



GUIDELINES FOR PROCESSING THE ENCOUNTER:

- * A WORD, EXPERIENCE, INSIGHT OR FEELING THAT YOU HAVE FROM THE ENCOUNTER.**
- * A QUESTION THAT YOU ARE LEFT WITH AFTER THE ENCOUNTER AND THAT YOU WOULD LIKE TO CLARIFY.**
- * DID YOU COME OUT SURPRISED FROM THE ENCOUNTER OR DID YOU HEAR THINGS THAT YOU WERE ALREADY FAMILIAR WITH?**
- * WHAT DID YOU WANT TO SAY IN THE ENCOUNTER BUT DIDN'T? WHY?**
- * DID YOU LEARN SOMETHING ABOUT YOURSELF OR ABOUT YOUR VIEWS FROM THE ENCOUNTER?**



PREPARATION FOR THE FIELD VISIT:

We are about to meet a particular side in the conflict who will present his viewpoint.

- ? WHAT FEELING DO YOU HAVE AS YOU GO INTO THIS ENCOUNTER? CURIOSITY? HOSTILITY? WORRY? EMBARRASSMENT?**
- ? HAVE YOU EVER HAD AN ENCOUNTER LIKE THIS IN THE PAST?**
- ? IS THERE ANYTHING YOU'D LIKE TO KNOW OR CLARIFY PRIOR TO THE ENCOUNTER?**
- ? WHAT DO YOU ALREADY KNOW ABOUT THE OTHER SIDE? WHAT WOULD YOU LIKE TO KNOW MORE ABOUT?**
- ? WHAT WOULD YOU LIKE TO UNDERSTAND AND LEARN FROM THIS ENCOUNTER?**
- ? IN YOUR OPINION, WHY IS IT IMPORTANT TO HAVE THESE ENCOUNTERS?**

To the madrich: These are a few preparatory questions ahead of the encounter with representatives of the various sides to the Israeli–Palestinian conflict, and questions for processing the encounter.

“WE DON’T WANT AN ARAB DOCTOR”

On Racism and Other Exclusions.

By Rabbi Rafi Feuerstein

... So what do we do? We start meeting with one another. These meetings bring us together.

As a father of a wonderful boy with special needs, and through my work at the Feuerstein Institute, with its 70 branches around the world, I meet so many parents of different nationalities from the world over, who, like me, are dealing with the same phenomenon.

No, my children will not marry their children, and I will not eat their foods, but that does not contradict the closeness, the shared fate and missions that we feel in our struggles for a world with less exclusion for our children, a world that will enable them to progress and realize their potential, a world that will believe in them, accept them, employ them fairly, that will cherish them.

When I hear “exclusion” I scream. My Judaism screams bloody murder at this injustice. Let’s not turn our faces away. “Exclusion” is the most deeply rooted phenomenon, and it comes from human cognition which applies labels and creates stereotypes. We must break these stereotypes. We must see the faces behind the defining masks. We have so much in common that can be a foundation for understanding and cooperation.”

<http://www.ynet.co.il/articles/0,7340,L-4166140,00.html>

A funnel is a tool with one wide end and one narrow end. The human ear is also shaped like a funnel. This image brings to mind a huge container, without a filter, into which all the information flows. The understanding heart is the stage where the information is sorted and digested: What speaks to me? What seems right to me? What made me understand something new?

- ❓ In your opinion, what is harder to develop, "an ear like a funnel" or an "understanding heart"?
- ❓ Is it dangerous to be exposed to so much information and so many points of view? Is it more confusing?
- ❓ Am I obliged, as a Masa participant, to be exposed to Palestinian viewpoints? Do I have an obligation to get to know the other narrative? Why, when representing Israel, do I need to get to know the other side?
- ❓ **What am I taking with me to an encounter with the other after reading the poems?**

APPENDICES FOR FURTHER READING

From the Place Where We Are Right, Flowers Will Never Grow in the Spring: Thoughts ahead of Tisha B'Av. The Blog of David Assaf.

http://onegshabbat.blogspot.co.il/2014/08/blog-post_19.html

TO THE MADRICH

According to the Talmud, a person is commanded to study Torah. He fulfills this commandment when he tries to understand and decipher the outlook that he lives by, as well as the outlook that he does not live by. The Talmud understood the magnitude of this challenge. The Gemara describes the confusion of the person who learns Torah and comes across the multitude of opinions within it: "As some of these Sages render an object or person ritually impure and these render it pure; these prohibit an action and these permit it; these deem an item invalid and these deem it valid. Lest a person say: Now, how can I study Torah when it contains so many different opinions?!"

The Talmud's answer is that a person must develop a special ability to listen, an "understanding heart," in its words, that will enable them to listen with empathy to the opposing viewpoint: "So too you, the student, make your ears like a funnel and acquire for yourself an understanding heart to hear both the statements of those who render objects ritually impure and the statements of those who render them pure; the statements of those who prohibit actions and the statements of those who permit them; the statements of those who deem items invalid and the statements of those who deem them valid." (Babylonian Talmud, Tractate Hagiga, 4b.)

From **Catch 67**, M. Goodman, Dvir Press, 2017

I felt that the disengagement would be our "Yom Kippur," the Yom Kippur of the "knitted kippa" community. Both as a poet and as a social worker, I absorbed the bad feelings that had built up at that time on both sides, and that were fanned by political interests and the media. I saw in front of me, as a different stage, the demise of Israeli solidarity. On one side there was indifference to the point of gloating, and talk of the "whining" of the settlers who are simply "moving house" under favorable conditions, and on the other side I heard heated voices of confrontation that might take place with the soldiers, and the voices of hooligans to the point of civil war. I wanted to talk directly to the evacuating soldier, to connect him with the grief and loss, as well as to all the readers of the poem.

But mainly, as I've said, this poem was a poem to myself, at a time that, with the talk of the various gatherings, is liable to be one of existential anxiety for many others." (from the Even Hoshen Press website).

CONCLUSION

The ability to listen to the other side without being alarmed or rejecting their positions from the outset is a difficult skill that most of us find hard to achieve. This is all the more difficult when I am faced with a person whose values are opposed to mine. In this unit, a unit to prepare for an encounter with the "other," we have tried to identify tools for an encounter with the person behind the enemy.

- ❓ Which of the poems or stories that you read in the small groups spoke to you and gave you inspiration for a fruitful meeting with the other? What will you be able to take with you to the upcoming encounter?
- ❓ In a small period of time living in Israel is it possible to get to know the "other" from up close? Is it easier for someone who has lived here their whole lives, or is it perhaps easier for someone who has come for a short time and sees things more clearly?



ABOUT THE POET

The poet **Eliaz Cohen**, from the religious kibbutz Kfar Etzion, was one of the winners of the Prime Minister's prize for Hebrew literature in 2006. The anthology of his poems "Invitation to Cry" (Even Hoshen Press) contains poems of protest and lamentation over the destruction of the Gush Katif settlements.

Eliaz, a child of the Yesha (Judea, Samaria and Gaza) settlements, who was also one of the editors of the "Mashiv Haruach" manuscript for Jewish-Israeli poetry, has for several years been considered one of the prominent voices among young poets in Israel. In his poem "Invitation to Cry" he appeals to the soldier who comes to evacuate him from his home.

"The poem works in a few ways: First, I wrote it out of great anxiety and empathy with my brothers and friends, the settlers of Gush Katif, even before the execution of the decree. I transferred these anxieties onto my home, in Kfar Etzion.

The name of the poem is supposed to resonate with anyone for whom the Israeli fate flows through his consciousness: In the winter of 1973, a few days after the end of the Yom Kippur War, Arnon Lapid, a member of the Kibbutz movement, published his "Invitation to Cry." It expressed the wave of pain, bereavement and despair that washed over the country at that time.

APPENDICES



ABOUT THE POET

Taha Muhammed Ali was born and raised in the village of Saffuriya in the Galilee - the village where the moshav Tzippori was established. When he was 17, the War of Independence broke out, and Ali and his family fled to Lebanon. After the war, the refugees of Saffuriya were not allowed to return to their village, and the family moved back to the Galilee and settled in Nazareth. Ali opened a souvenir shop for Christian pilgrims and at the same time started learning poetry, despite having only attended school for four years. After turning 40, he also started to write poetry.

Ali sat on the central committee of the New Communist List, but left the party in 1990 after an ideological dispute about its continued belief in Leninism. In his poems and stories Ali wrote about his memories of his family's expulsion from the village. Ali published five collections of poetry and a collection of short stories, all in Arabic. His writings have been translated into Hebrew and eight other languages, including Chinese, and in 2005 he won the Teva Prize for Poetry.

In the following clip the poet reads the poem in Arabic. At minute 4:00 there is a translation into English:

https://www.youtube.com/watch?v=2raT_w83Mhk

>>

Here one can prophesy, here
If only we had more time
In a whisper you ask: have you packed? as though there were in this
world a bundle
Which can contain yearning.
You hold back the stream of tears. We go out for a breath of air on the
porch
Here I prepared a little corner to write the unfinished novel
Now from the fig tree in the yard the last leaf falls
Everything is filled with symbols you say
You fall on my neck, weeping bitterly
My good, loyal soldier, now at long last it is permitted to cry.

UNDERSTANDING THE POEM

- ① ? What does the poet do in the encounter with "the enemy" who comes to evacuate him?
- ② ? How does he try to change his mind?
- ③ ? Is it easier to talk with an "enemy" who is one of your own people, or is it perhaps easier if the "enemy" is the absolute other?
- ④ ? Would you be able to talk to the "enemy" with such openness and tell them about your life in such an intimate way? What would you be prepared to share with him?

Eliaz Cohen

An Invitation to Cry

To you the good loyal soldier who on that day the day of the order
Will approach our dwelling.

I will run to you with open arms I will run I will embrace you and lead
you

In front of the entrance I will take hold of your collar, I will tear it to the
Place where your heart is.

Enter, sit with us, the mourners, taste the round pretzels

Like the children who even now are tumbling on the rug like

Fate, again houses in Etzion are turning pocked and hollow

Silently we will walk at the end through the rooms of the house.

Only I and you, my wife, and the walls remember quarrels and loving

Lines that were written and erased is though burned into the book of life

In your eyes, my good soldier, I will see a tear. Our friends stifle

Their crying, wrote the poet in 1948, perhaps now it is permitted to cry

And if there were more time

We would lie down in green pastures and play again the hide-and-seek
game of the

Song of Songs

You as my love, I as the beloved. And you, soldier, in the role of the
watchmen

And I would take you running above the cemetery

To here, in an hour of great favor

I heard the allah of the muezzin as though rising together with the
playing of Yehudain

Taha Muhammad Ali

Revenge

At times... I wish
 I could meet in a duel
 the man who killed my father
 and razed our home,
 expelling me
 into
 a narrow country.
 And if he killed me,
 I'd rest at last,
 and if I were ready-
 I would take my revenge!

*

But if it came to light,
 when my rival appeared,
 that he had a mother
 waiting for him,
 or a father who'd put
 his right hand over
 the heart's place in his chest
 whenever his son was late
 even by just a quarter-hour
 for a meeting they'd set-
 then I would not kill him,
 even if I could.

*

Likewise... I
 would not murder him
 if it were soon made clear
 that he had a brother or sisters
 who loved him and constantly
 longed to see him.
 Or if he had a wife to greet him

and children who
 couldn't bear his absence
 and whom his gifts would thrill.
 Or if he had
 friends or companions,
 neighbours he knew
 or allies from prison
 or a hospital room,
 or classmates from his school...
 asking about him
 and sending him regards.

*

But if he turned
 out to be on his own-
 cut off like a branch from a tree-
 without a mother or father,
 with neither a brother nor sister,
 wifeless, without a child,
 and without kin or neighbours or
 friends,
 colleagues or companions,
 then I'd add not a thing to his pain
 within that aloneness-
 not the torment of death,
 and not the sorrow of passing away.
 Instead I'd be content
 to ignore him when I passed him by
 on the street-as I
 convinced myself
 that paying him no attention
 in itself was a kind of revenge.

Nazareth

April 15, 2006

Translated from the Arabic by: Peter Cole, Yahya Hijazi and Gabriel Levin

UNDERSTANDING THE POEM

- ① What does the poet do in order to rid himself of the feeling of revenge towards the "enemy"?
- ② What does he lose and what does he gain from this empathy that he forces on himself?
- ③ What does the poet weigh up against the need for revenge?
- ④ To what extent are you capable of feeling empathy towards the absolute other or a person with whom you are arguing?
- ⑤ Write what the poet would say to his enemy when he suddenly meets him.

OPTIONAL GROUP ACTIVITY

2. Seeing the other through poetry

In the following two poems, we will meet people who have succeeded in seeing the person behind the "other," who try to understand him, to talk to him and to help him understand them. One of the poets is an Israeli Arab whose family was forced to leave their home during the War of Independence. The second poet is a settler who is trying to talk to an Israeli soldier who has come to evacuate him and his home.

Both poems describe different techniques for "bridging" the hostility and feeling of hatred.

In the first poem, the poet tries to identify with the aggressor, thereby creating feelings of compassion towards him.

In the second poem, the poet forms a closeness and almost forced intimacy with the soldier who comes to evacuate him, and forces both of them to feel compassion towards one another.

FOR THE MADRICH

Divide the members of the group into several small groups, which will work on a different text each time. Recommend that they pick someone to read aloud. After the text has been read, the group must answer several questions.


Testimony of Staff Sergeant Sergey Zamansky, aged 21, graduate of the August 01 class of the 202 Battalion of the Paratroopers Brigade, and Platoon Sergeant of the Mars Company.


"Hundreds of Palestinians are getting closer and closer to the checkpoint, passing the stop line. We would try cocking our weapons, but it did not scare the people anymore; they were indifferent. We would take out a stun grenade and pretend that we were opening the safety catch. They weren't afraid of that either. It didn't affect them. You want to move a mass of people and you can't. In the end you get up on a concrete block and shout: "Move back!" You don't have any other tools. You scream and push old women, you have a screaming fit at women and children and then you try to push them, because that's the only solution available to you. Here it sounds crazy, but there, at the checkpoint, it is legitimate. Another solution. You are constantly under pressure. You have to be the commander of soldiers, in charge of the entire checkpoint, responsible for the person in front of you, both from a security perspective and from an operational perspective. It drove me crazy. Destroyed me. The more I tried to be humane, the more messed up my mind would become. The more I saw how terrible it was there. My mind was worn down. I would go back to my room, lie on the bed, open my mouth and I wouldn't be able to speak. I would just lie there, looking up at the ceiling, staring into space. I collapsed. I couldn't function as a commander. Even the most morally solid and ethically strong person falls apart at a checkpoint. There is a problematic atmosphere there. Trigger-happy. From the moment that they step over the border, even a tiny bit, you can do whatever you want. There is punching, slapping, kicking etc. Anyone who says, "Go to the checkpoint and be 100% moral" is simply ridiculous."

Multiplicity of Views and a Person's Right to Speak His Language,
Aviad Hacoheh

<http://www.daat.ac.il/mishpat-ivri/skirot/94-2.htm>

Situation 6: At the Education Ministry

 You are a Jewish teacher of history and civics. You sit on a committee that is planning to write a new textbook on the subject of the history of the State of Israel, aimed at schools in the Jewish sector. In your opinion all emphasis should be placed on the history from the perspective of the state of the Jews. In your opinion there is only room for one main narrative, and the book should not include opinions that will confuse the youth, who are anyway exposed to constant criticism of the State of Israel. In your opinion, an Israeli history book that is taught in high schools should help to encourage motivation to enlist in the IDF (which is currently in decline) and feelings of love for the people and the country.

 You are an Arab teacher of history and civics. You sit on a committee that is planning to write a new textbook on the subject of the history of the State of Israel aimed at schools in the Jewish sector. You are incensed by the one-sidedness of the writers of the book. You believe that it should include the Palestinian narrative and explain that the War of Independence was also the catastrophe of the Palestinians. You insist that the book contain testimonies of the suffering in the refugee camps and of the fact that the civilian population has been under this occupation for decades.


FURTHER READING:


Responding "Shukran" to an Arab cashier in the Supermarket – Is It a Legitimate Thing to Do? The Moral Arbiter, Haaretz newspaper, October 2017.

<https://www.haaretz.co.il/blogs/musar/.premium-1.4554036>


This is an Impossible Mission, ynet

Situation 5: The Separation Fence

 You are a Palestinian student studying at university in Jerusalem, and today you have an important exam. You have arrived at the hall ten minutes late, sweating and stressed because of a delay in the inspections at the Separation Fence. This fence has seriously damaged the livelihood of your father and your friends, it has distanced you and reduced your chances of getting to the service centers in the city and it is now affecting your chances of passing the exam, of working in a longed-for profession and managing to make a living. You see your neighbor, a Jewish student working hard on the exam with a cup of coffee in hand. You are furious at the lack of equality of opportunity and decide to talk to her.


 You are a Jewish student studying at university in Jerusalem, and today you have an important exam. You have managed to get yourself organized, to arrive on time, relaxed, and you've even bought a cup of coffee before the exam. Since the Separation Fence was built you have felt relatively safe and are less worried about taking buses. Your parents made aliya from France where they had several experiences of anti-Semitic harassment. You are proud that you have a country that looks after you and you feel safe when you see soldiers and people wearing military uniform around you. In the break in the exam you notice an angry Arab student coming to talk to you.


Situation 4: Sign in Arabic

 In your neighborhood they have put up huge billboards with only Arabic writing. You don't understand a word of Arabic and feel threatened in your own home. It annoys you that they are provoking you, it bothers you not to know what is written there, and you decide to act to have it taken down immediately. You arrive at the place and start arguing with the worker who is hanging the sign.


 You work in advertising and have received instructions to hang billboard advertisements in Arabic promoting a successful TV show about Jewish–Arab relations. The citizen that has approached you is angry and asks you to take the sign down. It annoys you that he thinks you are responsible. In addition, it seems to you that in a country where 20% of the residents speak Arabic there is no logical reason not to know it. On the other hand, you understand with satisfaction that the publicity trick is working and that the show is indeed attracting attention. You have absolutely no intention of taking the billboard sign down. Another detail is that you yourself are an Israeli Arab.


Situation 3: At a checkpoint

 You are an IDF officer serving at a checkpoint. Hundreds of Palestinians are getting closer and closer to the checkpoint, passing the line where they are supposed to stop. Your soldiers are cocking their weapons, but it does not impress the people who continue to push forward. You have received a clear instruction to check each person as they pass. A young woman with a child approaches, waving a medical form in her hand, and asking for immediate passage. You are keen to help but the pressure on you is great and you don't manage to help her get through. She is very angry and curses you. You feel enormous pressure and a mixture of emotions. You decide to talk to her.

 You are a young Palestinian mother and your son, who needs weekly medical treatment at a hospital, is with you. You need to make sure to arrive by a particular time otherwise you'll miss the treatment. You try to push forward but the soldiers stop you again and again. Hundreds of Palestinians are trying to pass through the checkpoint. You show your letters from the hospital but the officer at the checkpoint does not help you pass through. You see that time is running out and because of the pressure and anger you start to curse and shout. The officer calls you to come with your son to the concrete building next to the checkpoint.

Situation 2: On a bus


 You are an elderly woman traveling on the No.18 bus in Jerusalem and today it is particularly crowded. Security personnel frequently get on and off the bus. You have noticed a young man with Arab features sitting near the door and holding a backpack. Without wanting to, you start to worry that he is a terrorist. You look at him again and again and notice that he has noticed you looking. You decide to get off the bus before your stop. The young man gets off after you and tries to talk to you. You understand that you have made a mistake and even though you feel a little embarrassed you try to explain what caused you to behave like that.


 You are a young Arab male student, and you are holding an important bag of papers that you are planning to submit today. You have noticed that an elderly woman has been giving you suspicious looks. As a result, other people have started looking at you surreptitiously and the security guard has approached you and asked you what you are doing. While you understand exactly what she is concerned about, you are still shocked to see that she is quickly getting off the bus. Despite the fact that you feel humiliated and angry, and you don't have a lot of time, you decide to get off the bus and try to talk to her. You are an excellent student, a neighborhood activist, and you have a connection with this place going back several generations, and you are insulted that she is treating you with suspicion.

APPENDIX FOR THE MADRICH:

The following are several possible scenarios. Choose the scenarios that are the most suitable to the nature and experience of the group:

Situation 1: An Arab supermarket cashier

 You are an Arab cashier at a supermarket serving an Israeli customer. The conversation is conducted in Hebrew. At the end of the transaction the customer thanks you in Arabic: **"Shukran."** This makes you very angry. You feel degraded. You live in a country where the official languages are both Hebrew and Arabic and despite this, you have to know Hebrew while she does not have to know Arabic. You need Hebrew in every sphere of your life: work, shopping, errands at government offices. Your daughter is obligated by the Education Ministry to study Hebrew language and literature for eight hours a week, more than twice that of any Jewish student. You have noticed how for the younger generation of Arabs it is more and more important to study Hebrew in order to get by in life. This lack of reciprocity in learning the languages makes you angry. You believe that there is no chance of peace without familiarity of the cultures. You decide to say this to the customer.

 You are a customer at the supermarket, a Jewish woman born in Israel. The cashier is an Arab woman. Unfortunately, you don't remember a word of Arabic from your elective course in high school. Despite the fact that your grandparents spoke Iraqi Arabic, you don't know how to communicate in Arabic. It seems logical to you that in a place where the majority speak Hebrew, public communication would be in Hebrew. At the end of the short conversation you thanked the Arab cashier, saying "Shukran." You sensed that she was insulted by this gesture and you'd like to find out why.

You can invite other group members to represent family members, friends or acquaintances of each of the parties, and also interview them.

When the dialogue starts winding down, suggest that the two people switch places and "speak" for the other side.

After the dramatization, discuss the following with the participants and the audience:

? What was lying behind each voice? Is it possible to summarize in one or two words the narrative behind each story? (A feeling of fear, a feeling of humiliation, the need for people to see me, the need for self-definition, the need for security, the need for equality of opportunity and rights).

More processing questions:

- ?** How easy was it for you to get into the character that you were representing? Did you choose the character that you identify with from the outset or did you try to challenge yourselves?
- ?** What did you feel from the person sitting opposite you? Did you feel that they managed to understand your point of view?
- ?** What was your body language like when you were getting into the role? How did you sit? What tone did you use? Did you make eye contact with the other person?
- ?** To what extent did you manage to get into the role of the antagonistic character in the situation? Did your attempt to act out the role change something about your initial perception of it?
- ?** What did the other participants watching the dialogue feel? Were there certain characters that aroused more empathy than others? Why?

OPTIONAL GROUP ACTIVITY

1. Role Play

AIMS:

In this exercise we will give a voice and expression to different sides in situations of the Israeli–Palestinian conflict.

We will try identify the narrative that lies behind each voice.

METHOD:

Role Play

FOR THE MADRICH:

Place two chairs facing each other in the center of the circle. Dramatize, with the help of another madrich, the two sides that give different voices to that situation. Try to give expression to the thoughts, feelings and opinions of each side in the conflict. Invite the group members to exchange places with you. Encourage them to voice their viewpoints, and if they find it difficult, try to draw it out of them. ("How do you feel at this moment?" "What would you like to say to the other side?" "What would you like to say to the audience?" "Why did you do what you did?" "How do you cope with the reality that you are in at this moment?")

If there are other members of the group who are interested in continuing and speaking for one of the sides, they are invited to approach the person sitting on the chair, tap him on the shoulder, take his place and continue talking.

recognition of the importance of understanding the points of view in a conflict, and the importance of giving legitimacy to the narrative of the "other."

"Independence and Naqba," Israel Teachers Union website

According to studies that examine the socio-psychological barriers to solving the Israeli-Palestinian conflict, the conflict is driven by a clash of very strong emotions. The dominant emotion of the Israelis is **fear**. The dominant emotion of the Palestinians is **humiliation**. These emotions feed and strengthen each other. The more Israelis take steps to decrease the fear emotion and to restore their security, the more the Palestinians' feeling of humiliation increases. The reasons for these deep, primeval emotions lie in the historical events preceding the Six Day War in 1967, and even those preceding the War of Independence on the establishment of the state in 1948. Israelis' feelings of fear are linked to an entire history of persecution. In the collective Jewish memory, the past is full of expulsions and pogroms in the sense of "in every generation they try to destroy us." The Palestinians' feelings of humiliation also did not start because of Israeli military control over the civilian population in the territories. They are linked to the shift in the cultural gaps between the Muslim world, which for hundreds of years was the most developed civilization in the world, and Europe, which started to wake up in the fourteenth century and heralded the renaissance and the modern world. The Muslim civilization started to decline; its philosophy, critical thinking and power were silenced, and it became withered and weak, creating a strong sense of resentment among Muslims. An enlightening description of this shift can be found in Catch 67, M. Goodman, Dvir Press.

narrative. The attempt to answer this seemingly simple question illustrates the gap in the outlooks of the sides of the ongoing conflict. A literal translation into Arabic of the "War of Independence" - "Harb al-Istiqlal" - misses the complex reality of the conflict, as it (like the question itself) does not express the Palestinian point of view but assumes only the Israeli point of view.

Many studies deal with the Israeli-Palestinian conflict in general, and with the study of peace education in Israel in particular. In the research literature there is more than one definition of peace education, and a distinction is made between peace education in regions of ongoing conflict and in calmer regions. According to Salomon, 2002, peace education in the former category is the relevant one for Israel.

It seems that in a situation of a violent and ongoing conflict over resources, accompanied by national collective narratives, which present the inside group positively and the outside group negatively, peace education should encourage an attitude to the collective other with less hatred and more trust.

These goals are difficult to achieve for a number of reasons: the conflict is built on collective hatred, mixed with painful memories and a basic stereotypical view of the "other"; it brings with it inequality (Salamon, 2002), and it continues to exist in a reality that creates and maintains violence, fear and hatred.

Against this backdrop, many social organizations and researchers are trying to figure out how relations between the two peoples can be improved, and in particular how youth can be given tools to deal with the conflict, in order to enable a life based on equality, morality, faith and conflict-solving using non-violent methods.

One of the tools is the two-narrative approach, which is based on

Ask the participants in the group the following:

- ① Can you think of famous historical disputes that can be classified under one of the definitions of the Sages?
- ② Is there any historical dispute that does not fit under one of the Sages' definitions?
- ③ What do you argue about in your lives? Who do you argue with? (parents, siblings, partners, colleagues, yourselves)
- ④ Split up into pairs and make a list of the disputes that you are currently involved in in your lives (without getting into details...) and see if they have anything in common.
- ⑤ Try to formulate the position of each of the sides in a dispute that you are currently involved in in a short sentence: your position and that of the other party. How difficult was that?
- ⑥ Does the ability to understand the other side change the dispute? (Soften it? Reduce it? Or the opposite, increase it?)

APPENDIX FOR THE MADRICH:

Using the tool of narrative thinking helps to analyze reality and especially conflict situations. It helps us to become familiar with different outlooks deriving from a complex reality where there is no absolute truth. The ability to feel respect and empathy for the person in front of me, even if I do not think or feel precisely like him may break down barriers and lead to a solution.

"What is the War of Independence called in Arabic?" asked a high-school student in Tel Aviv in a discussion about the historical narratives of 1948 - the Israeli narrative and the Palestinian

They said: come let's divide up the world, one will take the land and one will take the moveable property. This one said: the ground you are standing on is mine. The other one said: what you are wearing is mine. This one said: take it off! The other one said: fly! Because of this "...Cain rose against his brother Abel and killed him."

b.

R' Yehoshua of Sakhnin said in the name of R' Levi: they both took the land and the moveable property. What were they arguing about? One said: the Holy Temple will be built in my boundary. The other said: the Holy Temple will be built in my boundary. As it says "...when they were in the field..." and the field only refers to the Holy Temple. ...and because of this (Bereishit 4) "Cain rose up against Abel his brother etc."

c.

R' Huna said: an extra twin sister was born with Abel. This one said: I will take her because I am the first born. The other one said: I will take her because she was born with me. Because of this "...Cain rose up etc."

It seems that the Sages are trying to understand what caused the brothers to fight to the death. They summarize the possibilities for the argument and actually enumerated all the types of human argument that exist:

- An argument about territorial independence or property.
- An argument about religious superiority or the taking of honor and power.
- An argument about the love of a woman.

INTRODUCTION

2. WHO ARE WE FIGHTING WITH AND ABOUT WHAT?

When we look again at the first conflict between siblings in Bereishit 4:8, we come across something interesting - there is some important information missing:

"And Cain spoke unto Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him."

FOR THE MADRICH

What did Cain say to Abel? What was Abel's response? What were they trying to talk about? If you could fill in the gap between the words in the verse, what would the dialogue be? Invite pairs from the group and ask them to try to dramatize this for everyone.

Direct the group's attention to the fact that when there is no speech, the killing happens. Cain and Abel's inability to discuss things led to a situation where violence reared its head. Can we find similar situations on our reality?

The Midrash in Bereishit Rabba 22:7 discusses the words "And [he] spoke" and notes three possible reasons for the argument between the brothers.

"And Cain spoke to Abel his brother, and it came to pass etc."

What were they arguing about?

a.

- ① Is the State of Israel Jewish and democratic or democratic and Jewish?
- ② What would you call the conflict? The Israeli–Palestinian Conflict or the Palestinian–Israeli Conflict? Who do we put first in the name? The side that we perceive as the victim or the side that we perceive as the aggressor, as the stronger side, the more aggressive side, the side to whom we attribute more responsibility for the conflict?
- ③ How would an Israeli Arab refer to the conflict? And what about a Palestinian person?
- ④ Which expression do we use: "separation fence" or "security fence"?
- ⑤ Which expression do we use: "hitnahalut" or "hityashvut" [two words meaning "Jewish settlement" - but the former has a more positive, biblical connotation]?
- ⑥ Which expression do we use: "the occupied territories" or "the freed territories"?
- ⑦ Try to think of other expressions or concepts that we use to explain the reality, where we are taking a moral position, even, perhaps, unknowingly.
- ⑧ What lies behind each expression? What is the source of the expression and why do we use it? (media, family and friends).
- ⑨ Have you ever changed the terminology that you use after analyzing and understanding its meaning?

FOR THE MADRICH

Put up papers on the walls of the room with synonyms for the same phenomenon written on them. Give the group members Post-It Notes. Ask them to wander around the room and choose the term that they usually use and stick a Post-It on it. Once they have finished, sit down and discuss their choices.

Examples of synonyms:

- A Jewish and democratic State of Israel / A democratic and Jewish State of Israel
- The Israeli–Palestinian conflict / The Palestinian–Israeli conflict
- The Separation Fence / The Security Fence
- The Security Fence / The Separation Wall
- Arab Israeli citizens / Israeli Arab citizens
- The Gaza Evacuation Plan / The Gaza Expulsion Plan
- The Territories of Judea and Samaria / The Occupied Territories
- **Hitnahalut / Hityashvut** [Two words meaning settlement but with different connotations]
- A state for all its citizens / a binational state

- ❓ We will start with our definition of ourselves: Are we Jewish American young adults or American Jewish young adults? Which adjective do we place first?
- ❓ Are the citizens in your countries Hispanic Americans or American Hispanics? In Europe are they French Arabs or Arab French people. Is the order of the adjectives linked to chronology (which biographical aspect happened first) or to the perception of self?

MATERIALS

1. Introduction to "The words that we use": Papers with synonymous terms to put up on the wall, Post-It Notes.
2. Introduction to "Who are we fighting with and what are we fighting about?": Tanach, handouts with the missing text about the conflict of Cain and Abel (according to the number of participants), writing implements
3. Role play: Handouts with roles, 2 chairs in the center of the room
4. Seeing the other through poetry: The texts of the poems, and a short biography of the poets, a questions page to analyze the text, writing implements.

INTRODUCTION

1. "The words that we use"

Words create reality

Every utterance, description of a situation and naming of events around us involves taking a position, even if we are not conscious of it. In the book of Bereishit, we find that the world was created by words that were spoken by God, hence the importance of the words that we say and the power of the "creation" and building of reality. By deciding to use a certain word rather than another one, we emphasize a particular story, position or narrative.

The words that we choose to use have a dual role: they describe our views and shape them at the same time, in a reciprocal process.

AIMS

This unit will serve as preparation for an encounter with an Arab or Israeli voice representing his/her point of view about the conflict.

- ✓ The group will learn that every utterance, every description of a situation or naming of events around us involves us taking a position, even if this is not done consciously.
- ✓ The group will examine the connection between the narrative that we bring with us to every encounter with reality and the impact of the perception of reality, in particular the reality of the conflict.
- ✓ The members of the group will try to identify the dispute that lies at the heart of the argument, and the narrative behind each position expressed.
- ✓ The group will become familiar with techniques for resolve feelings of hatred towards the other, with the help of two poetic works.

METHODS

Introduction - two options (20 minutes)

1. The words that we use
2. Who are we fighting with and what are we fighting about? The story of Cain and Abel.

Activity - two options (50 minutes)

1. Role play
2. Seeing the other through poetry

Conclusion (20 minutes)

Preparation for field visit

The encounter

Guidelines for processing the encounter