

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

# **Program Abstracts**

**8-9 August 2008  
Tantur Ecumenical Institute  
Jerusalem**

## TABLE OF CONTENTS

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Academic Track	2
Experimental Track	26
International Humanitarian Law Track	41

## **CHILDREN EXPOSED TO POLITICAL CONFLICT: IMPLICATIONS FOR HEALTH POLICY**

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Type of Presentation: Lecture  
Length of Presentation: 90 min.  
Track: Academic

### **Abdel Aziz Thabet**

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### **Abstract**

Children living in zones of war and political conflict are exposed to a variety of traumas. This has been found to affect their mental health and well-being, and can have long-lasting consequences, even after the termination of the conflict. This presentation will examine the findings of a study with 409 children and young people aged 9-18 years in the Gaza Strip during a period of continuing exposure to political trauma. Children reported high rates of post-traumatic and anxiety reactions. Trauma exposure was significantly associated with post-traumatic symptoms. In this session, we will discuss the implications of children's trauma for health policy, and with special emphasis existing structures and culturally appropriate programs to intervene in war zones to provide aid, to reconstitute communities, and to provide health and therapeutic interventions.

## **EDUCATION IN AND FOR CONFLICT: AWAY TOWARDS PEACEFUL COEXISTANCE**

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Type of Presentation: Lecture  
Length of Presentation: 60 min.  
Track: Academic

### **Carles Vidal Novellas**

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### **Abstract**

EP is now going to throw out a challenge: to provide education in and for conflict. Concretely, this challenge will be taken up in such important areas as:

1. Taking a positive view of conflict. Seeing it as a way of transforming society and human relations and making them fairer. Discovering that conflict is an educational opportunity, an opportunity to learn to forge another type of relationship, a way of preparing ourselves for life, learning to assert and enforce our rights in a nonviolent manner.
2. Learning to analyse conflicts and discovering their complexity. Giving guidelines to teaching staff, parents and students alike so that they have the tools to help them confront and resolve the conflicts that arise in our daily lives.
3. Finding solutions that will enable us to confront conflict without violence, without destroying one of the parties, and give us the strength we need to ensure that all of us win and can satisfy our needs. Developing nonviolent aggressiveness, assertiveness, and discovering the basis of our own power and others': these are just a few of the avenues to be explored.

Educating for conflict means learning to analyse and resolve conflicts both at the micro level (interpersonal conflicts in our personal surroundings: classroom, home, neighbourhood, etc.) and at the macro level (social and international conflicts, among others).

In the new century, learning to resolve conflicts in a just and non-violent way is a big challenge, and one that educators for peace cannot shirk, nor would we wish to.

### **Methodology**

The main tool used to work on all of the aspects mentioned above is visualization techniques (role-play, simulation games, drama, puppets, etc.), which, as the name indicates, are techniques that enable us to visualize the conflict(s) and which have particular characteristics:

- they take into account not just the rational aspect of things, but also the emotional side: feelings are very often in a conflict situation the most important factor when registering a perception or a position;
- they enable us to "step back" and to see the various perceptions in a more dispassionate way;

- they allow us to put ourselves in the other persons' place and share their perceptions, to understand them and have a better idea of the conflict, and to develop a certain empathy that will give us a better sense of what the other person is feeling and enable us to seek solutions satisfactory to both parties;
- it will help us to analyse the conflicts, beyond their outside appearance, examining their underlying causes or roots, discovering unsatisfied needs or interests on which they are based;
- it will enable us, in a sort of small lab, to try out solutions and make the greatest possible use of the potential of the group/class in which we are working in terms of helping us to analyse conflicts and seek solutions to them. Developing imagination and breaking the typical blockage whereby we limit ourselves to thinking that there is one single solution (normally the most conventional one), even though it may be one we have tried repeatedly with negative results.

This methodology corresponds to what we, in education for peace, call the **socio-affective focus**. Consistent with the values we wish to convey it emphasizes not just content, but also attitudes and values. It is a playful, participatory, cooperative methodology that fosters thinking and a critical approach.

The socio-affective focus consists of experiencing the situation we wish to work with in our own skin, in order to have a first-hand experience that allows us to understand and feel what we are working with, to become motivated to investigate it and, finally, to develop an empathetic attitude that leads us to change our values system and behaviours, to commit and transform ourselves.

## OBSTACLES ON THE PATH OF UBUNTU: PEACE EDUCATION, TRUTH AND HUMANENESS

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Type of Presentation: Lecture & Discussion.  
Length of Presentation: 120 min.  
Track: Academic

### Chen Yehezkely

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### Chaim Cohen

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### Abstract

Ubuntu, a humanist philosophy focusing on people's allegiances and relations with each other, has its origin in the Bantu languages of Africa where it implies humaneness, pan-human solidarity, *the brotherhood of man*, or more fitting, *the siblinghood of humanity*. Peace educators often focus cultivating this noble sentiment. Hatred, the deep, enduring, intense emotion expressing animosity, anger, and hostility towards our fellow human beings is often perceived as a major obstacle on the path to Ubuntu. Peace-educators often postulate that hatred can be overcome by either *forgetting/forgiving*, *internalizing its relativism* and/or by *bearing witness* to its etiology.

*Forgetting/Forgiving* the evil source of our unhappiness, namely those who have victimized us, does not guarantee that the act that stimulated our hatred will not be repeated. The linkage of the two concepts ("To forgive is to forget") is also problematic.

*Internalizing relativism* implies accepting that truth / hatred is relative to subjective perception. Truth / hatred are relative to the standards / conventions / point-of-views of our own experience / culture and not necessarily to the experience / culture of the other. We can consider ourselves as victims and the source of our unhappiness as victimizers while realizing that those who we define as the victimizer may perceive his/her self as the victim of our own victimization. This strategy is advantageous in situations where "truth / hatred" is constructed by historical / cultural / social processes and is in part shaped through the power struggles within / between communities. The strategy fails when the "truth" is an objective reality and / or when victims/victimizers make false statements with deliberate intent to deceive in order to try to escape the rage or gain the sympathy of others. This strategy grants those who make untrue declarations immunity, since it commits us to a form of subjectivism where each individual's perception / narrative is "his/her own truth/reality", with no underlying true reality that exists independent of subjective perception.

*Bearing Witness* is based on the proceedings of the *Truth and Reconciliation Commission (TRC)* in South Africa, where victims / perpetrators of violence could come forward and give testimony. Due to the reconciliatory approach prevalent in these proceedings, hatred was overcome neither by forgetting/forgiving nor by resorting to relativism, but by encouraging empirical truthfulness in describing horrific behaviors perpetuated by both self and others, and channeling the *awareness* of these horrors towards sorrow and anger, even rage – but not hatred. The TRC addressed the questions: How can we transform hatred into sorrow and anger? How can we rid ourselves of hatred without having to also rid ourselves of sorrow and anger?

In this presentation we will discuss how peace educators can make the distinctions between the sentiments of rage, anger, sorrow and hatred in the context of fostering Ubuntu. We will learn how Ubuntu can empower one to be open, available and affirming with the self-assurance that comes from knowing that one belongs in a greater whole that is reduced when others are humiliated, diminished, tortured or oppressed.

## **POLITICAL COOPERATION WITHOUT TRUST: PALESTINE AND ISRAEL IN THE 21<sup>ST</sup> CENTURY**

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Type of Presentation: Lecture  
Length of Presentation: 30 min.  
Track: Academic

### **Dana Karam**

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### **Abstract**

The political relationship between the Israelis and the Palestinians is characterized by conflict rather than cooperation. This is a result of decades of occupation and violence. The respective political leaderships of both societies have cooperated occasionally on issues that are non-political. While the Israeli occupation has often been characterized as an innovative and complex method of colonialism, the relationship since the six-day-war has been mutually beneficial economically, but not politically. More importantly, both communities cooperated with one another before the creation of Israel in 1948.

In this paper, I will provide evidence that a level of cooperation, on various levels, had existed between the Palestinians and the Israelis, while trust was absent, and distrust may have been present. Using rational choice theoretical approaches and models of trust, I will argue that there is potential for the enhancement of cooperation on the political front, which can ultimately lead to a peaceful resolution to the conflict, through innovative methods of institutional arrangements.

## **GANDHI, SATYAGRAHA AND PEACE IN THE MIDDLE EAST: APPROACHES TO CONFLICT TRANSFORMATION, PEACE AND RECONCILIATION**

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Type of Presentation: Lecture & Discussion  
Length of Presentation: 60 min.  
Track: Academic

### **Dave Siddhartha Yagnadatta**

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### **Chaim Cohen**

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### **Abstract**

Mohandas Karamchand Gandhi was one of the greatest exponents of the fundamental element in peace education, the doctrine of Ahimsa, the rule of conduct that bars the killing or injuring of living beings. Ahimsa has been part of the Hindu, Jain and Buddhist religious traditions for centuries. It was Gandhi's genius that transformed, what had been an individual ethic, into a tool of social, educational and political action. He applied his method of non-violent resistance not only against foreign rule, but also against social evils such as racial discrimination and the caste system which rendered human beings as "untouchable". He claimed that non-violence lay at the root of every one of his activities, and his mission in life was not merely the freedom of India but the brotherhood of man. His philosophy of non-violent resistance, Satyagraha (truth-force / love-force or soul-force) was designed not only for India, but also for the whole world; it could transform relations between individuals, as well as between communities and nations.

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."

In many of his letters, speeches and meetings, Gandhi touched upon the relevance of his "mission" to the situation in the Middle East. Many of his closest associates were connected with the national movements in the Middle East and he often exchanged ideas with leaders of the Moslem Khilafat, the Muslim League and the Jewish Zionist movement. Many notables of the time including the future mayor of Jerusalem, members of the British Parliament, the future Prime Minister of the State of Israel, the first chancellor of Jerusalem's major University and many theologians and leaders of Jerusalem's various faith communities sought his advice and guidance.

During this session we will discuss Gandhi's philosophies in the context of the situation in the Middle East, comparing his approach with other options available to practitioners of Ahimsa and Satyagraha. We will learn about the conscious systems of applied ethics and meditation geared towards attaining peace and understanding of truth in Hindu, Buddhist, and Jain philosophical thought, comparing them with systems in the Abrahamic faiths that are practiced by the residents of the Middle East. We will analyze the effectiveness of approaches to peace education and conflict resolution as prescribed by the traditions and scriptures of faith communities throughout the world. Together we will speculate what Gandhi would have said and done in our day and age in order to bring peace and an atmosphere of Ahimsa to the Middle East.

## RELIGION AND CONFLICT RESOLUTION IN THE HOLY LAND

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Type of Presentation: Discussion

Length of Presentation: 60 min.

Track: Academic

### **Eliyahu McLean**

*Eliyahu is the co-director of the Jerusalem Peacemakers, coordinator for the Abrahamic Reunion group of religious leaders and interfaith coordinator for the Sulha Peace Project. Eliyahu is ordained as a 'Rodef Shalom', 'Jewish peacemaker'.*

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### **Sheikh Abdul Aziz Bukhari**

*Sheikh Bukhari is the director of the Uzbek Cultural and Naqshabandi Sufi Center in the Muslim quarter of the Old City of Jerusalem. Sheikh Bukhari is a leading Muslim voice for Islam and peacemaking and is the co-director of Jerusalem Peacemakers.*

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### **Canon Dr. S N Shehadeh**

*Dr. Shehadeh is an Anglican priest from the Galilee. He is the founder of "Clergy for Peace" a group of religious leaders working for peace in the Holy Land.*

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### **Dave Siddharta**

*Dave Siddharta is an aspiring doctoral student of peace and conflict resolution. He is an expert in the philosophy of Mahatma Gandhi comes from the Gujarat region of India, the home region of Gandhi. He is from the priestly caste, the Brahmins.*

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### **Abstract**

Join us for a dynamic panel discussion about religious sources for conflict resolution and reconciliation.

What role can religion play in helping solve the Israeli-Palestinian conflict? How is religion part of the problem? What can we learn from the role of religion in other conflict zones, like India-Pakistan? What are models from history that we draw upon to help us reclaim religion as a source for peace, not extremism?

With religious leaders and experts from the Muslim, Christian, Jewish and Hindu faiths.

## HOW CAN WE USE THE INTERNET FOR PEACE? AN INTERACTIVE DISCUSSION ON MEPEACE.ORG

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Type of Presentation: Lecture  
Length of Presentation: 60 min.  
Track: Academic

### **Eyal Raviv**

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### **Abstract**

Eyal Raviv, the founder of mepeace, arrived in Israel from New York four years ago. He was once a committed religious student in Yeshiva. He is now a committed peacemakers.

Eyal started the community of peacemakers called mepeace and attracted peacemakers from more than 100 countries and 3,500 cities around the world. These peacemakers meet on mepeace.org and share their stories, hopes and ideas for peace in the Middle East.

Can we make peace online? How can we use the internet to advance peace?

Eyal will share the secret of mepeace.org and show how a site for peace can get more than a quarter million page visits in less than a year.

## **IPCRI's EXPERIENCE IN THE ISRAELI-PALESTINIAN PEACE PROCESS - TRACK I, TRACK II AND EVERYTHING IN-BETWEEN (OR CIVIL SOCIETY PEACE-MAKING IN ISRAEL AND PALESTINE)**

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Type of Presentation: Discussion

Length of Presentation: 60 min.

Track: Academic

### **Gershon Baskin and Hanna Siniora**

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### **Abstract**

We will present how IPCRI has worked over the years (from 1988-the present time) to shape the agenda of the peace process, design and create solutions for the issues in conflict, and influence decision makers. We will present various methodologies used in various frameworks – direct involvement in Track I, IPCRI's Track II work and the creation of Track I ½.

We will share real stories from the process over the years, difficulties and challenges that we have faced and some insights into lessons learned from the peace process since 1993. The experiences presented will include how IPCRI influenced the agenda of peace talks, created positive relationships between negotiators, provided assessments and insights to the formal negotiators (Track I).

We will also focus on the current negotiations, the issues and how to resolve them, and scenarios for the current realities including looking into the future on the role of civil society if the process succeeds and if the process reaches a dead-end.

## **THE ROLE OF THE UNITED STATES IN A MIDDLE EAST PEACE: CAN A NEW PRESIDENT MAKE UP FOR THE FAILINGS OF A PAST PRESIDENT?**

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Type of Presentation: Discussion  
Length of Presentation: 60 min.  
Track: Academic

### **Gregory Mahler**

Academic Vice President and Professor of Politics,  
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### **Abstract**

Does the United States have a role to play in any progress that can be achieved in the coming months and years? Has the United States squandered all of its influence and potential for moral leadership over the last eight years? What strategies should the next President of the United States pursue once he achieves office?

Gregory Mahler is Professor of Politics at Earlham College in Richmond, Indiana. Mahler has substantial experience studying both Israeli and Palestinian politics over the last many years, including published books on both political systems as well as a general comparative politics textbook that has been widely published since 1992. Beyond this, however, he is also a student of American politics, and has a number of observations to share about the record of the George Bush administration and the possible initiatives of either a John McCain administration or a Barack Obama administration, and how either of the two presidential candidates might make a real contribution to the peace process.

## **WHO, WHAT, WHEN, WHERE, WHY, HOW ARE WE DOING: EVALUATING AND ASSESSING THE EFFECTIVENESS OF PEACE EDUCATION**

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Type of Presentation: Lecture & Discussion  
Length of Presentation: 120 min.  
Track: Academic

### **Tamer Halaseh**

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### **Sherry Laness**

Founder, PeaceCoaching / Be the Peace You Want to See.  
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### **Chaim Cohen:**

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## **Abstracts**

Proper assessment and evaluation are important tools for not only measuring the effectiveness and efficiency of peace education, but also essential for the process of clarifying the reasons why we are doing our “peace work”, how we are doing our work and what we have/have not accomplished vis a vis our original objectives.

This workshop/discussion will help us to not only better evaluate our objectives, analyze the processes that we use to reach those objectives but also learn how to improve the ways and means that we undertake to reach our goals. We will discuss how to implement “action research” in both the planning and realization stages of our “peace” work. We will also delve into the psychological, social, economic, religious and political contexts of our work, asking hard questions of ourselves and each other as to the underlying reasons/drives why we do what we do and how we do it.

The workshop/discussion will include input of Palestinian and Israeli Peace workers from both genders who will share their insights and experience. Together we will explore the central points of reference against how we evaluate our work, asking ourselves if we are on or off the right track towards reaching our objectives. We will share with each other our personal motivations, discussing our “self-interests” and learning how to identify possible conflicts of interests.

Honesty and integrity are key values in our Peace Education work. Together we will empower ourselves and each other to increase the effectiveness of our actions.

## **MEPEACE: THE GATE TO A UNIQUE COMMUNITY, INSPIRATION, INTERACTIONS, HUMAN REALTIONS, PRACTICAL PEACE, AND MORE**

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Type of Presentation: Lecture  
Length of Presentation: 45 min.  
Track: Academic

### **Hiba Hamzeh**

Bani Naim Charitable Society  
Hebron, Program officer  
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### **Abstract**

Join me and all of the very special mepeace team, to hear and share in one of the most inspiring and active platforms for peace, we invite you to share with us a special 45 minutes where we would like to share with you our remarkable story, and above all we invite you to become a member of our small family, to be our friend and help us in holding our dream online and on the ground, yes on the ground because our family meet together, talk, share, discuss, celebrate, even laugh and cry together.

We want to share with you our and "your" platform, to introduce our community and ourselves, our start, visions and dreams, we want to share with you where we are standing now, what we have achieved, and what is on the way.

Our family invites you with warm welcomes to share all of that with us, and later join [mepeace.org](http://mepeace.org) and become a partner in making peace, where you can find the purest shape of partnership where Israelis and Palestinians, Jordanians, and many others. who are sharing the same goals and interests work together, plan, decide, and implement equally together, to bring the big dream of mepeace community and our communities as a whole into reality.

My name is Hiba Hamzeh, I am a Palestinian who lives in Hebron, I have a B.A degree in Business Administration from Birzeit University and graduated before two years in 2006, I work as a program officer in a charitable society "Bani Naim Charitable Society", which is located in a village near to the Hebron city, our work is directed to social development and local community improvement.

Working for a better societies where we all can live as respected human beings is one of the very most interesting things to me that I like to work in, this includes peace ofcourse, [mepeace.org](http://mepeace.org) opened a warm gate for me to enter a different kind of world where I can do much and find myself, [mepeace.org](http://mepeace.org) allowed me to find the change I've been always looking for.

## **AMMAN PEACE CONFERENCE – "MEPEACE.ORG MEMEBERS' MAKING THINGS POSSIBLE, MAKING DREAMS COME TRUE**

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Type of Presentation: Lecture  
Length of Presentation: 30 min.  
Track: Academic

### **Donna QAWASMI**

Made in Jordan events management  
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### **Abstract**

I am inviting you all to join me to share with you my personal story as a Jordanian, woman and a mother in making peace, and how all of that turned into real interactions on the ground with my Israeli, Palestinian, and American friends when finally I was able to host them in my home land Jordan and discuss our common goal of making peace together, in our remarkable event "Making things possible"

I'm Donna QAWASMI from Jordan ... I have B.C degree in accounting from Philadelphia university 2002 – also I'm doing my masters degree in international marketing at Istanbul university. I have an office in Amman for organizing peace conferences " Made in Jordan events management " I'm a volunteer in several Ngo's between Amman and Istanbul working for peace and for child care and now I'm a member in mepeace.org community .

after becoming a mother I dedicated myself to my kid I started to search for anyway that can help me to find peaceful environment were I can raise him without looking at the violent actions we daily watch in T.V and to release the idea that he will be suffering the pain of war one day .

Meeting Israelis was the first step after all, it was the most frightened moment in my life which turned my life upside down –changed the idea that I used to know about them that they are violent people and they hate Arab and they don't peace . Joining Mepeace.org opened my eyes in to another meaning of peace meeting peacemakers from Israel and all over the world who shared the same interests and opinions gave the strength to committe myself to this amazing platform.

After Mepeace.org being a dream of the founder now it became a dream for all of us. It's not internet platform only we started to work in real meetings and important events .

Our dream become true when we had our first international meeting in Amman . Israelis – Palestinians – Jordanians – Americans joined the meeting people form deferent religions Muslims – Jews – Christians – Druze. And that's what I want to share with you "Israelis can visit Arab countries" and they can share their dreams with Arab people. Sharing the movie trailer of "Making things possible" meeting in Amman – Jordanians welcoming Israelis and Palestinians sharing thoughts hopes and pray for peace.

## **A BALANCED UNIVERSITY-LEVEL CURRICULUM ON THE ISRAELI/PALESTINIAN CONFLICT: AVAILABLE VIA INTERNET TO ASSIST CURRICULUM DEVELOPMENT ALL LEVELS**

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Type of Presentation: Lecture and discussion

Length of Presentation: 80 min.

Track: Academic

### **Judith Jensen and Susan Luxton**

Dr. Judith Jensen, Director and Susan Luxton, Associate Director

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### **Abstract**

Introduction. We, at Educational Solutions, believe a new educational model is needed to counteract polarization in today's world. After 9/11, we founded a non-profit, Educational Solutions (ES), to engage university students in addressing difficult global problems such as the Israeli/Palestinian conflict. Our objectives are to help students understand different perspectives, develop empathy, and search for solutions

The ES educational model involves university classes and their professors paired across different perspectives on the Israeli/Palestinian conflict. For four weeks, two classes, as a part of established university courses, study the same balanced curriculum developed by ES. While studying the curriculum, students dialogue via videoconference and text on the ES Website. In 2006, ES successfully twice tested its educational model in four-week exchanges between university students at the American University of Sharjah (AUS), United Arab Emirates, and the Oregon Institute of Technology (OIT), USA. In 2007, ES recruited 107 university professors around the world, 32 in Israel and the West Bank, who are interested in taking part in such dialogues. Educational Solutions plans a pilot dialogue between Al-Quds University and Bar-Ilan or the Hebrew University in 2009 before global expansion. In the pilot, ES plans to experiment with cell phone dialogues as well.

The Curriculum. At the center of the university dialogue project is a balanced curriculum. The curriculum was developed in PowerPoint because university students said they preferred this format and because the format allows for easy distribution, updating, and incorporation of additional comments. Over 30 experts reviewed parts of the curriculum before we successfully tested it in four-week dialogues between AUS and OIT. After these pilots, we revised the curriculum again and felt ready to have it reviewed by eight leading Palestinian and Israeli professors. We are now incorporating their suggestions in preparation for the four-week Israeli/Palestinian pilot in 2009 after which we will make further revisions.

ES is developing a ten-unit curriculum as a living document that becomes more nuanced as professors and students contribute additional perspectives. Professors and students who participate in our program are invited to make contributions reflecting different perspectives.

In this IPCRI workshop, ES will demonstrate its approach through a PowerPoint unit on Israeli and Palestinian claims to the land. This unit outlines the religious, historical, and political claims of Israeli Jews and Palestinian Muslims/Christians. ES will then engage workshop participants in an exercise to develop understanding of the other's perspective.

Participants will also have the opportunity to contribute additional information to the unit.

In the future, ES will make the entire curriculum widely available on the ES Website to anyone who would like to use the material to develop a balanced curricula at any level.

## **SADAT'S ROAD TO VISIT ISRAEL 1973-1977**

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Type of Presentation: Lecture  
Length of Presentation: 60 min.  
Track: Academic

### **John Katz**

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### **Abstract:**

My lecture will discuss the Egyptian president's motives for visiting Israel at a time the two countries were still enemies, what he tried to achieve by that visit and implications for today.

### **Subheadings:**

1. Sadat's strategy in the aftermath of the Yom Kippur War 1973-1974 (the crystallization of overall strategy regarding restoration of diplomatic relations with the US as a way to apply pressure on Israel and reconstruction of Egyptian economy, attitude towards Israeli society and abortive first plans for an Israeli-Egyptian summit meeting)
2. The strategy of partial withdrawal 1974-1977 (disengagement agreements, the reassessment crisis, strategy towards the Arab world)
3. Preparations for visit 1977 (how Sadat realized that a visit to Israel would break the impasse in negotiations)
4. Did Sadat neglect the Palestinian issue during 1973-1977?

## **INTEGRATED SCHOOLS IN REGIONS OF CONFLICT**

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Type of Presentation: Lecture  
Length of Presentation: 30 min.  
Track: Academic

### **Merav Ben-Nun**

Student, New York University

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### **Abstract**

In my lecture, I will present findings from my research on integrated schools in regions of conflict. I am a PhD student studying International Education at New York University, and I have conducted research in integrated schools in Belfast, Northern Ireland and in Israel. Relying on assumptions from the fields of comparative and international education, I highlight similarities and differences in approaches, attitudes and methods of schools that bring together students, parents and teachers from groups in conflict for the purpose of promoting peaceful coexistence and a more cohesive society. As I am still in the process of analyzing and reaching conclusions, I plan to present my ideas, and then leave time for discussion, in order to benefit from the participants insight into these topics.

## **THE PALESTINIAN NAKBAH AND THE ISRAELI INDEPENDENCE – CAN WE BRIDGE THE GAP?**

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Type of Presentation: Workshop  
Length of Presentation: 120 min,  
Track: Experiential

### **Michal Talya, Maha El-Tagi, Gamal Dagash, Shiri Barr**

Project leaders

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### **Abstract**

On the occasion of the Israeli Independence Day Palestinians in Israel and beyond commemorate the Nakbah. On this day, and on the Memorial Day that precedes it, people from the two nations experience an amplification of their feelings of separation and alienation towards each other.

In the past six years, a group of Israeli Jews and Palestinians is organizing a two-days joint gathering that comprises teaching about the Nakbah, a joint memorial ceremony, inter-religious prayer, workshops on themes such as memory and identity, and uninational and bi-national conversation circles. We also celebrate our mere being together on these days, reaching deeper truths of our own and of the other's.

The Nakbah-Independence encounter challenges the participants (160 of them in 2008) to go beyond their one-sided identification and develop the ability to empathize with many sides, without losing their personal identity. This capacity enables them to conduct an intellectual-emotional inquiry about the basic feelings of the two people, and the mechanisms that perpetuate the conflict.

Our workshop will also invite such an inquiry, as much as a short span of time allows. We will explore basic thoughts and feelings concerning the "Nakbah" and the "Independence", how is it possible to embrace both in a wider inner container and where can this lead us in the process of reconciliation and of co-creating the future reality.

## **MIMETIC AND IDENTITY NEEDS THEORIES: REVERSING THE CYCLE OF VIOLENCE AND REJECTING THE ZERO-SUM GAME**

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Type of Presentation: Lecture  
Length of Presentation: 30 min.  
Track: Academic

### **Natalie Dupuis**

Your place of work and position: Saint Paul University, student  
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### **Abstract**

Drawing on Rene Girard's theory of mimesis and Vern Neufeld Redekop's theory of identity needs, this paper attempts to explain how elements of identity, termed here "identity goods," become objects to desire and the desire for those objects gives rise to mimetic violence between opposing groups as they vie for control of those identity goods. A deeper understanding of these relationship structures is a valuable tool when approaching peace building and negotiations.

Mimetic theory, along with identity goods theory, can be used to explain both the genesis and escalation of violence in conflict situations. Identity Goods theory seeks to illustrate the constitutive elements of identity such as religion, land and language, as commodities that are to be desired, threatened and defended. Mimesis describes the relational behavior where each rival acts violently in response to a perceived violent action with the goal of obtaining and maintaining identity goods which are objects of desire. Because individuals party to a competitive relationship perceive themselves to be fighting against the Other in order to protect and preserve their identity goods, they eventually build a violent relationship with the Other. Violence is eventually employed by each side of the rivalry to protect or acquire the desired identity goods and is eventually repaid "with interest," creating an escalation in the violence.

However, possession of identity goods should not be perceived as a goal in a zero-sum game; identity goods may be enjoyed and shared equally by those who desire them through cooperation and understanding of the interests and fears of people involved in the violent adversarial relationship. By understanding the driving forces behind violence and its intensification, conflict analysts and peace builders have the potential to build awareness of mimetic structures of violence and to promote mimetic structures of *blessing* in their stead as cooperation and collaboration take the place of competition and rivalry.

## **THE ROLE OF MEDIA IN CONFLICT RESOLUTION**

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Type of Presentation: Discussion  
Length of Presentation: 30 min.  
Track: Academic

### **Rawhi Afaghani**

Political and Media Analyst  
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### **Abstract**

The news media play a central role in exposing conflict situations by bringing the conflicting parties and the disputed issues between them to light. The role of news media during the period of buildup to conflict has been widely discussed both as a factor in conflict and as providing data useful in uncovering the conflict's complex causes and dynamics. While many experts in the field of journalism and scholars have emphasized the role of media in generating or escalating social conflicts, relatively little attention has been devoted to their role in peacebuilding and reconciliation efforts. Spotlighting and analyzing specific issues in conflict, journalists can play vital roll in highlighting the interests of the conflicting parties, in helping them to reframe their goals, and to generate constructive inter-party dialogue. The work of news media can be important to in educate the conflicting Palestinian and Israeli parties on alternatives to violence; can also promote confidence- building between rival parties while serving as a means of inter-party communication; and can highlights methods of expanding the concept of conflict analysis and resolution to include the role of news media in peacebuilding.

## **LEARNING FROM SUCCESS**

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Type of Presentation: Lecture & Workshop  
Length of Presentation: 90 min.  
Track: Academic

### **Ruth Veiss Zucker**

"Ashalim" J.D.C., Program Coordinator.  
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### **Abstract**

Learning from success – The first method: learning from past success -The retrospective method.

Human services organizations tend to address failures or difficulties rather than events or processes that are deemed successful. Unlike focusing on learning from failure, which skews discussion in negative direction and can cause opportunities for learning from success to be missed, learning from success focuses on identifying the knowledge concealed in success and turning it into available "actionable knowledge". Indeed, it is pure logic to use something that has already succeeded to both acquire the skills to document what contributes to success and to produce outcomes.

## **DEVELOPING A CULTURE OF PEACE BETWEEN ISRAELIS AND PALESTINIANS**

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Type of presentation: Lecture  
Length of Presentation: 60 min.  
Track: Academic

### **Saliba Sarsar**

Monmouth University, Professor and Associate VP  
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Ph.: US: 732 922 0291; Jerusalem; 054 696 1644

### **Abstract**

A presentation on developing a culture of peace between Israelis and Palestinians, with a focus on how peacemakers and peacebuilders can coordinate their efforts. A main idea is that middle line peacemakers and peacebuilders need to practice moderation and symmetry in support of actualizing peace. The discussion will include examples of peacemakers and peacebuilding groups such as IPCRI, which I believe is at the center of a culture of peace.

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

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Type of Presentation: Lecture & Discussion  
Length of Presentation: 120 min.  
Track: Academic

### **Sulaiman Hassan Al Hamri**

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

### **Abstract**

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

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

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

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

Which means should we use to influence them?

Who should lead the struggle to reach that stage?

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

Which organizational system is the best for that goal?

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

## **GAZA STRIP – REALITY AND HOPES (AGRICULTURAL PERSPECTIVE)**

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Type of Presentation: Lecture  
Length of Presentation: 30 min.  
Track: Academic

### **Tahseen Saadat**

Director of Gaza Branch  
Palestinian Farmers Union  
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### **Abstract**

Dear attendees, first I want to thank you very much for allowing me to introduce this presentation and for all who contribute to held this conference which aims to build continuity bridges between world nations , under the principle of justice and equality.

We are in Gaza strip hope that the aims of this conference take form in the reality of the nature of relationship between Israeli an and Palestinian nations , and gaining chances for peace and ending the conflict in the area in particular and in the Middle East in general.

As a developmental expert, I think and assure that the agricultural sector in Gaza lives a real disaster, and it pass in a continue retreat due to the Israeli siege which is imposed on Gaza strip.

I want to indicate also that farmers became of the poorest groups in the Palestinian society and they are in a great need for help and to be raised again.

Hence ,we request and appeal to the global society , humanitarian associations and international peace centers to interfere and take steps in a way to save the agricultural sector in particular and Gaza strip in general.

Finally, I would like to thank all attendees and members in this conference to their good attentions.

## MIDDLE EAST CITIZENS ASSEMBLY

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Type of Presentation: Lecture & Discussion  
Length of Presentation: 60 min.  
Track: Academic

### **Walid Salem**

Director

The Center For Democracy and Community Development - Jerusalem

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Website: [www.cd-cd.org](http://www.cd-cd.org)

Ph.: 00972 (0) 2-6281151; Mobile: 0097 (0) 547-652907

### **Abstract**

1. Foundation of the Middle East Citizens Assembly
2. Values
3. Vision
4. Mission Statement
5. Goals
6. Objectives
7. Activities
8. Previous achievements
9. Current projects
10. Citizenship Appeal
11. Future Activities
12. *Middle East Citizens Assembly* is a citizen's open movement established in 2001 in conjunction with the Helsinki Citizens Assembly in order to promote the transformation from subjects and compatriots to citizens in the West Asia, Caucuses, Central Asia and North Africa region, through citizen's initiatives in the following fields:
  - 1) Promote recognition of citizenship and human rights and their human security in all levels.
  - 2) Enhance citizen – citizen interaction and the free intra and inter region flow of people regardless of their national identity, color, religion, or any other type of difference.
  - 3) Promote Participatory democracy and democratic transformation processes in the region.
  - 4) Advocate peaceful changes in the region and reject all forms of terrorism, including group as well as state terrorism, occupation and the spread of weapons of Mass Destruction.
  - 5) Promote East West Dialogue, and togetherness between human beings in the basis of mutual respect of diversity and multiculturalism

## **JUST VISION: THROUGH THE EYES OF ISRAELI AND PALESTINIAN PEACE-BUILDERS**

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Type of Presentation: Workshop  
Length of Presentation: 90 min.  
Track: Experiential

### **Anat Langer-Gal Rula Salameh**

Just Vision, Education and Community Outreach Coordinators Israel/ Palestine  
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### **Abstract**

Abstract: The Israeli-Palestinian conflict is well-documented, but few people know that thousands of civilians cross lines to work for peace. Their personal stories show that individuals can change their own societies.

Objectives: Teachers will become familiar with Just Vision's media and digital resources about Israeli and Palestinian peace builders. Through these educational resources, students can gain knowledge about the Israeli-Palestinian conflict, confront their own stereotypes of people on both sides of the conflict, and nonviolent solutions to conflict, and empower Israelis and Palestinians to create change in their own societies.

Content/Skills: Just Vision's Online Network For Peace and award-winning documentary film Encounter Point provide teachers and students a new way of learning about the Israeli-Palestinian conflict, through the stories of Israeli and Palestinian civic leaders working to stem hatred, promote reconciliation, understanding and nonviolence.

The Online Network For Peace features in-depth interviews with dozens of peace builders through innovative use of digital technology that allows material to be cross-referenced and searchable by themes such as "conceptions of peace", "personal challenges", "leadership", "bereavement", and "vision."

The Hebrew/ Arabic Screening Guides draw on the Online Network For Peace and the documentary Encounter Point to guide students in learning about Israeli and Palestinian peace builders, many of whom have suffered great personal losses but made the choice to work for nonviolent solutions. Discussion topics and class activities focus on students' personal reactions to the film, the Israeli-Palestinian conflict, civic leadership in peace building, and media literacy. The guide includes screening preparation for teachers and students, online resources about the conflict

Strategies: Participating teachers will view scenes from Encounter Point and be led in a discussion based on topics from the Screening Guides. Themes addressed will include bereavement, nonviolent choices, and challenges in coming together. Teachers will then be led more deeply into a discussion of these themes by exploring them in Just Vision's Online Network For Peace.

## **REPLENISH YOURSELF AND YOUR ENERGY: DEEP RELAXATION AND MINDFUL WALKING**

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Type of Presentation: Workshop  
Length of Presentation: 90 min.  
Track: Experiential

### **Bar Zecharya**

PhD student in Political Science  
La Sapienza University, Rome Italy  
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### **Abstract**

We live in a very stressful environment. The stress negatively affects our health, our ability to remain calm, our capacity to help others and our personal and family relations. Without tools to reinforce our health, energy and personal peace we risk being overwhelmed by the situations we are trying to transform.

In this experiential workshop we will practice two techniques for maintaining peace of mind and replenishing the energy we need for work and daily life. During deep relaxation you can simply lie down, relax and listen; generating awareness of the body, releasing tension and refreshing your energy. Then, after a brief instruction on walking mindfully in the here and now, we will experience it first-hand by practicing outside. Finally we will share our experience in a discussion.

Deep relaxation and mindful walking are two simple techniques that enable us to counteract stress, be more effective in our peace work and improve the quality of our daily lives.

## **WORKSHOP: BUILDING TRUST AS A BASIS FOR MULTI-FAITH DIALOGUE AND ACTION**

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Type of Presentation: Workshop

Length of Presentation: 90 min.

Track: Experiential

### **Elana Rozenman**

Executive Director, TRUST - Emun

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### **Abstract**

This workshop will build on the effective results of the Trust-building workshops at prior IPCRI Conferences. It will be facilitated by Elana Rozenman, Ibtisam Mahameed, Siham Halabi, and other members of TRUST – Emun, an Israeli organization. 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 past Conferences, participants in this workshop commented that it was “the most practical workshop I attended”, that it “gave me a real experience of trust”, it “enabled me to commit to an action that I will start tomorrow”.

## ON THE PALESTINIAN SOCIETY

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Type of Presentation: Lecture  
Length of Presentation: 30  
Track: Experiential

### **John Katz**

Journalist  
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Ph.: 00972 (0) 52-8886196

*John Katz holds an MA in history from Tel-Aviv University and has written three books on Israeli diplomacy, two of which are about the peace process.*

### **Abstract**

Brief lecture on my acquaintance with Palestinian society 1996-2000 and lessons learned

I am 36 years old, hold MA in history from Tel-Aviv University, and have written three books on Israeli diplomacy, two of which are about the peace process. I have no experience in peace organizations, but try to develop my own personal experience.

Recently, started writing for the magazine *Kol Israel BeAsakim*, and recently even published a report about a rare genetic disease that has only 100 cases worldwide.

## **YOGA AND DANCE COMMUNICATION**

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Type of Presentation: Workshop

Length of Presentation: 90 min. – women only, 90 min. - men and women

Track: Experiential

### **Lisa Waldbaum**

Dance and Yoga Teacher

"Salaam Yoga" - Teaching Yoga to Palestinian women in East -Jerusalem

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### **Abstract**

Yoga is UNION – union of body-mind-heart-soul-spirit. Through consciousness of unity we know that we are all interconnected, whether we are Israeli, Palestinian or International.

In this workshop, we connect to our minds, bodies and breath through gentle yoga for beginners.

We continue with exploring the movement of our bodies in space and time, contacting ourselves, and communicating with each other through the language of awareness, body, movement and energy.

This workshop is an opportunity to make contact with each other in an aware, sensitive, non-verbal way, connecting to and opening our hearts.

## **MULTICULTURAL YOUTH-CAMP MODELS FOR BI-COMMUNAL YOUTH CAMP SETTINGS**

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Type of Presentation: Discussion & Workshop

Length of Presentation: 30 min.

Track: Experiential

### **Mubeccel Oztabay & Deniz Urfali**

NGO - Multicultural Cyprus for Children and Youth.

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### **Abstract**

When we intend to organize a camp setting for youth coming from different backgrounds and nationalities, it is always vital to include the awareness of 'Differences' and 'Similarities' of different social and cultural characteristics into the preparation step of the camp model. This will help professionals to decrease the level of conflicts and possible problems to arise, and increase the level of empathetic understanding and mediation within the camp setting.

In this presentation, we will discuss those vital points to consider while developing camp models for multicultural youth.

## **"GOOD WATER MAKES GOOD NEIGHBOURS" PROJECT**

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Type of Presentation: Lecture & Discussion  
Length of Presentation: 30 min.  
Track: Experiential

### **Nicole Harari**

Coordinator Good Water Neighbours Project  
Friends of the Earth Middle East  
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Ph.: 00 972 (0) 54 487 19 50

### **Abstract**

The Good Water Neighbours (GWN) project is one outstanding example of a successful effort in the field of environmental peacebuilding in the Middle East. The general idea behind the project is that the dependence on the same water resources can create one community out of adverse users and stakeholders. This community on the one hand benefits environmentally and economically from cooperative management and on the other hand builds up long-lasting relationships which will, in a long-term perspective, facilitate the establishment of trust and the feeling of a shared collective identity. Basically the project strives for achieving two main goals. First, a change of perception towards the environment and at a later stage towards cooperation and peace and second a definite change in behaviour towards the aforesaid issues which will assure sustainability and endurance.

The Good Water Neighbours project was established in 2001 working until 2005 (Phase I of the project) with 11 Israeli, Palestinian and Jordanian Communities, expanding in the present Phase II, 2005-2008, to 17 communities. The intention is to further increase the number of communities until a critical mass is achieved. Not surprisingly when the project was first launched it was difficult to convince communities to join. Today, however, there is demand from new communities to come on board but sadly lack of funding is the current impediment.

Each community has a neighbouring partner community which is located on the other side of the political divide / border and shares and depends on the same water resource. A local staff person, coming from the community, is hired to work for FoEME and carry out the project activities. Local staff is chosen on the basis of their ability to work with the community and their acceptance in the community. Peace activists and environmentalists are not sought for this position but rather an individual that knows how to speak in the local community context. The project aims at raising environmental awareness and developing initiatives for the improvement of the environmental situation within and between the partnering communities.

Led by the local staff person, the project works with three groups of stakeholders: youth, adults and mayors. In each community local field staff works in close partnership with youth and adults, through local schools, youth clubs, community centres and community based organizations. The program benefits from a common text book on shared water issues, called WaterCare. It is a text book written by Israeli, Palestinian and Jordanian teachers as part of the Multilateral EXACT program. It is the same text book in Arabic and Hebrew. The use of the WaterCare text book combined with field visits in the community, across to the neighbouring community and regional tours held, helps participating youth understand the water issues of their community and their neighbour 's community. One youth group decided to initiate a petition calling for action to improve the water reality in their and their neighbour 's community. This led to all youth water trustees developing petitions specific to their cross border issues and collecting in total over 15,000 signatures from local residents.

To both gain the trust of the community and empower youth that they can be themselves the catalyst for change; concrete projects are undertaken in each community, led by the youth. In each community school buildings were transformed into wise-water buildings re-using grey or rainwater for the flushing of toilets and watering of school gardens, being able to cut by a third the amount of water used in the buildings.

Furthermore ecological gardens were built, creating a common environmental learning process and training among youth and serving as an example of how to handle scarce water resources. Another educational program, the building of ecological wetlands, was introduced in 2007, an effective way of cleaning sewage and other wastewater in small communities or single households. All these efforts on the one hand empower the youth to improve the environmental reality in their community by establishing the necessary knowledge and tools and on the other hand facilitate dialogue and the creation of a cooperative knowledge on environmental hazards and possible solutions.

The next group of stakeholders is the adults of the respective communities whose support and belief in the project is essential for its success. Their involvement in the project makes them not only partners of the NGO but in fact defenders of cooperation and of reconciliation efforts. Adult forums have been created, offering a platform for discussion with local professionals and planners on environmental problems and possible solutions. In the partnering communities Tulkarem and Emek Hefer the received support of the local community by the mayors was fundamental for their motivation to move forward in the issue of sewage cooperation. In the communities around the Dead Sea the shared problem of the fly plague is being discussed and the idea of composting manure has been developed. The Jordan River communities are very much involved in the process of establishing a Peace Park in the area of the former Rotenberg hydropower station whose cross-border management will not only improve and deepen the relationships across the border but also bring eco-tourism and therewith economic development to the region. The concrete realization of ideas, visible to the whole community, is of main importance within the project framework. Prosperities play an important role in the building of trust first of all in the NGO, the project, its ideas and ideals and later within and between the communities. Through exchange and ongoing cooperation between the locals of the neighbouring communities a common dedication to the solution of shared environmental problems is established which fosters the creation of a desired common responsibility and vision for the future.

The third group of stakeholders is the mayors. Being located in a position between the grassroots and the top-level leaders they are not only able to make political statements and raise political attention for the joint efforts but also they act as ambassadors for the vision of a shared future. Events such as the Big Jump -mayors of the Jordan River Valley jumping together in the waters of the Yarmouk River- are on the one hand very effective in raising public awareness and interest in the ongoing disappearance of the Jordan River and the urgent necessity of its rehabilitation and on the other hand act as an official and operative statement that cooperation and a peaceful get-together in fact is possible.

## **PEACE THROUGH PAIN AND SUFFERING**

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Type of Presentation: Lecture & Discussion

Length of Presentation: 60 min.

Track: Experiential

### **Dr. Omar Alalool**

PhD in medicine

The Parents Circle

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### **Abstract**

I will present my personal story during this conflict. I lost my father, my oldest brother in this conflict, my family's home was demolished, my mother, my sister and three of my brothers and me were in the prison, and we live in refugee camp for 5 years. I will talk about the difficult and painful life we live as a big family (6 sisters 11 brothers) and the actual future of this family. How I become a member in this organization and peace activists, I will talk about our forum activity and I will give the people time for question.

## WHO WILL BE FOR ME IF NOT MYSELF – REIKI FOR PEACE

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Type of presentation: Workshop

Length of presentation: 90 min.

Track: Experiential

### **Rahel Warshaw-Dadon**

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

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

### **Abstract**

Most of us ignore ourselves: we do not listen to our bodies; we do not take our intuitions seriously; we push ourselves beyond reasonable limits. The 21<sup>st</sup> century is full of multi-tasking: three phones, a radio, information from the internet, and lots of BAD NEWS every day. We feel that we just do not have time to take care of ourselves, but it is clear to us that to be 'good people' we certainly must take care of those around us.

Reiki training can tune us into ourselves: we become aware of our own needs, take the time to rest, become more aware of the food that we eat (and want to eat). Often, we do not pay attention to our inner selves because it is just so frightening. Reiki can give us the courage to face those parts. The most important part of Reiki practice is self-treatment. It is surprising how easy it can be, and how convenient: we can give ourselves Reiki in buses, trains, cars, and planes; while waiting at an airport; waiting in line at the bank; at a concert, while taking a walk, watching television, while talking on the phone, while falling asleep. For those of us who have to endure the indignity of check points, we can give ourselves Reiki during the long waits – and everything feels easier (it does not make the check points disappear immediately, but perhaps eventually....).

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 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.

I am happy to report that in June I started teaching Reiki in the West Bank. My experience with my students is making me more and more aware that I must take care of myself, and you must take care of yourself, and then we will have the strength to help each other. Taking Reiki training is a good way to empower ourselves to take responsibility for our lives. It is both simple and comforting, powerful and life changing.

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

Peace Education must go beyond learning about peace to teaching a culture of peace. The practice of Reiki can bring us to our center, to make it possible to nurture a culture of peace.

## **IDENTITIES AND GENDER ROLES IN PEACE EDUCATION**

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Type of Presentation: Workshop  
Length of Presentation: 120 min.  
Track: Experiential

### **Rimonda Mansur & Revital Yonai**

"Friendship Village", group's facilitators & trainers and members of the educational staff  
E-mails: revipower22@gmail.com, rimonda.m@gmail.com  
Website: [www.friendshipvillage.org.il](http://www.friendshipvillage.org.il)  
Ph.: 00972 (0) 52-8322962 Revital, 00972 (0) 547450876 Rimonda

### **Abstract**

The workshop aims to open dialogue between Palestinian and Israeli women through examining the role of the gender behind identities, and to examine together the power of women in making changes in the conflict situation. The workshop should give the participants some skills in active and empathic listening, and the opportunity to see, how much they are ready to accept the other.

Objectives of the workshop:

- To explore the identities the women belong to;
- To meet the others' Identities;
- To modify the relationship between identities & gender role in peace and education.

Method – the workshop is based on content and process model. The group will get a trigger through which they will present their identities, then opening a discussion.

Trainers – 2 women who facilitate the session – an Israeli and a Palestinian.

Languages – Hebrew and Arabic

Setting – a discussion cycle in 120 minutes.

## **WOUNDED CROSSING BORDERS**

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Type of Presentation: Lecture & Discussion  
Length of Presentation: 60 min.  
Track: Experiential

### **Sulaiman Khatib**

E-mail: [sulaiman.khatib@gmail.com](mailto:sulaiman.khatib@gmail.com)

### **Gadi Kenny**

E-mail: [gadi.kenny@gmail.com](mailto:gadi.kenny@gmail.com)

### **Abstract**

In recent months we have been arranging dialog meetings between Palestinian and Israeli casualties of war, some of which have never met "the other" on a human basis, and most of which, on both sides, are patriots. In June we spent 10 days together in a workshop in Bosnia with Gershon Baskin and Carol Daniel as facilitators.

Bridging this divide across the walls is a long process, but we believe that it may be a breakthrough in building bridges between the mainstreams in both societies.

Some participants will be presenting their perspectives on these meetings.

## **MEDIATION THROUGH MEDITATION**

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Type of Presentation: Workshop  
Length of Presentation: 120 min.  
Track: Experiential

### **Uta Gabay and Orit Loyter**

Uta works at Hechal and Orit is a teacher at Shaked School, Tiv'on  
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### **Abstract**

This workshop will offer an experiential-meditative journey.

We will explore the process of the religions from archetype to stereotype, as they all come from the one source and consequently go through separation and crystallization.

Through a guided meditative process we will endeavor to experience our human sameness, beyond our personal background. From that shared humanness we will look at our individual background, observing its qualities and the ways we are identified with it.

Sharing and discussing our meditative experience with each other will give an opportunity to appreciate both our otherness and our sameness.

The workshop will be co-facilitated by Uta Gabay and Orit Loyter. Uta is a psychotherapist, senior meditation teacher and founder of Hechal, Jerusalem Centre for Universal Spirituality. Orit is an anthropomorphical teacher of children and adults, specializing in spiritual science.

## WHEN WEAK AND STRONG TALK: PEACE EDUCATION AND DIALOGUE PROCESSES IN A SITUATION OF POWER RELATIONS

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Type of Presentation: Workshop  
Length of Presentation: 120 min.  
Track: Experiential

### **Yael Ben-David**

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*Yael Ben-David, MA in social psychology. Ms. Ben-David specializes in the area of non-violent struggle and working with struggle groups and organizations operating in conflict zones. In addition, she has knowledge and experience in developing educational programs and group facilitation.*

### **Abstract**

Organizations dealing with education towards peace and non-violence naturally enough find themselves influenced by the conflict zone in which they operate, the violence in their surroundings and the fragile and changing reality.

Working in a conflict zone poses complex challenges to educational organizations:

- How and when should we introduce the power relations existing between the various parties to the conflict? What implications could this have?
- How can an educational program be built that enables thinking about power structures, in a constructive manner that promotes change and influence?
- What possible influence are we interested in creating in educational work of this kind? Can we influence attitudes and beliefs or also future behaviors?

The goal of the proposed workshop is to discuss challenges that arise from educational work for coping with conflicts in general and with the Israeli-Palestinian conflict in particular. The workshop will offer possible ways of coping based on approaches of conflict transformation and non-violent struggle, approaches dealing with the relationship between conflict and change, and how to channel the energy generated in conflict towards change. The workshop will link the various challenges arising to the educational work, by methods connecting experience and hands-on activity to learning and conceptualization. The workshop will be led by Yael Ben-David, an organizational consultant and member of Shatil's Conflict Transformation and Management Center (CTMC).

The CTMC deals with action and research in conflict zones, and the possible relationship between conflicts in society and social change. The center's members work to develop strategies for analyzing conflicts and offer counseling for struggles. The work of the center is done with a constant link to field work, while conceptualizing and learning from the work in the field. The workshop is based on concepts and insights that have accumulated from experience in the center's field work, and in educational work and developing educational programs on conflicts and power structures.

## **STUDENTS 4 PEACE**

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Type of Presentation: Discussion  
Length of Presentation: 30 min.  
Track: Experiential

### **Yoni Vendriger**

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### **Abstract**

During my time in college, which I finished this past year, I started the organization Students 4 Peace that has a few focuses and actions. We promote peace and coexistence, environmental awareness and global health concerns through social activism.

We began working on a new leadership program that is made of two elements, a trip to an area of conflict and semester long leadership program. The first trip is planned for next summer and will explore the peace efforts between Israel and Palestine and will be called PeaceRight.

The discussion will explore the potential of the PeaceRight trip to help the local peace & coexistence NGO's to get more attention locally and internationally, improve their image and hopefully their efforts. Also, we'll explore if the second part of the program can be implemented in Israel.

We will also brainstorm on how to make the trip more successful in order to achieve its goals.

## **PEACE X PEACE: “WOMEN ON THE FRONTLINES**

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Type of Presentation: Film  
Length of Presentation: 60 min.  
Track: IHL

### **Elana Rozenman**

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### **Abstract**

Peace X Peace is a US NGO that made this documentary film in the aftermath of 9/11 to answer the question of how women can be empowered to build sustainable peace. Peace x Peace connects women worldwide through the Internet to build partnerships and create peace.

“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. Patricia Smith-Melton’s all women film crew takes viewers inside the lives of courageous women in four countries

- \* A teacher who educates women and girls in Afghanistan
- \* A champion of the unemployed running for office in Argentina
- \* Community builders providing Microcredit to women in Bosnia-Herzegovina
- \* Hutu and Tutsi women working together to operate a peace radio station in Burundi

Interviews with women experts on various aspects of peacebuilding frame these personal accounts.

Academy Award winner Jessica Lange narrated the documentary, which premiered at United Nations headquarters in October 2003 on the third anniversary of UN Resolution 1325 on Women, Peace, and security. . It was shown on more than 300 PBS stations nationwide in 2003 and 2004 and at film festivals around the world.

## **INTERNATIONAL HUMANITARIAN LAW AND THE OCCUPIED PALESTINIAN TERRITORIES**

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Type of Presentation: Lecture  
Length of Presentation: 120 min.  
Track: IHL

### **Mutasem Awad**

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### **Abstract**

The importance of International Humanitarian Law in the Palestinian context stems from the fact that it constitutes the legal system that must be applied to occupied territory. It therefore forms the legal framework that governs the behavior of Israel, as a power of belligerent occupation in control of the Palestinian territories, and also governs the relations between Israel and the Palestinian people under occupation.

#### **When Does Occupation Start?**

A territory is occupied by adversary forces, when the government of the occupied territory is no longer capable of exercising its authority, and the attacker is in a position to impose its control over that area. The entire country need not be conquered before an occupation comes into effect as a matter of law, and a state of occupation need not be formally proclaimed, as General Eisenhower did in the Second World War. Obligations and rights of the Occupying Power obviously extend only to those areas that the attacking forces actually control. Ultimately, whether territory is occupied is a question of fact. That some resistance continues does not preclude the existence of occupation provided the occupying force is capable of governing the territory with some degree of stability. Moreover, it is not legally relevant that the occupiers claim to be "liberating" the population; so long as an international armed conflict is underway, the justification for the conflict has no bearing on whether the laws of occupation apply.

It is important to understand that occupation does not imply an assumption of sovereignty over the territory; the Occupying Power is simply administering the area it has captured. In administering the occupied territory, any discrimination on the basis of race, political opinion, nationality, language, religion, and social origin is now forbidden as a matter of both treaty and customary international law.

#### **The Israeli Position**

Israel refuses to recognize the status of the Palestinian territories as occupied, and refuses to admit that it is an occupying power. The unfounded Israeli justification for this is based on the allegation that no state had sovereignty over the West Bank (including East Jerusalem) and Gaza Strip when it occupied them in 1967, and therefore the Israeli authorities are merely administering these territories until their sovereign status is decided upon. Instead of using the expression 'the occupied territories', Israel has been employing other terms such

as 'the administered territories', 'the disputed territories', or even just 'the territories' without any specification. The main motive for Israel to avoid admitting the Palestinian territories are indeed 'occupied' is its desire to evade its legal responsibilities as an occupying power, and to avoid returning these lands to their original owners in the future.

#### The international community Position

The international community, however, including states and governmental and non-governmental organizations, recognized Israel's status from 1967 as a power of belligerent occupation in the Palestinian territories. Resolutions issued by the UN Security Council and the General Assembly after the beginning of the occupation, as well as the advisory opinion of the International Court of Justice pertaining to the separation wall in 2004, all affirmed the status of the Palestinian territories as 'occupied'.

## INTERNATIONAL HUMANITARIAN LAW – WHAT AND WHY?

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Type of Presentation: Lecture  
Length of Presentation: 60 min.  
Track: IHL

### **Mutasem Awad**

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### **Abstract**

To protect people against the evils of war and arbitrary treatment is not a new idea. Springing up long before the dawn of history, it has grown steadily more powerful, and today has become a tidal wave.

The efforts, which it has engendered, keep pace with the rise of civilization, to which it is inseparably bound. Like civilization itself, it has gone through periods of sudden acceleration, of stagnation, and of setbacks, marking like milestones its journey through history. Hence, it is important to outline the evolution of humanitarian thought through the ages and see what events shaped the law whose study we are undertaking.

International humanitarian law (IHL) is also known as the law of war or the law of armed conflict. IHL is a set of rules which seek, for humanitarian reasons, *to limit the effects of armed conflict*. It protects persons who are not (non combatants) or are no longer participating in the hostilities (*hors cogens*) and restricts the means and methods of warfare. International humanitarian law International humanitarian law is part of International law, which is the body of rules governing relations between States. International law is contained in agreements between States – treaties or conventions –, in customary rules, which consist of State practice considered by them as legally binding, and in general principles.

It is important to differentiate between *Jus in bello* which is the law of war organized in the International humanitarian law and the *use ad bellum* which regulates whether a State may actually use force; this is governed by an important, but distinct, part of international law set out in the United Nations Charter, IHL has nothing to do in this.

It is also important to differentiate between IHL and International Human rights law (IHRL). Classic international public law recognized the separation between the law of peace and the law of war. Depending on the state of international relations, either the law of peace or that of the law of war was applied. Although there are differences between the two bodies of law, it is very important to say that both IHL & IHRL do not contradict with aim and the results they strive to achieve, they are fully complementary in protecting the rights of the individual.

IHL & IHRL are two sets of rules which are similar yet distinct. Their common basis is the respect due to human beings, without any distinction whatsoever. The aim of both is to protect the most basic rights of the individual: the right to life, dignity, prohibition of torture and to guarantee a just trial. International humanitarian law and human rights law are implemented through the mechanisms afforded by general International Law. They differ, however, in several respects.

## **SEXUAL VIOLENCE AGAINST WOMEN DURING WARS**

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Type of Presentation: Lecture  
Length of Presentation: 60 min.  
Track: IHL

### **Shelly Hoffman**

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### **Abstract**

Many legal changes have occurred in International Criminal Law during the 1990`s, regarding various phenomena of violence against women in wartime, including rape. The main change took place at the Statute of the International Criminal Tribunal for the Former Yugoslavia (ICTY). It was the first time an international court prosecuted rape and sexual enslavement explicitly, and defined those acts as war crimes and as crimes against humanity.

Since the establishment of the ICTY, rape is recognized as a cruel means of social and political masculine domination over women. These changes represent the first step towards the establishment of a new international norm, which ends impunity from international prosecution for gender-based crimes.

The Lecture will explore the gender bias in international humanitarian law and examine the shift in perception of wartime rape of women, from a crime related to "honor" and "family right" according to the Geneva Conventions (1949), to a war crime and a crime against humanity, according to the ICTY and ICTR statutes and judgments.

## THE IMPORTANCE OF THE WITNESS

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Type of Presentation: Workshop  
Length of Presentation: 120 min.  
Track: IHL

### **Yael Shalem**

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### **Abstract**

International Criminal Court – History, 10 years since the Rome Statute, the importance of the witness – we are going to experience the rights of the victim by telling our story:

“The victim-based provisions within the Rome Statute provide victims with the opportunity to have their voices heard and to obtain, where appropriate, some form of reparation for their suffering. It is these balances between retributive and restorative justice that will enable the ICC, not only to bring criminals to justice but also to help the victims themselves obtain justice”.

We learn why Israel, USA and other countries did not ratify the Rome Statute by role playing exercises and group work.

## **IHL - THE CIVIL SOCIETY ROLE IN KEEPING THE RULES**

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Type of Presentation: Workshop  
Length of Presentation: 120 min.  
Track: IHL

### **Yael Shalem**

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### **Abstract**

The Fourth Geneva Convention and the additional protocols set limitations on army action during times of war and occupation.

We are going to have the participants in this workshop present cases from their own experience in the Occupied Palestinian Territories and in Israel and we are going to examine these cases together under the Fourth Geneva Convention and the additional protocols.