Through shared training with our partners, including joint workshops for kids, we can develop a feeling of community. Finally, we offer public shows that are chaotic bouquets of little artists and clowns celebrating their Art of Playing.

We overcome cultural frontiers through the common language of circus arts: developing friendships and creating peaceful, human cooperation.

All of us work as volunteers; we are financed by donation funds, member contributions, sponsor funds, fund raising events and subsidies. The attitudes of our sponsors and partners are important to us, so we pay special attention to their ethical, human rights, and environmental policies.

In this presentation, I will describe our recent projects and experiences. We will discuss the framework of our projects, and the ways in which we work.

Our Partners in Israel/Palestine include:

*Israel: Jerusalem Circus, Israel Circus School (Kfar Yehoshua)
Maghar Circus (Maghar)*

*The West Bank: Assirk Assaghir (Nablus),
Street Circus (Jenin)
Shira'a (Deheishe, Bethlehem).*

BUSINESS AND PEACE: METHODS AND LESSONS FROM THE BUSINESS WORLD

Type of Presentation: Lecture and Discussion

Time needed for Presentation: 60 minutes

Joseph Press, Ph.D.

Director, Human Capital Group, Deloitte Consulting, Israel

Email: jpress@deloitte.co.il

Web sites:

Deloitte Human Capital (Global):

http://www.deloitte.com/dtt/section_node/0,1042,sid%253D20062,00.html

Deloitte Human Capital (Israel):

http://www.deloitte.com/dtt/section_node/0,1042,sid%253D7457,00.html

One of the world's leading professional services firm, Deloitte delivers world-class assurance and advisory, tax, and consulting services through its global practices. Over 130,000 people in more than 150 countries serving Fortune 500 companies, public institutions and successful fast-growing companies. Deloitte Management Consulting Israel specializes in providing business solutions in Strategy & Operations, IT, Human Capital, and Marketing & CRM. The firm's business philosophy is to collaboratively identify business challenges and implement solutions that enable organizations to plan, structure, and grow.

Based on our experiences of leading significant changes at major global corporations (including HP, Deutsche Bank, Coca Cola, Teva), we believe that the business world may offer new perspectives for the field of peace education. We will share the business consultant's toolkit, including building a shared vision, analyzing the impact change, defining roles and responsibilities, managing actions and plans, identifying and managing stakeholders, communicating and training. Then, we will explore how we can apply these tools, experiences, and lessons learned to improve the method and impact of peace education.

PORCUPINE KISSES: JEWISH WOMEN IN ISRAELI JEWISH-ARAB COUPLES

Type of Presentation: Lecture
Length of Presentation: 30 minutes

Limore Racin

Independent Consultant; Writer; Cross-Cultural Psychologist.
Email: limorracin@yahoo.com

This study investigated Israeli Jewish and Arab minority couples from the perspective of the women involved in these relationships. Note that, here, "Israeli Jewish-Arab relationships" refers to a stable relationship formed of heterosexual partners: an Israeli Jewish woman and an Israeli Arab man.

The qualitative investigation revealed a number of themes including the women's disturbed childhood backgrounds, varied motives for entering these relationships, antagonism from family, coping styles employed, and the endurance of the relationships.

The quantitative study revealed significant differences between the study's sample and the general Israeli population including relationship quality and mental health status. The findings indicate that women in Israeli Jewish-Arab relationships suffer significantly more psychological symptoms than Israeli women in the general Israeli population. This was true in all dimensions, with the exception of obsessive-compulsive and interpersonal sensitivity. On the other hand, the findings also suggest that this study's sample group are happier with their spouses' characteristics, report better emotional communication, and, in general, score higher in perceived relationship quality than their counterparts, women in Israeli Jewish-Jewish and Israeli Arab-Arab couples.

In theory, sustained relationships, indeed marriages, between Jews and Arabs might help to overcome the division between the Jewish and Arab communities in Israel. Yet, such relationships may also lead to added tension if they are seen as a threat to national integrity or if the identity of the offspring becomes a matter of controversy. Essentially, the actual effect of these mixed Israeli Jewish and Arab marriages depends largely upon the form they take, the motives and social status of the spouses, and the reactions of their close families.

I offer recommendations for future research, including replicating the same study with Arab women married to Jewish men, and comparing the communication dialogues between these two different groups. An analysis of the communication patterns might provide insight into the dialogue between Jewish and Arab groups which can be used in educational programs.

MESSAGE PROGRAM FOR CHILDREN AND ADULTS AS PART OF A DAILY ROUTINE IN SCHOOLS AND AT HOME

Type of Presentation: Practical workshop,
Length of Presentation: 90 minutes

Anat Raphael

Currently working as Integrative Arts Psychotherapy in the centre for families at risk in Sderot.
Email: gonenella@yahoo.co.uk

The Massage Program is a simple yet imaginative routine done between two participants fully clothed and usually sitting on a chair or on the floor which starts with learning some basic massage strokes and develops to short guided imaginative stories. It can also be used to enhance learning skills of languages, mathematics, and more.

It can be a wonderful activity between parents and children, two partners, or just two human beings wishing to deepen their connections and reduce tension at home or in society. Moreover, it is a program that can target children in stressful or violent situations to help them reduce levels of tension and violence in their immediate social group.

This program has been running for the last ten years in primary schools in Sweden and Canada. Research has shown that the program results in a reduction in violence and stress in classrooms as well as an improvement in levels of concentration of children who participated in the Massage program as part of their daily Routine.

In this workshop, I shall first say a few words about the massage program, and then open a discussion about cultural differences, associations and barriers, to the idea of touch in general and massage in particular. Then I will introduce one or two short examples of scientific research on the benefits of this program.

The practical part of this workshop involves working in pairs. First, each member of each pair will "write" (using a finger) her or his name on the other person's back in his own language while the other guesses the name that is written. Then, I will teach some basic massage strokes which all have imaginative names suited to their function, like cat-grip, climbing down a rope, scooping ice cream and more. After each partner has a chance to give and receive the massage strokes, I will guide them through an imaginative story based on the massage strokes that they have learned. If time permits, I will encourage the participants to make up their own imaginative stories.

After the workshop, the participants will receive short documents describing the scientific benefits of massage, the different strokes that they have experienced, and further possibilities of how to work with massage through stories.

INTERNATIONAL HUMAN RIGHTS EDUCATION IN ISRAEL

Type of Presentation: Workshop
Length of Presentation: 90 minutes

Lior Renous

Junior Urgent Action Coordinator, Amnesty International - Israel Section
Email: amnesty7@netvision.net.il ; <http://www.amnesty.org.il>

In this workshop we will investigate the Amnesty education approach/methodology of teaching **international** human rights to Israeli children in schools.

The workshop will include the following:

- ☉ Short **introduction** about Amnesty International in Israel;
- ☉ We will watch a few short **films** about violations of Children's Rights;
- ☉ We will try to answer the question "**what can be done**" about violations of Human Rights through education while promoting **activism**;
- ☉ I will present a **holistic educational approach** and illustrate its implementation through case studies of the Junior Urgent Action Network;
- ☉ **Debate** moral dilemmas.

It will be a fun, informative, and practical workshop!

**INCITEMENT: THE FIRST CORE ISSUE:
LESSONS FROM AUSCHWITZ, YUGOSLAVIA, RWANDA, DARFUR, AND KENYA**

Type of Presentation: Lecture and discussion

Length of Presentation: 60 minutes

Elihu D. Richter, M.D., M.P.H.

Hebrew University-Hadassah Genocide Prevention Program.

Email: Elihur@ekmd.huji.ac.il ; website is under construction

*"It's the Incitement and Hate Language, Stupid": the Need for A
surveillance network*

So far, discussions of "core issues" of the Israeli-Palestinian conflict refer to borders, settlements, refugees and Jerusalem, but not to incitement and hate language. The Road Map explicitly calls for an end to state sponsored incitement as a precondition for all future steps and agreements, but the consequences of ignoring the subject have been catastrophic.

Incitement and hate language are early warning signs of genocidal intent by perpetrators. Abraham Joshua Heschel wrote that it was words, not machinery, which produced Auschwitz. Case studies -- the Holocaust, Yugoslavia, Rwanda, Darfur, and Kenya -- show that perpetrators of genocide and genocidal terror need no more than several months to incite followers to carry out mass killings, and to rape, plunder and destroy. If machetes, sledge hammers, rifles and rockets daggers, guns, suicide bombs, Qassams, and long-range missiles are the hardware of today's terror threats, it is the incitement that is the software. In Rwanda, Radio Station Milles des Collines was the spreader of genocidal hate.

Endemic state-sponsored Incitement and hate language in school texts, the mosques, airwaves, media and internet are the most toxic exposures in our region. Messianic and exclusionist theologies are not far behind in their potential for warping minds. Children and adolescents are the most vulnerable. Exposing them to such language is a form of child abuse. Their indoctrination ensures intergenerational perpetuation of hate and hate crimes.

Anti-semitic rhetoric --originating from Nazi propaganda in the 1930's-- includes the use of epithets such as "monkeys and pigs", "a cancer in our midst", motives of "filth" and "cleansing" to get rid of "Vermin" and "cockroaches", and the mass dissemination of the Protocols of the Elders of Zion. Now, maps without Israel, Holocaust denial, and propagation of many of the classic motifs of anti-Semitism in which Israel and Zionism have replaced "Jews" and has merged with a culture of death. Ahmadinejad's calls to wipe Israel off the map, along with his Holocaust denials, are the top of the iceberg. But rabbis calling Arabs "pigs" and "monkeys" and calls "to cleanse the land of Arabs," are no better.

I will present public health models of surveillance to identify, ban and criminalize the use of hate language and incitement as *the* core issue. The Rome Statute of the International Criminal Code, which specifies that incitement to genocide is a crime against humanity, and the trials of journalists in Rwanda, provide the legal base for prosecuting inciters in our region.

MEETING SEMINAR - CONVINCING THE CONVINCED OR ONE TIME EXPERIENCE? USING CoME SEMINARS FOR PALESTINIANS AND ISRAELIS AS A CASE STUDY

Type of Presentation: Presentation and discussion

Length of Presentation: 60 minutes

Reut Ron

Volunteer at the CoME organization as organizer and facilitator of meeting seminars

Email: ronreut125@gmail.com ; For more information about CoME, contact The General Secretary, Douwe van der Sluis, at do.sluis@wxs.nl

One of the serious problems in Peace Education is "Whom to educate?" What will be more useful? A long term process for people who already share common ideas, or a one time experiential event for a group of varied individuals?

This issue has been considered seriously and continuously by the Dutch organization "**Communication the Middle East**" (CoME), a small, private organization, that was founded in the 1970s by a Dutch man who was in touch with people both in Israel and in Arab countries. Since 1977, the main activity of this organization is a two week Seminar designed for young people (mostly university students), both Arabs and Jews, Israelis and Palestinians; the meetings take place abroad, neither in Israel nor in the Palestinian Territories. The Seminar is simply an opportunity for Meeting, without any goal for promoting any specific idea. Most of the work of this organization is done by volunteers, including designing programs for the Seminars, organizing the participants, and facilitating the activities in the Seminars.

This workshop is an invitation to take part in a continuing discussion about one of the questions that concerns us in CoME, and that certainly also concerns other people who work in Peace Education. We will have the opportunity share our personal and professional opinions and questions together: Should we reach out to people who may not agree with us, have different ideas, and perhaps will not continue to work with us? Or is it more efficient to work with those who may be already convinced, because they will work with us over the long term?

In this workshop, we will discuss this dilemma together. More specifically, should we give the arrange meetings of widely heterogeneous groups of people, even though the chances of their continuing the process over the long term are slim? Or should we assemble a more homogeneous group, who are all already committed to the idea of the dialogue, and who are perhaps already working on these ideas, in order to encourage a long term process?

To support this discussion, I will tell you about the changes in the format of the CoMe seminars that have taken place over the past 31 years, and the programs of more recent years. The format of the CoMe Seminar will be the basis of our discussion, so that in fact our experience can be considered as a Case Study in Peace Education.

PEACE-BUILDING: HOW TO CREATE TRUST AS A BASIS FOR ACTION

Type of Presentation: Workshop
Length of Presentation: 90 minutes

Elana Rozenman

Executive Director TRUST - Emun

Email: elana@trust-emun.org ; www.trust-emun.org

As peace workers, we need skills for building trust among people and moving into action.

TRUST – Emun is an Israeli organization that is working to build mutual trust among people in our region. This workshop will build on the results of the effective Trust-building workshop at the last IPCRI Conference in January. It will be facilitated by Elana Rozenman, Ibtisam Mahamid, 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 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 into action. There will be an opportunity to explore possibilities for collaborative work and projects.

FILM: "WOMEN ON THE FRONTLINES"

Type of Presentation: Film
Time needed for Presentation: 60 minutes

Elana Rozenman

Executive Director of TRUST – Emun, and Middle East Liaison for Peace x Peace
Email: elana@trust-emun.org ; <http://www.peacexpeace.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.

BECOMING THE PEACE THAT YOU WANT TO SEE: THE INTERRELATIONSHIP OF HEALING TRAUMA, ALLEVIATING FEAR, AND PEACE EDUCATION

Website: www.bethepeaceyouwanttosee.org

Type of Presentation: Presentation and Workshop.
Length of Presentation: 120 minutes

BECOMING THE PEACE THAT YOU WANT TO SEE: THE INTERRELATIONSHIP OF HEALING TRAUMA, ALLEVIATING FEAR, AND PEACE EDUCATION

Website: www.bethepeaceyouwanttosee.org

Type of Presentation: Presentation and Workshop.

Length of Presentation: 120 minutes

Mohammad Shaheen Dean of Public Health, al-Quds University; Vice-President Childwatch International; Executive Director, Center for Development in Primary Health Care, AlBireh. mohammad@bethepeaceyouwanttosee.org

Sherry Laness Founder, PeaceCoaching. Trainer of facilitators/coaches to help clients determine/achieve goals. sherry@bethepeaceyouwanttosee.org

Ismaeel Hammoud Social Worker, HaMoked: Center for the Defense of the Individual. Specialist in Trauma therapy. ismaeel@bethepeaceyouwanttosee.org

Chaim Cohen U.N. International Conference of Civil Society in Support of Israeli-Palestinian Peace. Active with Human Rights and Interfaith organizations.

chaim@bethepeaceyouwanttosee.org

Frequent incidences of violence elicit intense fear, helplessness, dread, numbness and indifference. Traumatized individuals are physiologically and neurologically over-whelmed finding themselves in various states of anxiety, hyper arousal, panic, dissociation and denial. Many experience intrusive imagery, extreme sensitivity, stress, nightmares and abrupt mood swings stimulating rage and revenge reactions that often result in more violence.

Mohandas Karamchand Gandhi sought to change the world by “being the change”, giving impetus to traumatized people to heal themselves by being part of a process of improving relationships and ameliorating injustices. Implied in his approach is a need for a fundamental “paradigm shift” of individual conduct and interpersonal relationships. To the detached, alienated, and isolated skeptics who insisted that they could not change unless the world changes first, Gandhi replied, “No, the world will not change if we don’t change.”

“Be the peace you want to see in the world” enables us to understand how traumatized individuals are unable to carry out commitments, formulate plans or bond with others which hinders building trust and developing peaceful relationships. In the context of our experience, the psychological, physiological, social and political effects of conflict and the adjustments we make to cope with trauma, we will study the interrelationships of internal and external change and learn techniques to address trauma and facilitate positive change. We will learn from each other, motivate each other, help each other, amaze each other and explore how our life decisions and the way we communicate and respond to ourselves and to each other are frequently based on traumatic experiences and a mythos/ethos of traditions and heritage that causes individuals to be “stuck” in certain actions and beliefs, at the cost of pain, compulsion, self-defeating behavior, martyrdom, death, and destruction.

“Be the peace you want to see in the world” synthesizes numerous psychotherapeutic techniques providing peace educators with tools to analyze how the debilitating effects of trauma, certain behavioral patterns and coping strategies can be either functional/beneficial or dysfunctional/counterproductive in conflict resolution. The workshop provides methods to promote peace while considering and helping to restore tormented psyches, debilitated families, and wounded communities. The concept challenges us to formulate new approaches to resolving trauma, stimulating peace educators to commit themselves not only to narratives of who is or is not “righter, stronger, faster, higher”, but rather on how we together can “be the peace” that is deeper, richer, healthier, more enduring, and sustainable.

*MAKOM MAKAN – A BILINGUAL AND MULTICULTURAL INTERNET
WEBSITE FOR JEWISH AND ARABIC YOUTH*

Type of Presentation: Lecture and discussion: Presenting a bi-lingual website
Length of Presentation: 30 minutes

Noa Shapira

Centre for Educational Technology - project coordinator and website moderator

Email: noas@cet.ac.il ; <http://makomakan.cet.ac.il/>

Makom-Makan is an online bilingual and multicultural internet website for Jewish and Arabic youth, which we believe has a great potential, for writers and readers alike, to learn about each other, to reduce stereotypes, and to create a viable sense of community, as well as to lead to mutual activism in areas of citizenship and the environment. The website was developed in summer 2007 and runs as a pilot project: <http://makomakan.cet.ac.il>

The project's goals and expected outcomes are:

- Promote a respectful dialogue between Arab and Jewish youth based on an authentic and relevant mutual assignment;
- Create a democratic environment where both Arab and Jewish students can express their views on local and national events;
- Promote and support initiatives of active citizenship;
- Reduce stereotypic views regarding the "other group";
- Encourage participants to write in their own language.

I will present the website, and we will discuss these ideas and more. I will be glad to hear ideas from the participants!

DIALOGUE AND A CULTURE OF DIALOGUE FOR PALESTINIANS AND ISRAELIS

Type of the presentation: Presentation and Discussion

Time of the presentation: 60 minutes

Mohammad Shbayta

Hewar Center for Peace and Development

Employee and trainer/facilitator for groups in conflict

Email: shbayta@gmail.com , shbayta@hewar-4peace.org; www.hewar-4peace.org

This presentation will be an open discussion for Palestinians and Israelis who have been working for dialogue organizations, or have participated in dialogue workshops, or have facilitated dialogue workshops. Really, this is for anyone who is interested in promoting dialogue between Palestinians and Israelis.

It is usually an Israeli who brings up the subject of dialogue. This time, I, as a Palestinian activist, have decided to take step to open the discussion about the issues about dialogue. Palestinians and Israelis all need dialogue; it should be part of our cultures and understanding, part of our lives and values. We must ask: Why do we need dialogue and when do we need dialogue? Some people think that dialogue is important only when situations becomes unacceptable. And some of us think that dialogue is only for left-wing people.

It seems to me that recently many of us have stopped believing in dialogue. But take a step back: ask yourself what you know about the other side, about your neighbors. Do you believe in creating healthy neighborhoods? Or you really only come to dialogue sessions to persuade yourself that you are 'ok'. What do we need to do to help and support dialogue between Palestinians and Israelis? Do we need dialogue between different religious groups? Do we need dialogue between religious groups and secular people? Or, as I mentioned, perhaps dialogue is for only left wing people.

Let us come together to understand more about dialogue and peace dialogue and war dialogue, this culture that we neglect in our societies.

MOVING WITH THE FLOW: BREAKING BARRIERS AND FEELING COMFORTABLE TOGETHER

Type of Presentation: Movement Workshop
Length of Presentation: 60 minutes

Rinah Sheleff

Movement instructor, trained in the method known as Rio Abierto (Flowing River).

Email: rinah@sheleff.com

This workshop is a group experience of pure and simple joy, as we celebrate the freedom of moving, dancing, playing and laughing together.

We will move and dance to a variety of musical rhythms and styles. We begin in a circle, following guided movements, then move into free and improvised dance: individually, with partners and in small groups. The energy generated by the group erases the boundaries of language and cultural differences, as we discover our commonality through the language and wisdom of our bodies.

Remember to wear comfortable clothing!

RISKING PEACE: STORYTELLING IN THE MIDST OF CONTROVERSY

Type of Presentation: Interactive workshop

Length of Presentation: 120 minutes

Rinah Sheleff

Storyteller

Email: rinah@sheleff.com ; <http://web.mac.com/~yon/> > רינה שלף > מספרי סיפורים ישראלים

There is a story told of two soldiers who were fighting on opposite sides of the border. In honor of the New Year, a cease-fire was called, and the soldiers laid down their arms. One soldier lit a cigarette; the other asked him for a light. They began to talk. They spoke of their homes, their families, their dreams; they showed each other photos of their wives and children. They taught each other simple songs that were sung in their countries. They were surprised to discover how much they had in common. When the cease-fire ended and they were told to take up arms again, both soldiers picked up their rifles, looked into each other's eyes -and walked away. For it is said that once you know another person's story, you can no longer be that person's enemy.

Peace can be a risky – asking us to make compromises, go beyond comfort zones, and venture into the unknown. This workshop offers a storytelling model to help build bridges for peace and dialogue in our community.

We will listen to each other's stories and retell them in our own words, through the prism of our understanding. Telling and retelling the story of the Other can help us break through stereotypes and rhetoric to allow to feel compassion and the possibility of change.

(This workshop was created by Noa Baum, an Israel-American storyteller, and is offered here with her permission.)

'BREAKING BOWS AND ARROWS' -- A DOCUMENTARY SHOWING RECONCILIATION AFTER CIVIL WAR

Type of Presentation: Film

Length of Presentation: 60 minutes

Finn Tschudi

Professor (emeritus) University of Oslo, NORWAY

Email: finn.tschudi@psykologi.uio.no ; <http://folk.uio.no/ftschudi>

The film "Breaking Bows and Arrows," (52 minutes), exemplifies Restorative Justice after civil war. It was released in 2001, and is a UN and Restorative Justice rewarded film (please see www.restorativejustice.org, August 2007 issue).

This documentary film presents reconciliation after civil war in Bougainville, an autonomous region in Papua New Guinea. Civil war lasted from about 1988 to 1998 and in terms of the harm inflicted on the population was perhaps not less serious than the more well known genocide in Rwanda in 1994. The film also sketches the background of the conflicts, some concerning Australians building an open field copper mine which deprived many families of their livelihood.

Reconciliation took place on three different levels, first; between chief war lords in New Zealand, second; between communities who had been fighting each other, third; reconciliation with the family of a person who had been killed. The film tells stories of reconciliation on the last two levels. A noteworthy feature is that children of the one killed in the war participated in the last ceremony, and the importance of breaking cycles of violence is emphasized. The children should be spared such horrors!

The film deserves special attention since it is difficult to find more successful histories of reconciliation than in Bougainville, and it may thus serve as a source of inspiration and hope. I have written an introductory chapter dealing with violent conflicts and mass victimization in a recently published book: *Restoring justice after large-scale violent conflicts: Kosovo, Israel-Palestine, Congo and Chechnya* ('I. Aertsen et al. (Eds.), Willan publishers). I suggest that we need to seek an approach to peace making that emphasizes human dignity. In this excellent film, we see that peace work in Bougainville has a prominent place as illustrating exemplary peace work.

**WHAT CAN WE DO IN JERUSALEM?
EDUCATIONAL ACTIVITIES FOR DIVERSE ETHNIC COMMUNITIES:
THE COMMUNITIES MOSAIC PROJECT**

Type of Presentation: Workshop
Time needed for Presentation: 90 minutes

Hilia Nurit

Workshop facilitator, founder of the "Communities Mosaic Project"
An Inter-Community Empowerment Plan

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Can we manage to address the needs of all communities in Jerusalem-AI Quds?
Can we create nonviolent educational practices that will change the psychological and economic face of the city, reduce tensions, and promote values of religious tolerance, inter-dependence and social-action?
Can we manage to appeal to both community needs as well as governmental and municipal needs in order to create sustainable change?

This "**Communities Mosaic**" workshop will use innovative methodologies enabling us to co-examine the factors impeding upon sustainable life in Jerusalem, in order to set the platform for a more clear-cut and broad social action. Together, we will examine the different social, psychological, economic and political needs of the various ethnic groups in Jerusalem (Ethiopian-Jews, Beit Tzafafa Muslims, Abu-Tor Muslims, Christians, the Hareidi community, etc.) with the intention of creating change and promoting tolerance within those communities.

Participants will be invited to share their insights, as well as take part in innovative exercises helping us "step into the shoes" of different ethnic groups, get a glimpse on how they perceive life in the city and examine their needs. These exercises have been adapted from Joanna Macy's workshops for the empowerment of social activists.

After the exercises and discussions, I will present information about our community-project. "Communities Mosaic: An Inter-Community Empowerment Plan" is a new, developing organization that aims to promote tolerance among communities and to significantly improve the life of Jerusalem's residents, their sense of belonging, and their life-conditions. Our work will be conducted through the venue of education for peace, multicultural activity, and tourism. "Communities Mosaic" addresses and appeals also to governmental needs, such as economic well-being, tourism, and sustainable inter-community ties. Such an interdisciplinary project can minimize conflict and create sustainable psycho-social infrastructure for change.

The organization: Since 2007, we have been recruiting a mixed Jewish/Arab and religious/secular staff, experienced in multicultural-work and reconciliation-techniques. Our staff includes people of varying fields of expertise, including management, economics, social-work, craft-preservation, and neighborhood-development. We welcome newcomers from all cultures!

Recently, "The Communities Mosaic" received an honorary mention from the "MIT Just Jerusalem Competition" which sought new creative solutions for developing Jerusalem.

CREATING SHARED SPACE IN MULTICULTURAL MEETINGS

Type of Presentation: Workshop
Length of Presentation: 120 minutes

Elad Vazana

Sulhita peace project director, facilitator

Email: elad@havayati.co.il ; www.havayati.co.il

Background:

In our complicated reality, there are many inter-cultural meetings. Often, there are great differences of culture, beliefs, world view, economic and social backgrounds among the participants, and often, too, they do not speak the same language. How can we change these apparent problems to possibilities for meeting each other, for learning about one's self and about the other? How can we discover what we have in common, the simple humanity that is within us?

The workshop:

In this experiential-learning workshop activities and methods will be offered that make it possible for us to find the common basis among all people, whom ever they might be:

- To be the **child** that is in us (our inner child) through **play**;
- To be part of a **group** – through **sharing** goals;
- To express our **feelings** and to be included – through a circle of listening and **real listening**;
- To learn and to develop ourselves – through experience and mutual understanding and appreciation.

General comments:

- The exercises that we will practice in this workshop can be used by the participants in their work as group leaders and counselors;
- The exercises create a space that takes into account the mores of the various religions and cultures regarding touch, mutual respect, interpersonal distance, and more;
- These exercise are the fruit of six years of learning and development through meetings of multi-cultural and varied participants.

Participants are invited to come with open minds and hearts, and to be ready for the experience of an active workshop.

All the information is free, and can be used for any good purpose.

ON THE SULHITA MEETINGS: FOR JEWISH AND ARABIC YOUTHS, ISRAELIS AND PALESTINIANS – FIVE DAYS IN THE DESERT

Type of Presentation: Workshop
Length of Presentation: 60 minutes

Elad Vazana

Sulhita Peace Project director and facilitator

Email: elad@havayati.co.il ; www.havayati.co.il

The Sulhita is an experiential meeting for Arab and Jewish youth, both Israeli and Palestinian. The meetings take place once every few months and last for five days, during which some 100 young people, ages 16-17, gather from all parts of Israel and Palestine, from different cultures and different religions. During these meetings, we find the things that we have in common, or that are different; we sing, and play instruments. All this takes place in an isolated place in the desert. In these meetings, a significant experience is created that brings hearts together, and awakens and creates awareness about the other. Moreover, deep and real connections are made between the youths, and they each grow, personally, through the group interaction.

During this workshop, we will learn about these Sulhita meetings by watching a short video movie. We will learn about the challenges that the organizers must deal with, and we will taste a similar experience to that which these youths experience in the Sulhita.

COMMUNICATION THROUGH YOGA AND DANCE

Type of Presentation: Experiential workshop

Length of Presentation: 90 minutes

Lisa Waldbaum

Dance and Yoga Teacher

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This experiential workshop is open to all - no previous experience is necessary.

Through yoga we connect to our body, mind and spirit. From this inner connection, we express our own authentic movement, and through movement we contact each other, communicating in ways beyond words.

The aim of this presentation is to experience using the tools of Yoga and Movement to connect to ourselves and to each other. Whether we are Israelis, Palestinians, Aboriginals, or South-East Asians, we are all human beings, with minds, bodies, souls, and connected to Spirit. Within us all, is access to unconditional love and peace. Yoga is a way to connect our body, mind and soul - through breathing, relaxing our body and mind, concentrating our intention, rooting to earth, lengthening to the sky and widening in space, connecting to our centre, connecting to our heart. Through dance we express our inner impulses, finding our own authentic movement. We continue with relating to each other through movement, finding a way to communicate in a way beyond words.

In this workshop, we will talk about and DO the following:

- 1) **Yoga** - 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 end by verbally sharing our experiences with each other, and in the group circle.

I am fortunate to be able to do my work in several places in Israel: I teach tap dancing to children at the Ra'anana Dance Centre; at Beit Caterina (Swiss Peace Project), I teach Yoga to Palestinian women from Abu Tur, Jerusalem; I teach Yoga to women at The Jaffa Yoga Mothers' Project (JYMP), a partnership project by Budo for Peace and Etze, Sponsored by One-to-One; and I teach Dance to care-givers at the Beit Protea Home for the Aged in Herzliya.

BETTER THAN STRESS MANAGEMENT – REIKI FOR PEACE

Type of presentation: Workshop

Length of presentation: 90 minutes

Rahel Warshaw-Dadon

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

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Harvard University has published a book called:

Stress Management: Techniques for preventing and easing stress

http://www.health.harvard.edu/special_health_reports/Stress_Control.htm

"Stress is not all bad." they suggest, "It's what keeps life interesting." In our part of the world, we can certainly claim that life is interesting. However, every one knows that too much stress for too long leads to "chronic stress," linked at the physical level to heart disease, stroke, and probably chronic respiratory diseases and cancer, and at the emotional level to depression and serious psychiatric disorders.

In their on-line description of this book, we are told that it is possible to influence how stressful situations affect us. Recommended are techniques including meditation, progressive muscle relaxation, yoga and tai chi, cognitive restructuring, and breath focus. I prefer to say that we can change ourselves so that we do not automatically become stressed by stressful situations. Reiki can help.

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. 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*

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.

We will talk about Reiki; each participant will receive a demonstration Reiki treatment; we will feel how Reiki can help.

BEING PEACE: REDUCE STRESS AND INCREASE PEACE AND JOY THROUGH MINDFULNESS-BASED STRESS REDUCTION (MBSR)

Type of Presentation: Workshop
Length of Presentation: 90 minutes

Dina Wyshogrod, Ph.D.

Clinical Psychologist in Private Practice, Jerusalem
Director, MBSR-ISRAEL (MBSR= Mindfulness-Based Stress Reduction)
The only MBSR teacher in Israel.
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Our lives are stressful. Chaos, confusion, noise, and pain surround us and fill us. We want to be calm, but are often irritable and short-tempered. We need to focus, but our minds are jumpy and 'all over the place'. We want to bring peace, but, all too often, are at war – with others, with ourselves. The Vietnamese peace activist Thich Nhat Hanh teaches: "Practicing nonviolence is first of all to *become* nonviolence." To bring peace, we have to *be* peace.

In this workshop, we will learn how to REDUCE STRESS and INCREASE PEACE AND JOY IN OURSELVES and OUR LIVES through an approach called Mindfulness-Based Stress Reduction (MBSR).

Mindfulness means paying attention. Although we all know how to pay attention, we often don't focus on what we're doing or experiencing, and do things by rote, 'on automatic pilot'. This can have serious consequences for our health. We risk missing precious moments in our lives which will never come again. And finally, mindfulness teaches *nonjudgmental* awareness, which is not easy for many of us with highly developed critical abilities.

MBSR is usually taught as an 8-week course. Participants learn a variety of mindfulness practices and cognitive techniques that, according to a growing body of research, can improve resilience and the ability to cope with daily hassles, reduce anxiety, stress, and burnout, improve sleep and concentration, increase empathy and compassion, and enhance health and quality of life.

In this workshop, you will get a taste of the MBSR course as we explore a number of mindfulness practices and discuss how to incorporate them into daily living. You will leave the workshop having learned something which, if practiced regularly, can calm your mind and body, improve your health, and, quite literally, change your life.

Learn how to BE the peace you seek to bring into the world.

Please note: No prior experience in meditation or mindfulness needed.
If you have experience, this workshop can serve as a gentle 'refresher'.