

**Resources for Intergroup Conflict, Coexistence & Dialogue Work**  
**on the Middle East Conflict**  
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**Articles:**

Abu-Nimer, M. (2004). Education for coexistence and Arab-Jewish encounters in Israel: Potential and challenges. *Journal of Social Issues, 60* (2) pp. 405-422.

The killing of thirteen Arabs by Israeli police forces in October 2000 points to the mounting tension and hostility between Arabs and Jews in Israel. Encounter and coexistence programs constitute one of the few channels for the development of communication, trust, and genuine understanding of the complex Arab-Jewish reality in Israel. Thus, it is essential that these encounters be examined and professionally developed to respond to the needs of the two communities. This article examines certain shortcomings of these encounter programs and provides suggestions to improve their efficacy. The conclusions are based on an earlier empirical study conducted between 1992 and 1998, which investigated six encounter programs, and on a series of interviews with Arab-Jewish facilitators conducted in 2001.

Aronoff, Myron. (2006). Conflicting interpretations of the Israel/Palestinian peace process. [online article]. San Diego, CA.

[http://www.allacademic.com/meta/p99990\\_indexhtml](http://www.allacademic.com/meta/p99990_indexhtml)

This paper analyzes the competing evaluations by Israeli, Palestinian, and U.S. participants in, and journalistic and academic observers of the negotiations between Israel and the Palestinians from a constructivist perspective. Attention is paid to the roles played by cultural assumptions, and by ideological and conceptual framing. Bargaining styles, as well as the influence of political actors (Israeli settlers and their political party patrons and the Palestinian Islamist parties) not directly party to the negotiations but who provided a strong constraint on the negotiators and leading decision makers Arafat and Barak are examined. Analysis is based on original in-depth interviews with Israeli and Palestinian leaders and negotiators, video-taped interviews by Charles Enderlin, as well as a critical examination of the extensive literature on the subject.

Bar-On, D., & Kassem, F. (2004). Storytelling as a way to work through

Intractable conflicts: The German-Jewish experience and its relevance to the Palestinian- Israeli context. *Journal of Social Issues*, 60 (2), 289-306.

The storytelling method can be used to work through intractable conflicts. Working-through enables people who have suffered traumatic social experiences to learn to live with these painful events while developing an ability to listen to the pain of the "other." The storytelling approach focuses on the way personal storytelling facilitates the working-through processes in intractable conflicts. The storytelling approach was used in To Reflect and Trust (TRT), a dialogue group that began in 1992 and involved descendants of Nazi perpetrators and Jewish descendants of Holocaust survivors. The storytelling method was applied to a year-long Jewish-Palestinian student workshop held at Ben Gurion University in 2000–2001.

Bar-Tal, D. (2004). Nature, rationale and effectiveness of education for coexistence. *Journal of Social Issues*, 60(2), 253-271.

Coexistence is a state of mind shared by society members who recognize the rights of another group to exist peacefully as a legitimate, equal partner with whom disagreements have to be resolved in nonviolent ways. Achieving coexistence is a great challenge because of the negative relations between the two groups. These negative relations, the result of ethnocentric beliefs or intractable conflict, are widely shared and their abolition requires deep societal change. Education for coexistence plays an important function in this change. The article suggests that when negative relations are based on ethnocentrism, education for coexistence plays a major role in changing the nature of the relations. But when negative relations derive from intergroup conflict, education for coexistence has less influence.

Baskin, G., & Zakaria Al-Qaq,Z. (2004). YES PM: Years of experience in strategies for peace making. *International Journal of Politics, Culture and Society*, Vol. 17, No. 3, 543-562.

From the signing of the Oslo Peace Accords in September 2000 to the eruption of Al Aqsa intifada in September 2000, the international community allocated an estimated \$20–25 million for people-to-people (P2P) projects. Since September 2000, almost all P2P projects came to a halt. Many people have asked why this had to happen? Why did the P2P projects cease to work when they were needed the most? Why did the P2P projects fail to produce the desired goals? How could P2P projects have greater impact? Why are some activities continuing, while others have ceased? This article will attempt to deal with these questions. It is based on a research project that involved Israeli and Palestinian non-governmental organizations (NGOs) and Civil Society institutions; Israeli,

Palestinian, and international academics; and other expert conflict resolution and conflict prevention practitioners. A joint team of Israeli and Palestinian researchers was appointed to conduct a comprehensive assessment of the P2P process; two workshops were held to conduct subjective analyses of the P2P process from its start until today. An interactive web site was also produced, and some 40 interviews were conducted with initiators and implementers of P2P projects. We present here the findings of this study.

Bekerman, Z., & Horenczyk, G. (2004). Arab-Jewish bilingual coeducation in Israel: A long-term approach to intergroup conflict resolution. *Journal of Social Issues*, 60, 389-404.

This article offers insights into a new educational adventure in Israel that attempts to overcome interethnic conflict through bilingual coeducation. These insights were gathered during a two-year research project in which the authors followed the activities of two recently established Arab-Jewish bilingual schools. Their analysis is based primarily on qualitative data of educational and sociocultural processes involved in the functioning and development of the schools as they relate to four major areas: language, cultural and religious identity, national identity, and social interactions. The study showed the potential benefits of one type of intergroup contact, namely, bilingual long-term coeducation, but also shed light on the complexity and the difficulties facing all of the parties involved in such an adventurous enterprise.

Ben-Ari, R. (2004). Coping with the Jewish-Arab conflict: A comparison among three models. *Journal of Social Issues*, 60(2), 307-322.

Three models are surveyed and compared with regard to their efficacy in promoting change in intergroup attitudes and relations, particularly in Israel's Jewish-Arab relationships: the contact model, the information model, and the metacognitive model. The first two models have been widely applied to intergroup conflict, including the Jewish-Arab situation, but both have faced some serious problems. Proposed as an alternative, the metacognitive model could address problems faced by the contact and information models. The article discusses the theoretical aspects and practical applications of the model, and proposes how it can be combined with the contact and information models in order to increase the efficacy of coping with intractable cases of intergroup relations such as the Jewish-Arab conflict.

Brandenberg, R. (2007). Young leaders on the frontlines for Palestinian-Israeli Peace. In J. Kurianski (Ed.), *Beyond bullets and bombs: Grassroots peacebuilding between Israelis and Palestinians*, Westport, CT: Praeger, 157- 165.

Despite challenges, a handful of Israeli, Palestinian, Israeli-Arab, and American young people are developing conflict resolution skill-building programs, coexistence building exercises, Arab-Jewish dialogue, and other creative programs to further Israeli-Palestinian youth's understanding and reconciliation on a communal level in the region, and to bridge the gap between communities in the Middle East and in the West. This chapter reviews some of these programs.

Desivilya, H. (2004). Promoting coexistence by means of conflict education: The

MACBE Model. *Journal of Social Issues*, 60(2), 339-355.

This article presents a conflict education program designed to restore relationships among adversaries experiencing protracted, seemingly intractable intergroup conflict. It is designed on the basis of a systems model. The underlying assumption is that breaking the escalation cycle and ameliorating the adversaries' relationships requires a comprehensive intervention. Consequently, the curriculum imparts knowledge about conflict dynamics and teaches constructive conflict resolution skills, enhancing the probability of behavior and attitude change. The program is deemed relevant to efforts of improving Arab-Jewish relations in Israel. Implementation of the intervention requires ample resources, cooperation of local communities, and forbearance of program initiators and participants, which rarely exist in tandem. Nonetheless, even partial implementation can contribute to peaceful coexistence of Arabs and Jews.

Dwairy, M. (2004). Culturally sensitive education: Adapting self-oriented assertiveness

training to collective minorities. *Journal of Social Issues*, 60, 2, 423-436.

Palestinian Arab citizens of Israel have suffered from neglect and discrimination. They face a policy of "Israelization" and rejection of their national and cultural identity. The self-oriented education that is advocated by the Israeli ministry of education is perceived as a threat to Arabic family unity and to their cultural and national identity; therefore, it is resisted. Adopting culturally sensitive education would be an important step toward trust and coexistence. This article suggests a culturally sensitive adaptation of assertiveness training programs. Respecting Arab values and norms, as well as the joining of parents, teachers, and community leaders is central to accomplishing success for this program. Implications for coexistence meetings of Palestinian Israelis and Jews are discussed.

Hertz-Lazarowitz, R. (2004). Existence and coexistence in Acre: The power of

educational activism. *Journal of Social Issues*, 60, 2, 357-371.

This article presents a five-year action-research project of systemic change toward coexistence in Acre, a mixed Arab-Jewish city in Israel. Educational activism was the basis for this project. Because education in Acre was closely interwoven with

discriminative politics, this project used a citywide systemic approach consisting of three layers: (a) work in schools that used cooperative learning to increase achievement, (b) work with parents in school-family literacy partnerships, and (c) work with the city's educational and political leadership for citywide change. Data presented for each layer show the potential of this long-term holistic approach to bring coexistence to the community even though regional and political factors worked against community coexistence.

Khuri, M.L. (2004). Facilitating Arab-Jewish intergroup dialogue in the college setting.

*Race, Ethnicity and Education*, 7(3), 229-250.

The Israeli-Palestinian conflict is an especially entrenched ethno-national stalemate. The upsurges of violence in the Middle East provide flashpoints for tensions among Arabs, Jews and other students on college campuses. The author presents methods for facilitating dialogue between these groups in the form of a psychologically informed, educational case study. A short, university-level course helped students from different cultural backgrounds deepen their understanding of this complex conflict in the context of learning about Jewish- and Arab-Americans. The instructors used an intergroup dialogue model of pedagogy enabling students to engage with each other in a setting that allowed affect and conflict to emerge safely. Students developed greater understanding of the Israeli-Palestinian conflict by hearing 'the other side' and attributed learning primarily to their peers. The author provides several recommendations for replicating this course or conducting similar interventions.

Maoz, I. (2004). Peace building in violent conflict: Israeli-Palestinian post-

Oslo people-to-people activities. *International Journal of Politics, Culture and Society*, 17(3), 563-574.

This article deals with peace-building activities in the context of the intractable conflict between Israelis and Palestinians. Scores of people-to-people projects were conducted after the September 1993 signing of the Oslo peace accords, but these projects did not seem to prevent the collapse of the peace process and the re-emergence of severe violence between the sides in late September 2000. However, evidence from the field indicates that peace-building activities are still continuing. This article will describe peacebuilding activities both before and after September 2000, discuss their effectiveness, and define their relevance in the ongoing violent conflict between the sides.

Salomon, G. (2004). A narrative-based view of coexistence education. *Journal of Social Issues*, 60(2), 273-287.

Collective narratives of groups in conflict—their perceived histories, beliefs, self-image, and those of their adversaries—play a central role in interpreting and fueling the conflict—and, thus, can play an equally central role in facilitating coexistence. One of their main correlates is their implied delegitimization of the "other's" collective narrative,

its pains, its sufferings, its history, and its aspirations. It is this deligitimization that ought to be the main target for change if coexistence is to be promoted, including the acknowledgement of one's own contribution to the conflict. Four dilemmas are discussed: coexistence programs for the dominant versus the subordinate groups; possible counterproductive outcomes; resistance against antagonistic, dominant narratives; and the problem of short-term intervention programs.

Stephan, C.W., Hertz-Lazarowitz, R., Zelniker, T., & Stephan, W.G. (2004). Introduction to improving Arab-Jewish relations in Israel: Theory and practice in coexistence educational programs. *Journal of Social Issues, 60, 2, 237-252.*

Israeli Jewish and Arab experts within Israel have developed innovative intergroup relations programs, educational efforts designed to improve relations between Israeli Jews and Israeli Arabs. Social scientists, educators, and practitioners on both sides of the Arab-Jewish conflict have dedicated themselves to lessening the hostility between these two groups within Israel through coexistence educational training. This issue presents theory, methods, and data from these coexistence educational programs. The introductory article presents a brief history of this conflict; the groups' differing perceptions regarding the dispute; some information about the role of culture, socioeconomic status, and ethnicity in the discord; and some of the social psychological processes that perpetuate and recreate the hostilities. Last, it provides a brief preface of this issue's articles.

Suleiman, R. (2004). Planned encounters between Jewish and Palestinian Israelis: A social-psychological perspective. *Journal of Social Issues, 60(2), 323-337.*

Several ideas derived from Social Identity Theory are used to analyze intergroup processes taking place in planned encounters between Jews and Palestinians in Israel. In addition to the interpersonal dimension of such encounters, the article focuses on the importance of intergroup variables (e.g., power and status differences) in understanding psychological and behavioral reactions of majority and minority group members. The theoretical analysis brought here is used to suggest ways that can improve the management of structured Jewish-Palestinian meetings.

### **Journals:**

#### **Arab Studies**

The largest circulating journal in English devoted exclusively to the Arab World. Recent special editions have covered Human Rights in the Arab World, Modern Iraqi Literature in English Translation, Beyond Colonialism and Nationalism in North Africa, and the Second Republic of Lebanon.

Index Coverage: Jan 1, 1992 - Current

#### **International Journal of Middle East Studies**

The *International Journal of Middle East Studies* publishes original research on politics, society and culture in the Middle East from the seventh century to the present day. The journal also covers Spain, south-east Europe, and parts of Africa, South Asia, and the former Soviet Union for subjects of relevance to Middle Eastern civilization. Particular attention is paid to the history, politics, economics, anthropology, sociology, literature, and cultural studies of the area and to comparative religion, theology, law, and philosophy. Each issue contains approximately 50 pages of detailed book reviews. Subscribers to the print version also receive the *Review of Middle East Studies* free.

### **Israel Studies**

A semiannual journal devoted to multidisciplinary scholarship on Israeli history, politics, society, and culture, with emphasis on the current State of Israel, including the effect of events in the Diaspora communities. Israel Studies contains articles on topics of broad interest reflecting diverse points of view.

Index Coverage: Mar 22, 1998 - Current

### **The Journal of Islamic Studies**

is a multi-disciplinary publication dedicated to the scholarly study of all aspects of Islam and of the Islamic world. Particular attention is paid to works dealing with history, geography, political science, economics, anthropology, sociology, law, literature, religion, philosophy, international relations, environmental and developmental issues, as well as ethical questions related to scientific research. The Journal seeks to place Islam and the Islamic tradition as its central focus of academic inquiry and to encourage comprehensive consideration of its many facets; to provide a forum for the study of Islam and Muslim societies in their global context; to encourage interdisciplinary studies of the Islamic world that are crossnational and comparative; to promote the diffusion, exchange and discussion of research findings; and to encourage interaction among academics from various traditions of learning.

### **Middle East Journal**

The Middle East Journal is published quarterly. This journal focuses on the following subjects: Regional and area studies; Middle Eastern studies; Arts and humanities; Social sciences. The Middle East Journal covers social, political, and economic aspects of the Middle East.

### **Middle East Policy Review**

The Middle East Policy focuses on Middle Eastern studies; International relations; Government and political science; Regional and area studies. The publication covers politics and the Middle East.

### **Quarterly Journal of Palestine Studies**

Since 1971, the *Journal of Palestine Studies* (JPS) has been the leading quarterly devoted exclusively to the Arab-Israeli conflict and Palestinian affairs. *JPS* provides an international forum for study of the region and peaceful resolution to the conflict. Comprehensive analysis of current developments in the peace process as well as a range of articles from the latest historical scholarship to coverage of cultural and societal trends, are included in *JPS*. In-depth feature articles by respected writers and behind-the-scenes interviews are supplemented by a wealth of concise documentation. Each issue of the *Journal of Palestine Studies* also carries book reviews, documents and source material, a chronology and a bibliography of periodical literature. There is also a settlement monitor assessing Israeli settlements in the West Bank and Gaza Strip.

### **Northeast African Studies**

The journal emphasizes this wide-ranging perspective by embracing variety in its subject matter and by assembling an extensive collection of international contributors. Through its stimulating approach, Northeast African Studies offers the reader both a detailed focus on specialized fields and a broader perspective. Those who subscribe enjoy the opportunity to gain far-reaching insights and a thorough understanding of the region. Top of Form

#### **Books:**

Abu-Nimer, M. (1999). *Dialogue, conflict resolution and change: Arab-Jewish encounters in Israel*. Albany: State University of New York Press.

This book attempts to establish dialogue and communication between conflicting parties. Parties are usually welcomed regardless of their content, structure, motivation, or outcome. Those who oppose these attempts are usually labeled “radicals” or “fanatic.” Nevertheless, the assumption of this study is that there should be no immediate, naïve acceptance or warm welcome of every dialogue setting. Thus, the following research is an in-depth examination of intergroup intervention program whose aims are to promote peace through communication and dialogue.

Halabi, R. (Ed.). (2004). *Israeli and Palestinian identities in dialogue: The School for Peace approach*. New Brunswick, New Jersey: Rutgers University Press.

Introduction thoughts about the Palestinian-Israeli conflict Rabah Halabi. his book presents an educational approach developed at the School For Peace at Neve Shalom/Wahat al Salam to address the Jewish- Arab conflict in Israel. Finally, I describe the book, explain the rationale behind its writing, and survey its contents. In addition, national tensions and schisms threaten the integrity of old-line European countries like Spain, France, and the United Kingdom, not to 10 Rabah Halabi describes our project for young people, the school’s flagship program and its largest. And finally, the concluding chapter, by Gabriel Horenczyk, reexamines the encounter as described in the book in light of more recent contributions to the theoretical li... Kuriansky, J. (Ed); (2007). *Beyond bullets and bombs: Grassroots*

*peacebuilding between Israelis and Palestinians.* Westport, CT, US: Praeger Publishers/Greenwood Publishing Group.

Kuriansky, J. (Ed); (2007). *Beyond bullets and bombs: Grassroots peacebuilding between Israelis and Palestinians.* Westport, CT, US: Praeger/Greenwood Publishing Group.

In the midst of ongoing Israeli-Palestinian conflict, civil war, and political discord, courageous civilians from both sides are working together toward mutual understanding and peace. Israeli Jews and Arabs, and Palestinian Muslims and Christians, young and old, men and women, are cooperating in grassroots people-to-people projects, developing educational programs and creating activities to bridge their differences. *Beyond Bullets and Bombs* showcases such impressive and important projects that deserve more support and world attention. In 40 captivating chapters, experts tell intriguing personal stories interwoven with psychosocial models and principles proving how people living in hostile cultures can establish peace. This collection is the perfect companion to Kuriansky's earlier book, *Terror in the Holy Land: Inside the Anguish of the Israeli-Palestinian Conflict*, an unprecedented work that presents more than 30 chapters written by Israelis, Palestinians, and psychological experts on the underpinnings and effects of the conflict. In the volume at hand, we come to know established programs like *Seeds of Peace* and *Search for Common Ground*, as well as lesser-heralded, yet valiant efforts by children and adults of the region working together for peace. Both volumes will be of interest to everyone who cares about peace, as well as to professionals and students in the social sciences, psychology, international relations, public policy, human rights, and cross-cultural studies.

### **Reports:**

Alatar, M., Smith, M., & Umbreit, M. (2004). *National survey of Arab Palestinian-Jewish dialogue groups.* The Center for Restorative Justice and Peacemaking. St. Paul, MN: University of Minnesota School of Social Work.

### **Websites and Programs:**

***A Different Future*** <http://www.adifferentfuture.org/>

Highlights the work of Arabs and Israelis working together, through professional communication programs, convening community leaders, and assist the moderate majority in reclaiming policy and public space.

***All for Peace Radio*** <http://www.allforpeace.org/> A joint Israeli-Palestinian radio station

***Arabs for Israel*** <http://www.arabsforisrael.com>

Arabs and Muslims who support the state of Israel and the cause of peace in the Middle East.

**Ariga** <http://www.ariga.com/humanrights/index.shtml>

An extensive listing of human rights and peace groups related to the Palestinian-Israeli conflict.

**Arik Institute**

<http://www.arikpeace.org/Eng/Index.asp?CategoryID=273&ArticleID=1043>

To bring Palestinians - advocates of peace and reconciliation - into the limelight of Israeli society (and possibly the global society) in an effort to promote reconciliation and peace. This is the purpose of the Joint Palestinian-Israeli Peace-Force, or J.P.I, for short. To arouse Israeli and global awareness regarding the tragic consequences of the occupation and the effects it has on Israeli, Palestinian and global societies. The Institute acts to achieve this goal via P.R. campaigns, educational activities and the Internet. To act within the Palestinian public, and promote an awareness among Palestinians regarding the psychological, security and political assurances that are necessities to the Israeli public.

**The Association for Civil Rights in Israel** <http://www.acri.org>.

“The Association for Civil Rights in Israel (ACRI) was founded in 1972 as a non-political and independent body, with the goal of protecting human and civil rights in Israel and in the territories under Israeli control.”

**Bat Shalom** <http://www.batshalom.org>

“Bat Shalom is an Israeli national feminist grassroots organization of Jewish and Palestinian Israeli women, formed in 1993, by Jewish and Palestinian women from the kibbutzim, moshavim, villages and towns in the region of northern Israel known as Megiddo, Nazareth and the Valleys, who are working together for a genuine peace grounded in a just resolution of the Israel-Palestine conflict, respect for human rights, and an equal voice for Jewish and Arab women within Israeli society.”

**Beit Hagefen Arab-Jewish Cultural Center** <http://www.haifa.gov.il/beit-hagefen/>

“A municipal, national and international center founded in 1963 to create a meeting place for social and cultural encounters between Jews and Arabs and to encourage and promote understanding and coexistence. The center operates as a non-partisan association and is supported and funded by the Haifa Municipality, the Ministry of Education Culture and Sport, the Ministry.”

**Bitter Lemons- Palestinian Israeli crossfire** <http://www.bitterlemons.org/>

“A website that presents Israeli and Palestinian viewpoints on prominent issues of concern. It focuses on the Palestinian-Israeli conflict and peace process. It is produced, edited and partially written by Ghassan Khatib, a Palestinian, and Yossi Alpher, an Israeli. Its goal is to contribute to mutual understanding through the open exchange of ideas. *Bitterlemons.org* aspires to impact the way Palestinians, Israelis and others worldwide think about the Palestinian-Israeli conflict.”

***Bridges- The Israeli-Palestinian Public Health Magazine***

**<http://www.who.int/mediacentre/news/notes/2004/np26/en/>**

Published by the World Health Organization

***Brit Tzedek v'Shalom/ Jewish Alliance for Justice and Peace***

**<http://www.btvshalom.org>**

“A national organization of American Jews deeply committed to Israel's well being through the achievement of a negotiated settlement to the long-standing Israeli-Palestinian conflict.”

***Citizen's Accord Forum between Jews and Arabs in Israel*** **<http://www.caf.org.il/>**

“The Citizens' Accord Forum between Jews and Arabs in Israel (CAF) was established with the vision of building a just, equal, and peaceful relationship of accord and stability among Israel's Jewish and Arab citizens. To enable a social change in accordance with these guidelines, CAF operates in five targeted areas: media, advocacy, networking, education & culture, and local & community development.”

***The Compassionate Listening Project*** **<http://www.compassionatelistening.org>**

Founder and director Leah Green, leads compassionate listening projects and is internationally recognized as a leader in Jewish-Palestinian reconciliation.

***Creativity for Peace*** **<http://www.creativityforpeace.com/>**

“Creativity for Peace brings adolescent girls from Palestine and Israel out of the violence and conflict of their communities and into the safe and beautiful New Mexico countryside for a summer program that teaches leadership skills, understanding, trust, reconciliation, and peaceful co-existence.”

***The Dialogue Project*** **<http://www.thedialogueproject.org>**

“Brings together adult Palestinians, Jews/Israelis and supportive others for intense dialogue and intimate conversation. Founded by Marcia Kannry, former non-profit consultant and religious studies scholar.”

***Givat Haviva Educational Institute***

**<http://www.givathaviva.org.il/english/welcome.htm?page=http://www.givathaviva.org.il/english/info/welcome.htm?page=http://www.givathaviva.org.il/english/about.htm>**

Jewish-Arab Center for Peace at Givat Haviva, has promoted education for peace and democracy as well as tolerance, coexistence and social solidarity for the last fifty years.

Givat Haviva was founded in 1949 as the national education center of the [Kibbutz Artzi Movement](#), a federation of 83 kibbutzim throughout Israel. Our overriding goals are to educate for peace, democracy, coexistence and social solidarity; to resist racism and all forms of discrimination; and to foster greater understanding between different groups in Israeli society and among nations. Givat Haviva is a dynamic institute which conducts seminars and workshops, hosts conferences, and offers formal and informal educational programs for adults and children in a broad range of professional and academic fields.

Givat Haviva is a unique and distinctive educational institute with a highly respected national and international reputation. Today, after more than 50 years of innovative teaching, we continue to promote the principles upon which Israel was founded.

***Gush Shalom*** <http://zope.gush-shalom.org/home/en>

The Peace Bloc. An extra-parliamentary organization devoted to the Israeli peace movement and influencing Israeli public opinion toward a reconciliation with the Palestinian people.

***Hand In Hand- The Center for Jewish-Arab Education in Israel***  
<http://www.handinhand12.org/>

“Hand in Hand is bringing a revolutionary vision to Israeli education: integrated, bilingual schools where Jewish and Arab children learn together, helping their families and communities live together.”

***Interfaith Encounter*** <http://www.interfaith-encounter.org/>

The Interfaith Encounter Association (IEA) is dedicated to promoting coexistence in the Middle East through cross-cultural study and inter-religious dialogue.

***Israeli-Palestinian Bereaved Families for Peace*** <http://www.theparentscircle.com/>

“The Families Forum, as the expanded group of about 500 families is called, seeks to solve the ongoing conflict between Israelis and Palestinians through dialogue and mutual understanding. We call on all parties to promote reconciliation as the only way to reach true co-existence and peace.”

***Israel Palestine Center for Research and Information (IPCRI) Education for Peace Project*** <http://www.ipcri.org>

This project has been in place now for five years, and is the largest and most comprehensive undertaking of its kind in Israel and the OPT. It involves multidisciplinary curricula, skills training in conflict resolution, and experiential encounters. It is being conducted in 32 schools, developed out of the Neaman Center for Negotiations and Meditation from the Technion, and the Consensus Building Institute of MIT in Cambridge, MA.

**Israel Committee Against House Demolitions:** <http://www.icahd.org/eng/>

[http://english.ohmynews.com/articleview/article\\_view.asp?at\\_code=319336&no=281810&rel\\_no=1](http://english.ohmynews.com/articleview/article_view.asp?at_code=319336&no=281810&rel_no=1)

Professor Ghassan Andoni from the Occupied Palestinian Territories and Professor Jeff Halper of Israel have been nominated for the 2006 Nobel Peace Prize for their grassroots peace activities by the American Friends Service Committee (AFSC), a Quaker peace and social justice organization.

"They have followed non-violence as the path to justice, peace and reconciliation... They have opposed every element of the occupation, including settlements and the separation wall, striving for equality between their peoples within the framework of sovereign and democratic states," the AFSC said.

***Jerusalem Peacemakers*** <http://www.jerusalempeacemakers.org/home.html>

"A support network in Israel, Palestine, UK, Europe and Asia bonded since 2000 by shared concerns about justice and peace. A UK non-profit organization that raises and sends moral, financial and human support to peacemaker friends in the Holy Land and helps them communicate with the wider world."

### **Just Vision**

[www.justvision.org](http://www.justvision.org)

Just Vision is a nonprofit organization that informs local and international audiences about under-documented Palestinian and Israeli joint civilian efforts to resolve the conflict nonviolently. Using media and educational tools, we raise awareness in order to encourage civic participation in grassroots peace building.

At Just Vision, we believe in the value of cooperative Palestinian and Israeli efforts to build a sustainable, free and safe future for all, and the importance of media coverage to raise awareness of these courageous endeavors. We also believe that there is no silver bullet to the Palestinian-Israeli conflict; a lasting solution will require participation from everyone in every sector. Civil society therefore has a significant role to play in catalyzing a diplomatic resolution to the conflict.

**MECA (Middle East Children Association):** -also added blog from site

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

This joint Israeli-Palestinian organization is continuing to conduct dialogue and training workshops for teachers and group moderators from both sides. Israeli and Palestinian teachers participate in facilitated workshops that deal with peace education, and later

bring materials from the workshops to their classrooms and work with their students on topics related to the conflict and to peace education.

#### The Middle East Children's Association (MECA)

Established in 1996 by Palestinian and Israeli educators dedicated to making the peace process a stable reality for both peoples, by fostering professional dialogue and "people-to people" contacts as building blocks for social change. MECA is the only Israeli/Palestinian organization in the region dedicated entirely to children, teachers and curricula, drawing participants from a wide range of geographic, religious, political and socio-economic backgrounds. Our method of working serves as a model of cooperation in the region. **MECA** is committed to equal representation for Palestinians and Israelis at all levels of organization and planning.

#### **Monmouth Dialogue Project**

**[http://www.monmouth.edu/dialogue\\_project/default.asp](http://www.monmouth.edu/dialogue_project/default.asp)**

We are a group of Arab Americans (Christian and Muslim), American Jews, and friends of both communities who work to promote Arab-Jewish understanding in Monmouth County of New Jersey in particular and elsewhere around the world in general. The group, initiated in fall 2007, uses Monmouth University as base. It consists of approximately 25 individuals, with 20 of them Arabs and Jews, representing varied professionals, including academic administrators, accountants, artists, consultants, dentists, engineers, medical doctors, professors, psychologists, religious leaders, and students.

The group meets on a regular basis to examine issues of mutual concern, discuss relevant books, attend multicultural events, visit Arab and Jewish cultural and religious sites, and use its voice and touch to generate positive change in community. Such activities are crucial for creating group cohesion and for enriching the group's outlook and repertoire. The group hold forums, open to the public at large, to hear speakers and panelists and to show and discuss relevant movies in support of dialogue themes.

In addition to promoting Arab-Jewish understanding, the group will attempt to create an international association focused on Arab-Jewish/Palestinian-Israeli dialogue groups. This will be accomplished by developing a comprehensive directory of dialogue groups and camps for easy access and networking; generating public awareness of the work of dialogue groups and camps via a dedicated web site, newsletter, and media outreach; and applying for grants and fund raising in support of the above work.

**Noa Baum:** <http://www.noabaum.com>

An Israeli storyteller and performer who performs "A Land Twice Promised" based on her own and a Palestinian friend's stories.

***Oasis of Peace in Israel- Neve Shalom/Wahat Al-Salam/ Oasis of Peace***  
**<http://www.oasisofpeace.org>**

“A cooperative village of Jews and Palestinian Arabs of Israeli citizenship founded in 1972 who are demonstrating the possibility of coexistence between Jews and Palestinians by developing a community based on mutual acceptance, respect and cooperation.”

***Open House /Ramle:*** **<http://www.openhouse.org.il/>**

“A mixed city of 65,000 residents founded in 1991 to further peace and coexistence among Israeli Arabs and Jews.”

**One Voice:**

**<http://www.onevoicemovement.org/>**

**<http://www.artistascitizen.org/projects/3/#/intro/home/>**

The **OneVoice Movement** is an international mainstream grassroots movement with over 640,000 signatories in roughly equal numbers both in Israel and in Palestine, and 1,800 highly-trained youth leaders. It aims to amplify the voice of the overwhelming but heretofore silent majority of moderates who wish for peace and prosperity, empowering them to demand accountability from elected representatives and work toward a two-state solution guaranteeing an end to occupation and violence, and a viable, independent Palestinian state at peace with Israel.

***Peace Child Israel:*** **<http://www.mideastweb.org/peacechild/>**

“Founded in 1988 to teach coexistence using theater and the arts, and educates for democratic values, tolerance and mutual respect. Arab and Israeli teens work with counterparts from around the country to create original dramas about coexistence. The plays, in Arabic and Hebrew are performed for family, friends and the public at-large.”

***Peace movements/NGOs:*** **<http://www.betterworldlinks.org>**

- It is an ideal tool for everyone concerned with the issues listed above, facilitating orientation in the data jungle of the internet and allowing optimal use of the internet, thereby saving time and money.
- A forum for Peace, Human Rights, the Environment, 3rd World Issues, Women, Democracy and Social Movements of all countries.
- An easy-to-use and comprehensive data base of all relevant NGOs (non-governmental organizations) and information represented in the internet.
- Access to important information that does not correspond to published opinion - in particular critical background information on current problems.

***Peace Now*** <http://www.peacenow.org>

“The Israeli Peace Movement, founded in 1978 by Israeli reserve officers in the Israel Defense Forces, whose goal is to seek negotiations and mutual compromise with Arab neighbors.”

***Peaceworks-*** <http://www.peaceworks.com/>

Since its beginnings in 1994, PeaceWorks Holdings LLC has been a business that pursues both profit and peace. We pursue profit through our sales of healthful food products that are produced by neighbors on opposing sides of political or armed conflicts, whose cooperative business ventures we facilitate. We pursue peace through the support of our PeaceWorks Foundation and the One Voice Movement. We donate 5 percent of all profits to empower the moderates in the Middle East who want a peaceful end to the war through a two-state solution.

***PRIME (Peace Research Institute in the Middle East):***

This Israeli- Palestinian institute is located in Beit Jalah (the outskirts of Bethlehem) and continues to conduct joint research projects with Israeli Jews and Palestinians. In addition, this organization is conducting a project in which teachers from both sides meet together and create a shared history textbook to use for teaching in their classes (see Adwan and Bar-On, this issue, for a more detailed discussion of the shared history project).

***Rabbis for Human Rights*** <http://www.rhr.israel.net>

“Israeli Rabbinic organization comprised of Reform, orthodox, conservative and reconstructionist rabbis, founded in 1988 to give voice to the Jewish tradition of human rights.”

***Seeds of Peace*** <http://www.seedsofpeace.org>

“Founded in 1993, and dedicated to empowering young leaders from regions of conflict with the leadership skills required to advance reconciliation and coexistence.”

***Seeking Common Ground*** <http://www.buildingpeace.com>

A non -profit grass roots organization that creates peaceful communities through communication, integration, socialization and leadership development. One of its programs is Building Bridges for Peace- a camp in Colorado that brings Israeli and Palestinian teenagers together to live and work during the summer.

**Shemesh** <http://www.shemesh.org/>

“Started by the people of the Arab village of Shaab and the Jewish community Shorashim as a grassroots good neighbor organization, SHEMESH is one of the central forces of coexistence and friendship between Jews and Arabs in the Galilee Region of Israel today.”

**Sikkuy - The Association for Advancement of Equal Opportunity**  
<http://www.ariga.com/humanrights>

“Sikkuy was established in 1991 with the aims of enhancing civic equality for the Arab Citizens of Israel as well as the development of citizen identity as one shared by all Israeli citizens.”

### **Tami Steinmetz Center for Peace Research**

<http://www.tau.ac.il/peace/>

The purpose of the Center, established in 1992, is to promote systematic research and thinking on issues connected with peacemaking processes and conflict resolution.

- Conducts periodic surveys that gauge trends in Israeli public opinion as the political process progresses;
- Keeps a database on Israeli-Palestinian cooperation in particular and Israeli-Arab cooperation in general;
- Sponsors conferences and workshops;
- Encourages teaching, research projects, and authorship of graduate theses and dissertations on conflict-resolution themes;
- Fosters interrelations and cooperation with similarly focused institutions in Israel and abroad.

**Tapestry** <http://www.rootswings.com>

An Arab/Jewish storytelling performance by Audrey Galex and B.J. Abraham.

**The Tolerance Project** <http://www.bu.edu/irwa/>

“A Project of the Boston University Institute on Religion and World Affairs, that combines a global perspective on inter-religious dialogue with social scientific research on tolerance and a pluralistic approach to pedagogic practice. The Tolerance Project is designed to identify and explore the resources for tolerance and pluralism intrinsic in the three revealed religions-Judaism, Christianity, and Islam-in a global context, with a particular emphasis on the relevance of these resources to educational practice.”

**Traubmans Living Room Dialogue** <http://traubman.igc.org/global.htm>

Palestinian/Jewish living room dialogue started by Len and Libby Traubman in San Mateo California, with an extensive list of dialogue and action resources

addressing the Palestinian/Israeli conflict.

**Van Leer Jerusalem Institute**

<http://www.vanleer.org.il/eng/content.asp?id=300>

Since 1998 the Van Leer Jerusalem Institute has placed an emphasis on Israeli Palestinian Dialogue. The activities focus on the process of introducing the one to the other and on promoting reconciliation between the two peoples, the underlying idea being that once people know each other the walls between them might fall so they can cooperate for the benefit of all.