

Jews and Palestinians in the Diaspora: A Local to Global Educational Model for Peace
and Dispute Resolution

by

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Abstract

This co-operative community-based research, practicing participatory action research through co-operative inquiry, provided a space for arts-based learning for Diaspora Jews and Palestinians. The arts including cuisine, drawing, poetry, scripture, objects d'art, and film were the vehicles used to find existential meanings and in particular new learning about "the Other." Findings showed both resistance and attraction to the resolution of profound and deeply felt histories and personal narratives. The author's trip to Israel and the West Bank of Palestine followed, in order to explore the review of literature.

Keywords: Diaspora Jews and Palestinians, Community Based, Participatory Action Research, Co-operative Inquiry using the Arts. Israel and Palestine.

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And finally to my friends in Israel and Palestine may you, your families and your neighbours in the West Bank and Gaza of Palestine, find neighbourly love and peace. May swords become plowshares. ‘InshaAllah/B'ezrat HaShem’.

To a new day and to new ways of learning, and seeing. Shalom/Salaam/Peace.

Dedication

In loving memory of my parents Jeanette and Julius Nestel, (Janya, (Hanka) and Jura (Y)urek), Jews, who survived and thrived after “The Holocaust” or “Shoah” in part because they changed their names and identity during their experiences with Nazism and Communism, but they did not change their deeper selves.

To the memory of my maternal and paternal grandparents. To my parents’ brothers, sisters, cousins and friends who were killed in the Nazi regime. To my sister Irene Frolic, who survived, thanks to my mother’s and Aunt Cila’s false identity papers. To my brother, Sydney Nestel, and to Bernie Frolic, my brother-in-law, since before I was born. Appreciation to my sister-in-law Sheryl Nestel for her support. Each family member lent the gift of academically critical and/or a supportive ear during various challenges in this research.

Our Canadian families are free because the larger world changed its mind and included us all.

I wish the same freedom for Jewish and Palestinian lives in Israel and Palestine. I wish the same reflective change for Jews and Palestinians together here in Canada and in a truly free and democratic Israel and Palestine, with its peoples, its lands and with all of its Middle Eastern neighbours. This wish can only be fulfilled by transformative leadership and a courageous majority of transforming and transformed populace in Israel, in Palestine, and on all sides of the conflict.

A (Somewhat) Longitudinal Poetic Narrative, Or Why This Research is Possible

If you let your past, be your present, your future will remain unchanged.

Author unknown. (2013). Survivor of the Killing Fields of Cambodia,
“Forgiveness and Revenge” (television episode), *Life Story Project*

If I am not for myself, who will be for me?

If I am for myself only, what am I?

If not now—when?

Talmudic Saying Mishnah Abot (cited in Fromm,
Escape from Freedom 1994, opening page)

Every single person in Canada is now a member of a minority group.

Linguistically our origins are one third English, one third French and one third neither. We have no alternative but to be tolerant of one another’s differences. Beyond the threshold of tolerance, however, we have countless opportunities to benefit from the richness and variety of a Canadian life which is the result of this broad mix. The fabric of Canadian society is as resilient as it is colourful. It is a multicultural society; it offers to every Canadian the opportunity to fulfill his or her own cultural instincts and to share those from other sources. This mosaic pattern and the moderation which it includes and encourages, makes Canada a very special place.

Prime Minister Pierre Elliot Trudeau, in
The Essential Trudeau (Graham, 1998, pp. 145–146)

Man can now fly in the air like a bird, swim under the ocean like a fish, he can burrow into the ground like a mole. Now if only he could walk the earth like a man, this would be paradise. Tommy Douglas Leader, of the New Democratic Party, 1961-1971

and the father of Medicare in Canada (as cited in Douglas-Coldwell Foundation, Grants section, n.d.).

The heart dies without space for love, without a moral horizon:
 think of it then as a bird trapped in a box.
 My heart goes out with love to those beyond the fence;
 only toward them can one really advance, that is, make progress.
 Without them I feel I'm half a person.
 Romeo was born a Montague, and Juliet came from the Capulet line,
 and I'm a disciple of Shakespeare, not Ben Gurion...

Aharon Shabtai, excerpt from
 'Lotem Abdel Shafi' in *J'Accuse* (2003), p.12.

Water binds me to your name...there is nothing left of me but you, and nothing left of
 you but me, the stranger massaging his stranger's thigh: O stranger! What will we do
 with what is left to us of calm...and of a snooze between two myths? And nothing
 carries us: not the road and not the house. Was this road always like this, from the start,
 or did our dreams find a mare on the hill among the Mongol horses and exchange us for
 it? And what will we do? What will we do without exile?

Mahmoud Darwish, excerpt from "Who am I, without Exile,"
The Butterfly's Burden (2007), p. 89.

Introduction

This project applied arts as a vehicle to communicate how the Israel/Palestine conflict is understood by Canadian Jews and Palestinians, and by allied activist communities in Canada. To better understand the conflict that divides us, I offer one possible template for praxis here, (referring to theory combined with practice) as a viable option for an educational and healing process. In order to explore how the conflicts manifest themselves, all angles I could conceive of at the time of writing were also explored. This broad-based approach may make Jewish or Palestinian readers uncomfortable, angry, or fearful at times. That said, this praxis is designed to make more of the current understandings known to the learner. Appendix A contains more information and background about the conflict itself.

Locating Myself in the Study

I inhabit many identities and “wear many shoes.” The story I will share in this section reflects the intersectionality of my identity formation. I was born Jewish and to parents who survived World War II in the Jewish Genocide known as the Holocaust (“Shoah” in Hebrew). They grew up in Europe where Zionism, was the dream of returning to the biblical/Torah (Old Testament) land of the Jews as the only hope of escaping historically systemic anti-Semitism, particularly in the form of Nazism throughout Europe where they lived. For them and for me, their child, Zionism meant freedom, independence, and national and religious self-determination. It did not mean oppressing other human beings. Mistakenly, we were taught to believe that the development of the Israeli state was formed among only enemies.

In developing a hybrid identity, I was highly influenced by Canadian Prime Minister Pierre Elliot Trudeau who was in power during my formative years and into my young adulthood. He developed the Canadian Charter of Rights and Freedoms and a policy of multiculturalism. I was also influenced by the New Democratic Party Leader Tommy Douglas, who introduced free medicare. Through both these leaders, I experienced the power of social justice. Social justice protests of the time came to me by listening to what my older brother and his friends were talking about. My sister introduced me to Pete Seeger's music and his social action. The feminist movement of the 1960s and 1970s influenced the majority of my high school teachers, female and male, and their class curricula, both informal and formal, invisible and visible, reflected the influences of mutual acceptance and plurality. I was, at the same public high school, able to take Hebrew language and comparative religion classes as electives. For me this was a rich and inclusive time and I was never labelled "disabled."

My early years were also influenced by my other identity markers that can serve to "Other." As a woman with a disability, I can now reflect on my experiences with childhood teasing and bullying, my own physical challenges, different learning style (which is in my view, is incorrectly labelled as a learning disability today), and the similar struggles of others. As a result of disability, and during emerging socio-economic societal changes, I often encountered barriers in education and/or employment, through systemic barriers to entrance exams, even entrenched in the Canadian Public Service. My own experiences reinforce my observations that while these barriers are technically forbidden in the Canadian Charter of Rights and Freedoms, they are currently

ameliorated only by a protracted complaint driven process, and so subject to costly ongoing Human Rights court challenges.

I have also experienced the prejudice, fear, and hate levied against LGBT communities. Although we now have same-sex marriage legislation in Canada there is still bullying in the lives of many youth. My own experiences of being “Othered” in different ways, has helped me want to understand and help correct the “Othering” of Palestinians in addition to the “Othering” of Jews still occurring in the Middle East, Europe, and India. “Othering” is also at the core of a myriad of motivations in the post-9/11 era of terrorism and “guilty before innocent exclusions” as well. After 9/11, I became more and more interested in learning more about Islam and how the peaceful practices in the faith must not be associated with terrorist activity.

My parents, initially poor immigrants, graduated to the comforts of suburbia, and tried to shelter their children from too much social and political tumult. Of course this effort failed with the conflicts in the Middle East, Israel, and Palestine dominating radio and television airwaves.

My parents inspired me with their survival stories from World War II: of altered identities, close calls with Nazis, communist betrayals, and the murder and genocide of our family members inclusive of prewar stories of my grandparents. Most family members was either in their youth or middle age when they were murdered by the Nazis. Then came stories of running from postwar communism. The truth was stranger than fiction. Images of this time and the community life before war were cast in my mother’s paintings and early sculpture. Her art introduced me to the power of art to convey

history, feelings, loss, genocide, and fear. My mother witnessed and later created realistic paintings of ghetto life, mass killings, and people emerging from their shelters and hiding places in the street sewers (occurring near the same city recently portrayed in Besztak and Holland's (2011) Oscar-nominated drama *In Darkness*). These paintings hung on our walls, next to the recreation room and my parents' bedroom. These places meant for play, safety and solace were never far from haunting reminders. My mother's war art was juxtaposed with her paintings of natural landscapes, a combination of Realism, Romantic, Impressionist European imagery and ocean waves. She was at that stage of her artistic career able to free herself a little more from the nightmare of her youth. In this later stage, many of her sculptures were sensual bronzes of strong women and underwater sea forms. Her earlier sculptures capturing childhood memories, were first of "shtetl" (village) and city figures playing cello, delivering milk on a wagon, religious figures with skull caps (kippa/kipot in Hebrew) or prayer books, children sitting on a bench with balloons and hoops, or sitting on a teeter-totter. Then, amongst this collection, a chained man. Near the end of her life, she documented the whole of her experiences in a book (Nestel, 2004).

My father survived the war by being drafted by the Russian army. He became a supply officer there and after settling in Canada, he supplied his family and friends with as much abundance, comfort, and warm clothing as he could create. Socks, a coat, gloves, sumptuous meals, and aromatic chocolate took precedence over toys during the cold December Hanukkah holiday. Creating humour and happy times seemed to become his life's mission. Unlike my mother, who came from a middle-class family, my father was raised in poverty, in a Polish city. Most of his family were killed in the Holocaust,

except for one brother-in-law who later married my mother's sister after losing his first family to the genocide. My father's eldest brother's wife survived, and she and their daughters would, after the war, leave for Israel from Europe. Many Jews could not get into British Mandated Palestine before parts of it became Israel because British rule forbade it. Indeed, even though my father worked from within a displaced persons camp to get Jews into Palestine, my parents and sister were denied entry as a family. They found their place in Canada, where ironically First Nations people have been internally displaced.

My father spoke of no other siblings and I remember only two stories of his parents and one elder brother. My father told these stories over and over again with deference, humour, and affection. All stories from my father or my mother were triumphant parables of survival and on how to be a good child or how to live successfully and honourably as an adult. Though our family has grown over two more generations, when I was growing up I was aware of how small and precious my immediate and extended family were.

My aunt and uncle's family chose to remain in the Modern Orthodox denomination of Judaism, where the men wear skull caps, pray three times a day, and keep all Sabbath practices, dietary laws, fasts, and holidays. However, unlike many in the ultra-Orthodox practice (i.e., the Chabad or Lubavitch groups, and "The Heredi" in Israel), modern dress is worn, rather than the black suits and hats of pre-war or pogromed (Russian town invasions) Eastern Europe.

The Holocaust is commonly known as “The Shoah.” Though I was sent to secular public schools in Toronto, many of the students were Jewish since we lived in an established Jewish suburb. I had afterschool religious instruction in the Conservative denomination of Judaism, and I continue to educate myself in the Reconstructionist denomination, which combines traditional forms of prayer and instruction with ideas of how the faith and its people can live within the plurality of cultures in the 20th and 21st centuries.

Though this study was not rooted in theology, one of the research sessions explored scripture as an artistic, faith based and/or aesthetic vehicle for peace pedagogy (this will be described later in the project and in my Methodology chapter under Session III). If we are all part of the beginning of time then all people, monotheists or polytheists, are part of eternal life energy(ies) that connect all human beings. All human beings desire a home, dignity, resources, respect, community, freedom, and justice. In education and community development these needs are referred to as the Matrix of Needs and Satisfiers. The Matrix includes the socio-economic and political elements that can violate these needs (e.g., Max-Neef, 1991). In psychology these needs are referred to in the Hierarchy of Needs (Maslow. 1993).

In Grade One, a classmate of mine in a school offering physiotherapy for children with physical disabilities, repeatedly informed me of his family’s love of Nazism. I must have told my parents or my teacher because the taunting soon stopped. I was always wary of that kid, with his brush cut, who reminded me of documentary newsreel images of Nazi youth brigades and of my mother’s painting of a firing squad. In Grade Four, in a new “regular” public school located in a neighbourhood heavily populated with Jewish

families, my perplexed public school teacher had to explain to me that PLO on the blackboard meant 'Please Leave On' not the Palestinian Liberation Organization of the 1970s. If some conflict or war was happening in Israel, the evening news took precedence over discussions of the school play at our dinner table. Later, the feminist movement felt more joyful compared to Israel relayed problems that worried my parents.

As I began to move more and more outside of the Jewish community as a young adult, I developed my interest in classical literature and followed a love of music. My maternal grandmother and maternal uncle, both murdered by Nazis, were singers in their communities and my great uncle sang professionally in synagogue. I found out that this great uncle was a liturgical cantor only one year prior to my mother dying ("I didn't tell you everything," she said). I moved around the growing multi-ethnic population in Toronto. I met with more and more people from different countries. My Bachelor of Arts was in sociology, but I trained as a counsellor and began to see human health as a combination of social, psychological, political, economic, and legislative determinants.

This is some of my story that brought me to this study.

Statement of the Problem

Living on Israeli and Palestinian land, in Israel proper, the West Bank, and Gaza, are both Jewish Israelis and Palestinians. Twenty percent of Palestinians have Israeli citizenship (Pappe, 2011). The remaining Palestinians live with undefined status that can be changed or altered at the whim of any Jewish leader and subsequent court or military decision. If the Jewish Israeli state deems a need for Palestinian land, Palestinians can be left homeless with little recourse (Pappe, 2011; Smith, 2010). The land has also been

taken by new Jewish settlers on the West Bank with little or no intervention by the Israeli state (Yesh Din, 2015). The occupied (some say “disputed”) territories and the people in them have experienced “disputing” with rocks, guns, tanks, rockets, fire, and water. The question of who belongs on this narrow strip of land between the Mediterranean Sea and the Jordan River since the beginning of monotheistic religions and before the proclamation of the State of Israel in 1948 continues to rage. The battles have been fought politically, religiously and militarily. Increasingly, and especially since the first Palestinian “Intifada” (uprising in Arabic) in 1987, this conflict has become more complex and more concerning to people of all ethnic groups living in North America and around the world. Each geographic location in Israel and Palestine, carries cultural histories and memories about the conflict. In diasporic communities, questions on who belongs to the land are constantly challenged on university campuses and by various communities, particularly among those of the three monotheistic religions with ties to that geographic and spiritual region.

Goal of the Study and Conceptual Framework

The study investigated how a seemingly intractable conflict could be deconstructed in order to construct a new longitudinal healing process and praxis. It used an arts-based, co-operative inquiry to promote active listening and brought together a small group of Jews and Palestinians within an interfaith community to share food and discuss experiences.

This project upholds social constructivism as its ontology exploring critical and emancipatory literature at its foundation in order to map how such deadly conflicts come to be. Social constructivism looks at how human beings form their knowledge and sense

of truth. Subtle or sometimes blatant indoctrination and hegemonic rigour, presented through education and/or environment shapes the human experience. The shaping of these experiences provides frames of recognition and a sense of who is like us. “The Other,” is the stranger and someone we do not recognize as part of our knowing (Said, 1993). Each group can choose to embrace, understand, exclude, or vilify another. Exclusion and vilification, though, will inevitably lead to openings for conflict.

In particular, I have explored the nature of meaning and how certain themes reflect experiences. Experiences such as exile and trauma shape both Jewish and Palestinian identities. I explored how providing opportunities to form a new narrative can change the qualities of knowledge formation or epistemology among participants. This work asks how knowledge is taught or understood within these groups. In addition, I explore the ways in which new knowledge is resisted. Is such resistance born because of the fear of loss of identity and of the self? This fear is due to trepidations about independent thinking outside of an ethnic grouping that one belongs to.

How can human beings be so passive, and thus relinquish their/our own internal freedom to think and to be? Freire (1970) and Fromm (1965) remind us we can make choices and think critically about socio-political situations and the people affected.

The study explored how we actively continue in the construction and evaluation of our physical, socio-economic, political, psychological, and spiritual worlds as new facts, experiences, and options come to light. Scholars argue that it is our responsibility to use these opportunities to decide which direction or combination of directions we are

going to take (Creswell, 2009; Frankl, 1959; Fromm, 1965; Grob & Roth, 2008; Lang, 2010).

Epistemologically, this study attempted to model an anti-oppressive way of learning about “the Other,” drawing attention to the social, political, economic, and psychological barriers that may prevent each group from seeing. Engaged educational practices can expand ways of seeing and impart a broader set of choices than what one might have first imagined.

Using the Cultural Arts

The expanded ways of seeing through the arts was the focus and method of this collaborative project. An arts-based space provided an opportunity for person-to-person mutual understanding through the application of cultural practice. Participants shared the artistic ritual of the meal (gastronomy). We shared our personal stories relayed through creating drawings, reading cultural poetry, viewing films, and discussing the meanings of paintings from which have come a reflection of our identities. From the richness of all these sources come cultures and their collective consciousness and unconscious, societal metaphors, and writings. This research focused specifically on Diaspora Jews and Palestinians in Canada who struggle with their family legacies of exile, genocide, fear, and remembrance. The research attempted to bridge a divide that is somewhat representative of the physical, psychological and resulting political wall in Israel and Palestine. In Canada, each citizen has come to rely on an ever-evolving set of civic processes whose narrative is constantly correcting and revising itself in the attempt to provide parity for each person, even if this constitutionally stated goal is not necessarily achieved at the outset. Though there have been many historical errors linked to racism

and ableism in Canada's past and present, I believe the general trajectory in Canada in the 21st century is towards full inclusiveness. It is to these 21st-century commitments based on the Canadian Constitution and Charter of Rights and Freedoms that we brought our ethnic and religious backgrounds in order to find the equality between us. The Canadian state has not yet removed all barriers to equity and equality. Universal rights though, are visceral to the experience of our national narratives and are part of a constant conversation with ourselves about where gaps exist and how it is best to bridge those gaps. It is in this Canadian context that Diaspora Jews and Palestinians reflected on the Israel-Palestine conflict using the arts and the five senses that the arts engage.

Design of the Project

In the next chapter, I look briefly at some of the historical contexts and conflicts. This is not an exhaustive exploration but rather simply identifies key contexts and historical occurrences that provide a backdrop for this study. For an expanded focus on the history, see Appendix A. Chapter 3 provides the theoretical lens and literature review for the study. It too is necessarily truncated, but it is sufficient to ground this study theoretically and discursively in terms of my analysis of the workshops. Chapter 4 outlines the methodology used. Chapter 5 reports the findings of this study, including the artwork. Chapter 6 provides conclusions and suggestions for future directions.

Chapter 2: History of the Conflict

This chapter provides a brief history of conflict, the situation in which my project is grounded. For a broader discussion, see Appendix A and Appendix B.

Context for the Conflict in Present Day

The two Palestinian regions, defined as the West Bank and the Gaza Strip, are geographically and politically divided from each other. The Palestinian Authority is the administrative body amongst civilians in the West Bank; Hamas, and various insurgency groups, rule over civilians in Gaza. In the spring of 2014 there seemed to be an attempt by the Palestinian Authority and Hamas to unite in order to strengthen their observer status and participation in United Nations resolutions (Qafisheh, 2013). There was also full recognition by the Palestinian Authority (PA), and specifically President Mahmoud Abbas, of the horrors of the Holocaust against Jews in World War Two (Jpost.com, 2014; Rudoren, 2014). On June 13, 2014 the kidnapping of three Jewish Israeli teenagers, whose murders were kept under gag order and not immediately reported to Israelis or the world, opened the door to Israel's full military bombardment of Gaza and included military operations in the West Bank throughout the same summer (Sheizaf, 2014). This period included ongoing rocket launching by Hamas and other militia groups into Israel. Once the war began Hamas fighters attacked Israeli soldiers. This war reduced any effort to advance peaceful relations to rubble, though actual ongoing rubble is only lived in by Gazans. Palestinians in their destroyed homes in eastern areas of Jerusalem and the West Bank also suffer internal displacement. Palestinians on the West Bank, whose homes and

farms are systematically destroyed by housing laws that favour only Jewish claims, face daily humiliation (Halper, 2010).

The ongoing violence and sectarian provocations serve to divide and conquer political sentiments, thus muting moderate or uniting voices. Peace efforts are often reduced to what is politically framed as an unaffordable luxury. Prime Minister Netanyahu and various factions in Palestinian leadership opt instead for violence. Israel the state, however, is the occupying power and rarely, if ever, listens to non-violent protest. By not listening to the longings of “the Other” human potential is compromised.

Palestine was recently granted observer status as a non-member state in the United Nations, without the Canadian or American vote (CBC, 2012; Qafisheh, 2013). Just prior to that vote, Israeli defence forces launched another bombing campaign in Gaza in retaliation for ongoing rocket fire into Israel. The Israeli campaign had also begun in an attempt to remove any stores of weaponry by the Hamas leadership (“Another Israel-Gaza War?” 2012). Fourteen hundred Palestinians were killed in 2008–09 (“Another Israel-Gaza War?” 2012).

In the summer of 2014, the stated objective of the war on the Gaza strip and also in the West Bank of the Occupied Territories was to avenge the killing of three Jewish teenagers and to destroy Hamas tunnels full of rockets that are launched regularly at Israeli civilian areas. The tunnels are also used to transport goods and people because of the Israeli and Egyptian blockades of Gaza (Verini, 2014). The United Nations then reported that over 2,000 Palestinians were killed, 490 of them children, thousands wounded, and 500,000 homes destroyed. Seventy-one Israelis were killed in total during

combat. (Dearden, 2014). Though “Iron Dome” technology destroys most of the rockets sent by Hamas and other insurgency groups, a few rockets get through to kill comparatively fewer Israelis or their migrant employees.

In June 2015, an independent United Nations Commission of Inquiry found evidence that both Israel and Hamas committed “unprecedented” war crimes, during the war on Gaza, 2014 (Peralta, 2015, para. 3). Both Israel and Hamas have rejected the report. The UN Commission of Inquiry determined, in contrast to earlier numbers, that 1,462 Palestinian civilians were killed by the Israeli Defense Forces (IDF). One third of these were children. Israel was critiqued for its directives, policies and ‘wide kill and injury’ weapons (Peralta, 2015; Ravid, 2015). In contrast, Hamas fired more than 4,800 rockets and over 1,700 mortar shells which killed six Israeli civilians and injured 1,600 others (Ravid, 2015). No doubt, it is a stressful and terrorizing way for Israelis to live, but minimal in proportion to the ongoing suffering in Gaza, East Jerusalem, or the West Bank. Deaths are tragic for Israel, but the disparity in power in Israel’s favour is obvious, despite a rocket landing on a private home, close to Israel’s international airport, temporarily impacting a few families and the economy. Many world airlines ceased incoming or outgoing air traffic immediately after the rocket attack (Halsey & Berman, 2014).

As per Peralta (2015), The UN Commission of Inquiry report also cited that West Bank Palestinian deaths, following the kidnapping and murder of the Jewish teenagers exceeded all Palestinian deaths there in 2013. It continued to criticize Israelis’ poor investigation of the killing of children playing on a beach in Gaza, cited the wars’ impact

on Palestinian safety, poverty, agriculture, electricity, education, mental health and disability. 18,000 homes were destroyed or severely damaged.

An Amnesty International report in 2015, also cited the Hamas led abduction, torture, dismemberment and summary killings of dozens of people. Some tortured and killed were alleged collaborators with Israel or were political rivals in the Fatah party led by Mahmoud Abbas. Many were publicly executed when children were present (Amnesty International, 2015). Philip Luther, Director of the Middle East and North Africa Programme at Amnesty International (2015), said:

It is absolutely appalling that, while Israeli forces were inflicting massive death and destruction upon the people in Gaza, Hamas forces took the opportunity to ruthlessly settle scores, carry out a series of unlawful killings and other grave abuses... Instead of upholding justice, the Hamas authorities and leadership have continuously encouraged and facilitated these appalling crimes against powerless individuals. (paras. 3 and 7)

Two Peoples Seeking Self-determination

Palestinians claim their self-determination and identity through the dream of a Palestinian nation state where they can live peacefully on intergenerational family land. Jews have experienced their self-determination as a people through the creation of the State of Israel on land defined in the Jewish faith as given to Abraham (Borowitz, 1991). Abraham is also at the foundation of Christianity and Islam. Palestinians are both Christian and Muslim. Each nation, Israel and Palestine has leadership that denies the other, psychologically, and spiritually.

While the UN vote for Palestinian participation may have strengthened the resolve and sense of accomplishment for Palestinians and while Mahmoud Abbas of Fatah specifically stated in the United Nations that he has no intention of delegitimizing Israel (Slater & Clark, 2012), his words were ignored and the conflict continues. Abbas maintains his expectation that East Jerusalem become the Palestinian capital. Israel wants all of Jerusalem as the capital (Smith, 2010). Each side has significant parts of each population that refuses to understand the existential place for each ethnic group in one place. In addition to the conflict over Jerusalem, Palestinians' right of return from exile is experienced as a potential existential threat for Jews.

Israel, Canada, and the United States voted against the UN resolution for Palestinian observer status, stating that it was premature to negotiations (Slater & Clark, 2012). In protest of the Palestinian bid to the UN for some status, Israel kept taxes owed to the West Bank in transfer payments. The withholding of funds compromised the West Bank's ability to administer day-to-day affairs and salaries. Western and Arab states also reduced transfer payments to the territory (Ravid, 2013). Such actions have characterized Israel's dealings with Palestine, but they also reflect Palestine's unreliable relationships with the West and elsewhere in the Middle East (Khalidi, 2013).

Constructing Zionism to the Present Day

Theodor Herzl was the Viennese-born father of Zionism. Zionism is defined as the pursuit of a nation for the Jewish people (Laqueur, 2003). Herzl was soon joined by other Jewish political factions within the movement. Some saw peaceful co-existence with Palestinians, but the majority did not. With Herzl's publication of a small volume called *The Jewish State* in 1896 (Herzl, 2006), came the written manifesto of Herzl's

response to systemic, state supported anti-Semitism in Europe. For him and others in Jewish communities, systemic anti-Semitism was marked in the Dreyfus Trial. Occurring in France—a Jewish naval officer was falsely accused of treason (Smith, 2010). Herzl's manifesto was seen as the culmination of many Jewish calls for self-determination through a Jewish State. Jews needed a place where they were not seen as suspicious aliens or characterized as a race of deceitful wrongdoers. Jews could also be denied or exiled, depending on the racism of leaders or Tzars (Laqueur, 2003; Penslar, 2001; Smith, 2010). Jews began escaping European pogroms (forced exiles) in 1881. Many settled in Ottoman-controlled Palestine, which was also the Jewish historical and religiously based Land of Israel, to which they were returning after generations of geographical exile (Barnes & Bacon, 2009; Smith, 2010).

The experience of exile is a key trauma in Jewish scripture and history (Bialik & Ravnitzky, 1992; Borowitz, 1991; Smith, 2010). Early Zionism that later exiled Palestinians lies in stark contrast to some Zionist ideals modelling sharing the land in a peaceful bi-national state. An earlier model of Zionism, led by Judah Magnes, ultimately lost to more dominant plans for an exclusively Jewish state based on Jews' own experience of being othered and reviled. Ultra-nationalism was all that Jews had come to know in Europe. Though there was also some Arab-Palestinian interest in bi-national statehood, warring factions ruled the narratives and thus set the path that the two nations are on today (Laqueur, 2003).

The vast majority of Palestinians did not take up arms against Jews and “many Arab villages signed non-aggression pacts with nearby Jewish settlements” (Kaplan & Penslar, 2011, p. 341). Regardless of these good intentions, what followed was more

mutual violence prior to and during the installation of the first Prime Minister of Israel, David Ben Gurion. The killing included Arab guerrillas killing hundreds of Jews by sniping, bombing, and commando raids (Kaplan & Penslar, 2011, p. 341). Ben-Gurion had openly expressed his intention for further encroachment of land after the UN partition in 1947. His intention was to transfer Palestinians out of the country when the opportunity arose. This plan was named Plan D and was crafted prior to the attack by surrounding Arab states. The attacking Arab coalition, Egypt, Syria, Jordan, Lebanon, Iraq, Yemen, and Saudi Arabia, at the time was loose and competitive. Ben-Gurion's Plan D included blowing up villages and the use of land mines (Morris, 2001; Slater, 2001). The battles between Jewish, Palestinian and/or Arab leaders eventually led to Israeli state dominance. Palestinians lost family, homes, land, and geographic place because of the violence. Ben-Gurion's intentions came to be. His policy resulted in the Palestinian "Nakba" (The Catastrophe) (Sa'di & Abu-Lughod, 2007; Slater, 2001).

Earlier in the 1920s, Ben-Gurion's work seemed in tandem with original attempts at co-existence with Palestinians through earlier forms of Zionism and Labour union movements under the British Mandate (Lockman, 1996). Martin Buber, Judah Magnes, Hiam Kalvarisky, and Chaim Weizmann (until Weizmann crossed into the new Ben-Gurion camp) had all previously attempted to emphasize some form of co-existence (Laqueur, 2003). In fact, Chaim Weizmann enjoyed a welcome from Emir Feisal at the Paris Peace conference in 1919. Feisal penned a "welcome home" letter to our "Zionist cousins" in exchange for his interests in Syria against the French. At that time Emir Feisal cautioned against "misrepresentation," "making capital out of 'what they call' our differences" and in so doing Emir Feisal emphasized goodwill (Gilbert, 2011). The

alliance was short lived, however, due to Britain's ultimate alliance with France's interests (Laqueur, 2003). The more peaceful Zionism that promoted co-existence in a bi-national state, was also forced into the background because of violent clashes between Palestinians and Jews (Laqueur, 2003). Bi-nationalism (then and now) met with resistance from equally extreme Zionist, Palestinian, and Pan-Arabic leaderships, all fearing the loss of cultural sovereignty and all believing that their cultures, ways of life, and needs for the land were superior to "the Other" (Lockman, 1996). A large number on each side felt entitled and "chosen" for exclusivity in the region. The region has experienced so many changes in leadership through war, migration, and Ottoman or European colonialism (Penslar, 2007; Smith, 2010) that any singular claim to Aboriginal status in the region is too simple and reductionist in its formation, unless one is willing to rely solely on interpretations of the Old Testament (The Torah), The Bible, or the Qur'an.

As a counterpoint, one must be reminded that during the first Intifada in 1988, Fatah leader Yasser Arafat, also leader of the Palestinian Liberation Organization (PLO), was behind 3,100 incidents of burned forest or cultivated land, both in Israel proper and the Occupied Territories (Morris, 2001). Violent intent has been shared, though resulted in unequal numbers of dead. The violence dates back to at least the early 1920s, resulting from socio-economic disparities among Palestinian farm labourers, city dwellers, and regional landowners. Many landowners sold land to Jewish immigrants or immigrant organizations. Many of these organizations were/are based in the United States, Jerusalem, London, and elsewhere (Laqueur, 2003).

Both Palestinian and Jewish nationalist hardliners clashed from the start and so had interests in dividing and conquering co-existing communities (Gilbert, 2011; Penslar, 2007; Smith, 2010).

Denying the Nakba; Denying Israel's Realities

The history of the Nakba during and prior to the War of Independence in 1947–1948 remembers when Palestinians were either killed or fled their homes to avoid harm from pre-Israeli forces. These Palestinians were then not allowed to return. This history needs to be acknowledged as any historical trauma does. This includes Jewish historical trauma. People need to heal and transcend trauma in order to avoid creating further violence. A present-day narrative of co-existence needs to develop (Berlack, 2005; Hammack, 2011; Marton, 2007; Oren, Bar-Tal, & David, 2004; Sa'di & Abu Lughod, 2007). Sa'di & Abu-Lughod point out that no such truth telling has been told by Israeli powers except by certain academics, writers, and left-wing NGOs (Kaufman-Lacusta, 2011; Zochrot, 2015). Even Benny Morris, (whose research into the etiology of the conflict is greatly admired by Sa'di & Abu Lughod), found the atrocities “necessary” to the formation of the state: “If he [Ben-Gurion] had not done what he did, a state would not have come into being” (Sa'di & Abu-Lughod, 2007, p. 308).

There is no doubt then that desperate as well as conspiratorial actions toward Israelis consisting of rockets and suicide bombers exist. They are often encouraged by equally extremist leaderships in the Israeli State. Palestinian violence is endorsed or forced into toleration by a largely poverty stricken and increasingly helpless populace who have been convinced that such actions are the only way to fight back against a full force Israeli State Army. Palestinians/Gazans have been known to receive grave reprisals

if they protest. Hence no partners for peace can rise above this particular daily narrative (Laqueur, 2003). Diaspora Jews forget to acknowledge that President Yitzhak Rabin, who supported the Oslo Accords and called for peace, was killed by a fellow Jewish Israeli (Kaufman-Lacusta, 2011).

This longitudinal cycle of violence is marked as intractable because a corresponding cycle of memory repeats.

The collapse of the Israeli-Palestinian peace process testifies to the difficulty of evolving an hegemony of peace.

The renaming and healing of struggle must come with recognition of the entirety of the conflict, which includes civilian Palestinian land, homes, and suffering (Sa'di & Abu-Lughod, 2007). Such acknowledgement is how Germany began to heal its relationship to Jews and Israel since the Holocaust:

The Germans, on the other hand, have taken upon themselves the moral responsibilities of the World War II generation, drawing the lesson of "Never again!" They have taken significant compensatory measures: restitution of property, compensation or rehabilitation of victims and/or their families. Given the mythical quality of the Israeli official narrative described so far, this strategy is unthinkable by either the Israeli government or the wider public. Nor have the Israelis accepted any political solution that could then lead to a process of clearing up the past through a body such as South Africa's Truth and Reconciliation Commission formed to investigate the past and acknowledge injury. (Sa'di & Abu-Lughod, 2007, pp. 309–310)

Typically, Israeli society collectively punishes all Palestinians for any of their leadership past or present regardless of whether they have shown either non-violent self-assertion and/or malice.

On the Israeli side of the wall, the lack of equity between Jews with white skin/Ashkenazi (Germany, Central Europe, and Eastern Europe), and Sephardi (Spanish Europe), Russian or Mizrahi (Jews from Arab countries) fighting for resources with Palestinians who have Israeli citizenship, adds to the constant perpetration of a culture of divisions (Abdo, 2011). These class divides, which include religious and secular divisions, prevent Jewish Israelis from voting for leadership that wants the wellbeing of all in the region. These groups include Jewish, Palestinian, Persian and Pan-Arab peoples and the non-residents who come to work or escape war, statelessness, or poverty, wishing to stay in Israel. Allowing Israel to buy into the “us and them” arguments, by “Othering” our neighbours, in direct response to having previously been othered, constantly leads to voting for leadership and governments who also fear everything and everyone. Each will only look out for themselves and leave the rest of us in our fear until we choose another way to be. What Naomi Klein (2007) indicated in her examination of the Israeli arms and “security” industries is that psychological and financial dependence between major international economic powers and the populations they control means that an opportunity to nurture local economies and local wellbeing is thwarted (Klein, 2007). Klein’s (2007) recognition mirrors Paulo Freire’s (1970) teaching on educating and liberating populations who traditionally do not hold power over their resources: economic, social, and political. The struggle to change Israel’s hegemony at least on a social level has been led by locally based human rights organizations.

The Israel Defense Forces Revealed from the Inside Out

Soldiers from the group “Breaking the Silence” on a book tour for their book *Our Harsh Logic* (2012) brought emotional if not ideological backlash. This group of Israeli soldiers have revealed, in print and web-based video testimony, the use of brutality when dealing with Palestinian women, young men, and children. They have highlighted orders by the Israeli defence forces to destroy homes or to make themselves a constant oppressive presence in Palestinian lives.

Richard Forer, former member of the lobby group American Israel Public Affairs Committee (AIPAC) reveals in his book *Breakthrough: Transforming Fear into Compassion* (2010) that retired military personnel have stated that it was always in Israel’s plan to target civilians and that claiming that Palestinian leadership uses Palestinians as human shields is misleading. I do not agree with all of this author’s loyalties, particularly with the late senior reporter Helen Thomas who at the end of her career and life told Jewish Israelis to go back to Europe (Hindman, 2013). Other than this blind spot in Jewish European history, Forer’s research is factually instructive.

Hamas provokes Israel’s rage and fear through the use of rocket fire, random bombings, kidnapping, and toxic rhetoric. The use of human shields as well as Israeli culpability was cited in the Goldstone Report. The report, however, has been vilified by Israel and conspicuously removed from the UN website (Sterio, 2010). Forer (2010) explains:

The fact is, as Zeev Schiff, one of Israel’s most eminent military analysts once said: “the Israeli army has always struck civilian populations, purposely and

consciously...the Army...has never distinguished civilian [from military] targets [but] purposely attacked civilian targets.” (p. 179)

In addition, Miko Peled, the son of Israeli military General Matti Peled, relayed what his father said before retirement in 1967 when the General moved into the teaching of Arabic literature:

If we kept these lands, popular resistance to the occupation was sure to arise, and Israel’s army would be used to quell that resistance with disastrous and demoralizing results. He concluded that this would turn the Jewish state into an increasingly brutal occupying power and eventually into a binational state. (2012, p. 49)

Did the senior Peled, unlike some earlier Zionists, only see bi-nationalism as an imposed regime rather than an opportunity for equitable agreement or national unity through plurality? Today groups calling for unity are again discussing the idea of a single equitable state rather than two states. Halper (2010) believes two states are less likely with more Jewish housing settlements being built.

Miko Peled spoke of his own military service, which was instrumental in beginning his transformation into a peace activist Here he describes some of his awakening:

Our lieutenant briefed us before we were sent to Ramallah. He said we were to walk up and down the streets and that if anyone so much as looked at us we were to “break every bone in their body” ...how could anyone avoid looking at us? We

were a platoon of fully armed infantry soldiers in the middle of a city full of civilians. I seriously did not get it. (p. 80)

Effects on Palestinian Children

Palestinian and Bedouin children suffer conditions which have been exposed by the aid organization Save the Children and then cited in an article written by Canadian author Margaret Atwood (2010):

Palestinians in the West Bank are widely thought to enjoy a higher standard of living but tragically many families, particularly in Bedouin and herder communities, actually suffer significantly higher levels of malnutrition and poverty. Across Area C, children are forced to learn in overcrowded, makeshift classrooms without electricity, access to functioning toilets or safe drinking water. Aid agencies are limited in what they can do to help, by tight restrictions on building imposed by Israel.

Having visited the exact region to which Margaret Atwood refers, I can also add that though there is the presence of at least one expensive gilded mosque in the mist of near squalor, there is no evidence that the Muslim leadership in such a mosque try to alleviate suffering or join in UN or interfaith efforts to do so. In this way, they join the pattern of some other religious bodies from all religions and denominations that try to control the poor in order to preach a singular way, usually devoid of empowering women and children.

The denial by Israel of “the Other” in Palestinians is the crucial and more powerful impetus for the ongoing conflict. While political representation in Hamas and

rallied supporters in the region continue to preach an end to the Israeli state and engage in rocket firing and suicide bombing, they are without comparable representation or military power. The verbal combat precedes more violence and war. In 2010, this verbal/psychological violence included former Prime Minister Mohammed Morsi of Egypt, a state with whom Israel maintains a cold peace (Kirkpatrick, 2013). The Israeli state uses the Jewish people's fear of anti-Semitism and reacts disproportionately against it by attacking ordinary Palestinians instead of modelling human rights for all, Jew, Palestinian, and asylum seekers. These violent realities are clearly and unequivocally witnessed and reported on a daily basis by Jewish-led Israeli based organizations such as Rabbis for Human Rights, Israel Palestine Center for Research and Information, B'Tselem—The Israeli Information Center for Human Rights in the Occupied Territories, and Yesh Din (Kaufman-Lacusta, 2011). The information these organizations provide is ignored by a huge base of the Israeli citizenry and by a majority of Diaspora Jews. Similarly, reactive anti-Semitism and Islamophobia around the world are also largely ignored. Jewish, Muslim and Christian core concerns are often ignored by each other, for their interconnectedness and for how they reflect being “the Other.” when each are geographically placed in minority positions. Mainstream Canadian Jewish organizations' reaction to groups, including Jewish groups who support Palestinian rights, is to vilify them or to keep them on the margins of discussion. In the mainstream, there are only the most tentative discussions on the rights of Palestinians and discussion is often framed in language that questions whether Diaspora Jews should criticize Israel at all because, as we are coached, “Israel knows best,” so donate and comply.

The Consequences of Asking Questions and Finding Answers

To question the status quo, Diaspora Jews en masse must bravely challenge the idea that Israel, “land of our forefathers,” is acting justly. By conflating critique of horrific occupation policies with the loss of Jewish self-determination and/or the disregard for the genocide, loss, and the sanctity of family members in the Holocaust, no movement is made toward the recognition of the equal sanctity of Palestinian lives or the way Jewish people’s historical trauma continues a cycle of violence against the self and others (Grob & Roth, 2008; Marton, 2007). Certain Palestinian leadership must ask the same questions about identity and how it relates to the exclusivity of ethnicity and place, causing reciprocal but not equal violence towards Jews (Khalidi, 2007; Laqueur, 2003).

Anyone who dares to question or pose Palestinian inclusive solutions, even if language or approach needs to be adjusted, immediately receives labels of “Neo-Nazi” or “self-hating Jew.” These labels are applied carte blanche by the right wing to any Canadian expressing concern. This includes sanction by the Canadian Conservative Government of Stephen Harper, even to the point where *Social Sciences and Humanities Research Council* funding dollars risked being denied to an educational conference on Palestinian rights at York University (Thompson, 2011). There is a lack of discernment between what criticism of Israel is anti-Semitic and what criticism is a healthy and life-saving critique of a polarizing situation. Since the aforementioned Conference at York University in Toronto, retired Canadian Supreme Court Justice Iacobucci was asked to inquire and make recommendations as to professional, legal, and appropriate parameters for conduct around social issues or inquiry with divisive content, such as the Israeli

(Jewish)/Palestinian conflict. Justice Iacobucci responded with a report (Iacobucci, 2010).

First, on May 21, 2009, York University President Shoukri issued a Statement of Commitment to Academic Freedom:

Freedom of inquiry by faculty and students is central to the mission of the academy. Academic freedom implies the freedom to teach, conduct research, disseminate knowledge and help shape public opinion and policy. However, with academic freedom come certain obligations. Scholars' academic activities must be based on evidence, rigorous thought and extensive research and universities must be dedicated to rigour, reasoned discourse and a willingness to accept dissent and deal with complex issues. As such, academic freedom cannot be a shield for racism or bigotry. (Iacobucci, 2010, p. 45)

It is the balance of academic rigour, reasoned discourse, mutual respect, and the avoidance of hate speech that were Justice Iacobucci's primary foci for all sides of the debate. In addition, he was concerned about lobby groups such as B'nai Brith applying pressure on academic bodies or members of parliament to restrict academic freedom and the exploration of multiple truths. Justice Iacobucci also cited policy statements from President David Naylor at the University of Toronto:

Freedom of speech also entails responsibilities. Among them is civility. Free expression is meaningless if it simply produces a cacophony of voices, each so bent on overwhelming the other that, in the end, they only drown out the greater good of learning. That is also why generations of academics and students in

democratic societies have nurtured the basic right to free expression by promoting other core values: acceptance of diversity, respect for the dignity of others and the right of each person to be a full participant in society. (Iacobucci, 2010, p. 57)

Since both Jewish and Palestinian communities have trauma in their histories, their leadership reflects this trauma and the rage that comes with it. The leaders, with the possible exception of Mahmoud Abbas, and assassinated Prime Minister Yitzhak Rabin, have not been able to model how to transform trauma into mutual understanding and mutual healing. In part, this co-operative inquiry has attempted to shape a model that can begin this healing. Israel is the one to begin, given the country's position as occupier.

Can a Jew be Both a Reviled “Other” and a Privileged Colonizer?

Jews and Palestinians in Israel and in the Diaspora, myself included, are the ongoing victims of Israeli state hegemony, until we are willing to scratch the surface of what we and our parents have been taught since childhood about the permanence of Israel's victimhood and the anti-semitic Palestinians...no shades of gray. This fear, taught by grandparents and parents who also knew no different, was implanted by horrific historical circumstances and by politicians (Kaufman-Lacusta, 2011; Rosen & Salomon, 2011).

The historical ups and downs of Jewish life in the world, including Jews' long bouts of historical exile, statelessness, rejection, and genocide, make Jewish people vulnerable to black-and-white master narratives regarding our identity. We are often silently nervous about the consistency of our recognition in “white society” and corresponding geographic spaces. This fear allows Jewish leaders to collectively oppress

Palestinians, since each leadership has shared historical and mutual enmity with the other (Laqueur, 2003; Penslar, 2007; Smith, 2010). Since WWII, Canadian Jews have gone from being a despised minority, marked for suspicion in Canada and targeted by the Nazi genocide in the 1930s and 1940s (Abella & Troper, 2000; Gilbert, 1986), to one that is fully integrated into the Canadian socio-economic fabric and protected by the Canadian Charter of Rights and Freedoms. Despite these protections, Jews can still experience incidents of anti-Semitism in Canada, from bigoted bosses, classmates, or fringe groups (Penslar, Marrus, & Gross-Stein, 2005). As a result, Jews in Diaspora never entirely feel that their status as Canadians or with other citizenship is foolproof. They have been “lulled” before is the underlying belief, and they proclaim “Never Again.” In Europe, the reassertion of anti-Semitism in the parliaments of Hungary and Greece and ongoing violent incidents in France, Denmark, and Sweden is worrying (Bender, 2014; Goldhagen, 2013; Titley, 2012; Titley, 2014; Smith, 2014). Ironically, Jews share ethnic enmity with other immigrant groups in various diaspora communities yet during particularly competitive times, ethnic groups, including Jewish communities, can fall prey to a divide and conquer mentality (Zick, Pettigrew, & Wagner, 2008). Rather than counter the divide and conquer mentality of some diaspora communities, the Israeli state has decided to emulate these divides.

The Jewish fear of once again losing dignity and human rights or life itself is explained very well by Claudia Braude (2001). A South African Jewish scholar and social commentator, Braude explains this feeling of precariousness specific to the South African apartheid context but with common threads to any diasporic community. Braude

(2001) speaks of the experience of “in-betweenness” in the South African context when colour and ethnic groups were particularly classified in the apartheid regime:

While Jews were classified as “white” in apartheid’s white supremacist environment that divided people into different racial and cultural groups, for long periods of South African history both before and after the introduction of apartheid, they were not seen and consequently did not see themselves in this way. Jews did not automatically fit into “European” and “white” social and legal frameworks. Nor were they ever completely marginalized as “non-European,” “coloured,” or “black.” This ambivalent racial in-betweenness produced anxieties about Jewish racial status and belonging within the white power base. Given the Afrikaans nationalist pro-Nazism, encountered a decade before the introduction of apartheid, including the direct influence of Nazism and Nazi officials on apartheid’s ideology and ideologues, this ambivalence significantly informed the subsequent development of South African Jewish social, psychological and cultural organization. Fearful of the potential for state-sponsored anti-Semitism, the establishment Jewish community sought to demonstrate Jewish whiteness and loyalty to white concerns in order to secure a place of belonging for Jews under the apartheid government. (pp. ix–x)

While many Jews in South Africa worked against the apartheid regime, complicity in exchange for fitting in was most pronounced in the figure of Percy Yutar, a Jewish man who was the state prosecutor in the trial that sent Nelson Mandela to prison (Braude, 1999).

Anti-Semitism occurs when someone looks at a situation involving a Jewish person who as an individual may be racist, criminal, or engaged in other unsavoury acts and then attributes those acts to Judaism. The rationalization that these behaviours happen because they are endemic to being Jewish is at the crux of anti-Semitism. That said, in anti-Semitism the ordinary law abiding and peaceful Jew has been blamed for the ills in society in no-win situations (Penslar, 2001; Penslar et al., 2005). Self-named brown people in Diaspora communities currently experience sentiments similar to anti-Semitism in the form of Islamophobia, where terrorism and religion are unjustly conflated.

Chapter 3: Literature Review

In this literature review, I include a mixture of authors combining Jewish and Palestinian national perspectives. Palestinian means either Christian or Muslim peoples within a shared cultural context. Jews are people of a certain faith but also see themselves as a collective nation with a shared set of historical national experiences and narratives, whether based in a religious life or a secular one. The works reviewed cover the importance of the arts in the formation of educational narrative and the resulting leadership but also review competing historical narratives that result in misunderstandings and war.

Hegemony is a term initially developed by Antonio Gramsci, the Italian Marxist philosopher who was imprisoned for communist thought and activism between WWI and WWII. The term hegemony has since evolved and continues to be used in discourses critiquing various socio-political landscapes. Hegemony denotes social, educational, economic, and political structures that affect individual conduct that then becomes the status quo in a society. Hegemony exists in all groups, regardless of ethnicity, culture, or class. These prescriptive patterns can become the structures for war or the mechanisms that lead to peace and justice (Gramsci, 1988). In this research project, I felt it was important to examine the hegemonies that led to the conflict in Israel and Palestine and ultimately how the same hegemonies affect the Jewish and Palestinian diaspora.

How do we undo dysfunctional schemas and hegemonic veils that fuel conflict and division (Malott, 2010; Solomon, 2002)? These patterns of being and seeing can serve a sense of self, a sense of nationalistic agency, but can also hinder rather than

promote pluralistic co-existence (Abdo, 2011; Marton, 2007; Salomon 2004; Shihade, 2011). This study engages in the many ways of knowing and being, multiple human truths and complex meanings (Clover & Stalker, 2007; LeBaron & Pillay, 2006; McGregor, 2012). We did this by using the arts to explore our understanding and our choices. The study also works to honour Jewish and Palestinian ancestral longings for place and nation, religious belief and the healing of personal trauma without allowing the past to keep us from forming a mutually respectful future.

Art as Healer

This study supports and illustrates in particular the knowledge that multiple artistic forms engage the five senses and move beyond just the talk of peace and co-existence and into an area of visceral understanding. The construction of additional meanings with groups in conflict, while sharing the same geographic space is essential to healing (Clover & Stalker, 2007; McGregor, 2012). Indeed, using the arts, scholars argue, has the potential to transform binary thinking of who's right and who's wrong. They believe arts provide tools that can be used to recognize the oneness of human suffering, modes of observation and ways of experiencing that open doors to new ways of communicating with "the Other" (Clover & Stalker 2007; McGregor, 2012; Poutiatine, 2009). Each artistic medium works to change and transform understanding (Clover & Stalker, 2007; McGregor, 2012; Poutiatine, 2009).

Jews and Palestinians' past and present experiences of violence and trauma contribute to chronic fear (Al-Krenawi, Graham, & Schwail, 2007; Kleinot, 2011). The

arts, including personal stories, visual arts, music, drawing, the culinary and gastronomic arts, and poetry, can help in the exploration of these traumas. Visceral and tactile arts like music, food, painting, poetry and sculpture are tools with which one can transform the self through expressing one's story and the emotions and politics that emanate from these experiences (Boullata & Berger, 2009; R. Khalidi, 2010; Ofrat & Kidron, 1998). The sharing of these experiences with others can provide new insight and the making of new meaning (Clover & Stalker, 2007; McGregor, 2012; Ottolenghi & Tamimi, 2012). Once one is provided with new information and insight, it is hopeful that change can take place. The challenge is to overcome the well-entrenched ways of knowing and responding that have haunted Jewish and Palestinian people in Israel, the Occupied Territories, and the Diaspora.

Arts in Previous Peace Projects

This is not the first time joint projects have taken place in communities in the interest of teaching peace. There are similar programs such as Seeds of Peace (2015), which invites Jewish, Palestinian and other youths living in conflict, to visit the United States. This program offers a summer camp for youth that uses workshops and also includes leadership programs. Another program, Peace it Together (2015) in Vancouver B.C., brings Palestinian, Israeli and Canadian youth together to make films and other arts as vehicles for understanding. They are planning to close, due to lack of sustainable funding (R. Lazar, Personal Communication September 28, 2015). There was also a group of Jewish and Palestinian university students who came together in person and on-line to discuss their views on the conflict through Israeli and Palestinian film, television, and popular culture. They shared their poetry and prose as young Jews and Palestinians

in the Diaspora. Before disbanding after graduation, they produced two volumes of poetry, photography, and writing (Allouba & Anthony, 2006; Allouba & Rotstein et al., 2004). There are also numerous joint programs in Israel for youth, women and men. Givat Haviva (2015) include videography and photography in their arts based programming.

Educational Curriculum in Israel and Palestine

Education plays a primary role in evolving a permanent ethos of peace with the necessity to facilitate the restoration of dignity and honour to everyone. (LeBaron & Pillay, 2006).

Years of indoctrination leave their mark, and any cue that reminds the societies about their past conflict easily arouses the opposing societal beliefs that fuel the conflict. Fear, hatred, and mistrust easily reappear, while trust and sensitivity to the other's needs and personalization are built over a long period of time and need the supporting context of intergroup relations. The ethos of conflict, supported by different groups in a society, is alive and alternative societal beliefs penetrate very slowly into societal fabric to give new meaning to identity. (Oren, Bar-Tal, & David, 2004, p. 150) (See more on the dynamics of conflict and resolution in Nestel, 2010.)

Diaspora Jews are affected by Israeli master narratives and culture, which are often reflected in curriculum. Three years on since the co-operative inquiry, discussed later in these pages and the following summary encapsulates the core of the issue:

A central lesson from our experience is that national identity though very much part of the problem in ethnic conflicts can also become part of the solution. The way we talk about our identity affects the way we think about it and ultimately the way we act on it.

In groups that are caught up in protracted conflict, identity depends on the conflict, and is shaped by the conflict. It should be possible, within limits, to reconstruct these elements as vehicles for peace and reconciliation. What is needed is an investment of identity in conflict resolution and in a new relationship with the former enemy. Development of such a new identity confronts many obstacles. It cannot bypass the political process of negotiation, a mutually acceptable agreement, nor can it be allowed to threaten or undermine the particularistic identity of each group. But within these constraints, the potential for reconstructing the national identities of former enemies in the service of peace and reconciliation exists, and needs to be nurtured. (Kelman, 2001, pp. 210–211)

Education of Palestinians (often referred to generically as ‘Arabs’) with Israeli citizenship falls under the control of the Israeli Ministry of Education. Al-Haj (2005) points to books used at several grade levels where no references are made to Palestinian citizens being a part of the Israeli socio-economic, multicultural and political fabric, and yet Palestinian Israelis are expected to be loyal to the state (Pinson, 2007; Wadud, 2006). In addition, Palestinian officials were marginalized in the process of designing the teaching materials within Israel (Pinson, 2007). Educator Nurit Peled-Elhanan carried forward the legacy of her father General Matti Peled. She is also the mother of an Israeli

schoolgirl murdered by Palestinian suicide bombers (Peled, 2012). Peled-Elhanan (2012) argues that:

In school books, this fear is manifest in the exclusion of the history, the culture and all the social facts of nearly 20 percent of the population from the curriculum, and the depiction of these citizens as a marginal, backward, hostile and disturbing “element” despite Israeli efforts to modernize them. (Peled-Elhanan, 2012, p. 63)

With the exception of a few co-educational Jewish-Palestinian schools that receive minimal funding from the Israeli state (the territories of the West Bank and Gaza are excluded from this educational funding), “A majority of Israeli students, being deprived of any meaningful contact with their Palestinian neighbours, receive most of the information about them through school and school material” (Peled-Elhanan, 2012, pp. 45–46). The school at the centre of collective cultural, ideological and political ethos is common in every state.

Ideology maintaining a master narrative is also illustrated in examinations of US culture, such as that discussed by Michael Apple in *Ideology and Curriculum* (2004). Shick and St Denis (2005) provide similar analysis for dominant narratives in Canadian curricula. Kumashiro (2000) and many other scholars also critique ideology in curriculum. Israel seems to be ever further entrenched in the status quo while dissenting voices and more importantly dissenting evidence is marginalized or ignored. This was certainly my direct experience. Upon their learning that I was volunteering for Rabbis for Human Rights in Israel and simultaneously researching destroyed Palestinian villages through a Jewish organization called Zochrot (Crying Women), I was abruptly rejected

by two Israeli cousins, one religious and raised in Canada but never venturing far from his own community, identity, or points of reference, and one secular, born in Israel. The fact that these two men decided to “shoot the messenger,” even though they knew I wanted to uncover facts for my research, gave them the mechanism to avoid looking at the facts that illustrate personal and national losses and overall perpetrate racism and Jewish supremacy. Though these facts were readily available to them, they stuck to the same old views and news outlets. It is true that this conflict has no black and white “good guys and bad guys,” but the over-arching experience is Israel as occupiers and the Palestinian as occupied. Frustration and retaliation is the obvious result. These narratives are reinforced in school curriculum and will be discussed further later.

Travelling to parts of the West Bank with Rabbis for Human Rights, who took calculated risks in their human rights efforts, I visited schools for Bedouin Palestinian children which were supported through a joint effort between these Rabbis, local nuns and international NGOs. These Rabbis advocate for the equal distribution of water, guard against vandals of the Palestinian olive harvest, and fight judicially against the destruction of Bedouin/Palestinian/citizen homes. As part of multi-faith efforts they also secure passes to transport Palestinian kids to the beach or to hospital services. Seeing all this work, meant exposing the occupation to myself and others. For some of my cousins, I became a family symbol of their fear of pluralism, found in both Jewish and Palestinian communities; but where the balance of power sat squarely with the Israeli state.

Returning to the importance of the “arts” and their expression in education, Peled-Elhanan (2012) describes a multi-model content analysis in geography textbooks for Jewish schools. She indicates how colours of different areas in photos and maps and the

use of different hues, emphasize import or deficit, power or weakness, dominance and oppression, the presence and absence of social and political capital. She also points out the reductionist way Jewish students are told why Palestinians left their homes without also including the fact that villages were destroyed by Jewish troops. Changing the names of villages and disregarding their previous names and history are other methods of attempting to change reality. Jews, Armenians, Aborigines, and others have all experienced these methods, used by one ethnic group over another. The methods are eerily familiar but in Canada we are in a phase where displaced voices are slowly being given an ear. The Israeli state is still asserting its right to land without negotiating with Palestinians as promised in the Oslo Accords (Smith, 2010). In turn, certain Palestinian leadership threatens a similar zero-sum game but does not have the systemic or military resources to succeed beyond ongoing rogue terrorist acts, which always lead to the next crackdown or bombing campaign by the Israeli state (Smith, 2010).

The Outright Rejection of Scholarship and Research

A majority of Israelis deny Palestinian history on shared soil largely because of their own historical and/or religiously based generational memories (Slyomovics, 1998).

In February 2013, an international consortium of Israeli, Palestinian and USA academics in education and psychiatry, sponsored by interfaith groups and the US State Department, studied Palestinian curriculum from the Occupied Territories and juxtaposed it with Israeli public school and religious school curricula. The study is called *Victims of our own Narratives: Portrayal of the Other in Israeli and Palestinian School Books* (Adwan, Bar-Tal, & Wexler, 2013). The researchers analyzed more than 3100 texts from both Israel and independently controlled and administered textbooks from the Palestinian

Occupied Territories. Poems, maps, and illustrations from the books were reviewed. The passages were analyzed equally by Palestinian and Jewish Israeli scholars on the team. The subjects reviewed included literature, history, languages, geography, social studies, civic/national education and religion—all taught in the secular and/or religious schools (Adwan, Bar-Tal, & Wexler, 2013). The research was to understand and remedy the way constructions of each other were inhibiting a just and peaceful co-existence. It is important to know that despite ongoing consultation with education ministries on both sides, with an extensive review of materials and a coding system, the study was rejected by Israel's Ministry of Education and the sponsoring agencies (Weiss, 2013). This rejection occurred because Dr. Bruce Wexler, the chief researcher on the project, said that incidents of “demonizing” the other were rare in both Israeli and Palestinian textbooks (Adwan, Bar-Tal, & Wexler, 2013). Does one have to “demonize,” a word open to interpretation, in order to diminish, demoralize, and falsely construct historical narratives and needs, acts which then logically feed conflict, contempt, and division on both sides? This is a necessary rhetorical question for any ethnic conflict.

Both Israeli and Palestinian claims construct singular histories that are devoid of context or change and certainly devoid of each other's historical or religious attachments. The Palestinian excerpt from the school textbook (see below) fails to mention the genocide of the Jews in Europe and makes it sound like the Jews worked in political parity with the British occupation. But perhaps more disturbing is how young Jewish and Palestinian children are taught to fear, claim singular ethnic homes, and disregard “the Other”. Such constructions are indicated in these passages from a Jewish grade three textbook:

In the past, Arabs lived in Jaffa. When masses of Jews began to immigrate to the Land through the port of Jaffa, many of them chose to settle in the city. But the Arabs, who lived there, along with the ancient hatred, were envious of the Jewish rule of the place they thought was their home. Therefore they persecuted them whenever they could and caused them damage and misery. The Jews were not allowed to work in the port which gave the Arabs a comfortable livelihood, and they also suffered from repeated pogroms. In time, when the pogroms increased they had to leave their houses near the Arabs, and concentrate in only Jewish neighborhoods [sic] in the city. Moreover, bloody incidents were not prevented, and the Jews had no choice. They decided to leave Jaffa. (Ultra-Orthodox School, 2008, p. 113)

Then there is this from a Palestinian school textbook:

What is there in that box, Grandfather? Grandfather: The documents for the land we own on the coastal plain, which is registered in the official land registry books, and the key to our house which we fled. They are in your possession, so take care of them. Jihad: Yes, Grandfather, I will take care of them, and will not be careless with them God willing no matter what happens. Grandfather: Good for you, my boy.” (*History of Ancient Cultures*, grade 5, 2009, p. 7)

In both Jewish and Palestinian curricula Adwan, Bar-Tal, and Wexler (2013) found stories that cast dying for one’s country as a virtue. From a Palestinian textbook: “One of the forms of solidarity with families in Palestinian society is welfare for the families of martyrs, prisoners, and the injured in society.” Others speak of dying and

never surrendering. And there is more. In an Israeli textbook, Joseph said to his comrades, “We will stand as one man against the enemies. We shall protect the land we have inherited. We shall not abandon the house we have built.” This publication goes on to talk of “expelling” the Arabs, and dying for “our” country.

What Adwan, Bar-Tal, and Wexler (2013) noticed was that a fuller understanding of Jews and Palestinians and their cultures and daily lives was not provided equally, reducing “the Other” to a presence to be responded to only as a deterrent to the recovery of one nation’s land or as representing a roadblock to peace. This reductionism cannot change without a more holistic view of both Palestinian and Jew. In addition, when a majority of the maps examined in the study do not label the presence, independence, or nationhood of the other group, the typography then does not allow either group to imagine living side by side with the other. Each effectively disappears or is greatly diminished in “the Other’s” eyes.

This was certainly my experience when I encountered one group of Diasporic Palestinians who vowed to get all land back and equally when I encountered Jews who believe that Palestinians should integrate into surrounding Arab states. In Israel, this sentiment is so strong in right-wing politics that Palestinians with Israeli citizenship are referred to as Israel’s Arabs and not as Palestinians, indicating the making generic of Palestinian culture and history. Jewish Diaspora is diminished in Israeli state concern except when it comes to our financial support. The Jewish Israeli by comparison is seen as strong and superior (Peled-Elhanan, 2012).

Adwan, Bar-Tal, and Wexler (2013) note that there is some regret toward violence and killing of Palestinians but it is juxtaposed with more examples of disregard. Finally, poems of longing and biblical text assigned to each nation are not shared across curriculum and so therefore it becomes impossible to come to know “the Other.”

In Israeli and Palestinian leadership, the “hegemonic or ideological veils” (Mallot, 2010) are so thick with narratives of ethnic purity from nations that never had nation states of their own that people in Israel and Palestine or in the Diaspora are afraid to lift this antiquated idea of ethnic purity for fear of losing a home free from exile and persecution.

In *Culture and Imperialism* (1993), Edward Said uses John Stewart Mill’s principles of political economy to argue that “West Indian colonies, for example, cannot be regarded as countries with a productive capital of their own [but are rather] the place where England finds it convenient to carry on production of sugar, coffee and a few other tropical commodities” (p. 90). In contrast, both Jew and Palestinian see the same lands as primary home and haven.

On the other hand, the means of production, water, land resources, and tax dollars have been taken increasingly into Israeli governing hands or into the hands of new Israeli settlements encroaching on Palestinian land (Baroud, 2006; Hass, 2014). These acts of impunity result from a dual dynamic of the historically Jewish subjugated exile returning home and at the same time exiling and/or subjugating and destroying the homes and property of the Palestinian. What has been done to the Jew is now done to the Palestinian. Such is the untreated cycle of violence and abuse (Baroud, 2006; Marton,

2004; Said, 2000). Continuing the cruel and abusive obstruction of the Palestinian pursuit of self-determination while still talking “peace” is misleading (Marton, 2004; Khalidi, 2013). Many of the Palestinian protests of the second Intifada (uprising) were non-violent, but that was obscured by the destructive suicide bomber (Baroud, 2006). Together with a formidable Israeli army, Palestinians cannot to date, overcome the occupation of their lives. In addition, there are Palestinian families living in refugee camps that are off the radar in discussions and ignored in the news.

Canadian international news journalist Nahlah Ayed writes in her book *A Thousand Farewells* (2012) on her life and career. She writes about the time when she, as a Canadian born child, and her parents made an extended return to one of nine refugee camps in Jordan set up since Israel’s founding (1948) where various Palestinian family members lived. Ayed was under ten years of age at the time. She describes living in a place with no bathroom, little employment, and a culture alternating between depression, sadness, and rage. Protests were met with tear gas or worse and so hopelessness set in.

Narratives in Public Discourse and Education

How then are hegemonic veils and national knowledge constructed and how do we expand them? In Michael Apple’s book *Ideology and Curriculum* (2004), a post-9/11 critique of the American education system, he speaks of common hegemony in many nations, formal and informal, including Israel and Palestine:

Social criticism is the ultimate act of patriotism. As I say in *Official Knowledge*, rigorous criticism of a nation’s policies demonstrates a commitment to the nation itself. It says that one demands action on the principles that are supposedly part

of the founding narratives of a nation and that are employed in the legitimation of its construction of a particular kind of politics... No national narrative that excludes the rich history of dissent as a constitutive part the nation can ever be considered legitimate. (Apple, 2004, p. 168)

In *Oasis of Dreams*, Feuerverger (2001) examines the co-educational curriculum in a largely privately funded school for Jewish and Palestinian children and teens. Mourning national but culturally isolated stories on each side of a conflict and spiral learning to form a side-by-side curriculum that is inclusive of all learners is the challenge (Adwan, Bar-on, & Naveh, 2012).

Often overlooked in mainstream Jewish schools, both in Israel and in the Diaspora, is the unity with which Jews and Palestinians worked and lived together. Abunimah (2006) cites co-operation and co-existence between Jews and Palestinians prior to and during the killings that occurred in 1929. Sivan (2010) explores in his film *Jaffa, the Oranges Clockwork* how friendships were lost and now longed for. Yet historical ethnic co-existence has all but been silenced in the national narratives.

Dominant Discourses and Master Narratives: Attempting a New Understanding

The Canadian Jewish News (CJN), in support of Zionism as the defining discourse in Judaism, has columnists who struggle in exploring the disproportionality of the political conflict and has had writers come out in outright denial of events such as the “Nakba.” The Nakba or catastrophe resulted in the displacement of Palestinians during and before the War of Independence (Smith 2010; Sa’di, & Abu-Lughod, 2007). During that time Palestinian villages were destroyed and Palestinians killed. It is reasonable that

Jewish journalists are still reacting to Pan-Arab military attacks (Smith, 2010) and memories of the Holocaust. Since the Oslo Accords of 1995, however, the ongoing denial of Palestinian history and lives is a choice (Smith, 2010). To both overlook and delegitimize scholarship and memory because of fears of terrorism or mutual de-legitimization will continue the cycle of violence.

The Conflation of Anti-Semitism with the Honest Critique of Israeli State Policy

In the 1930s in Canada, anti-Semitism was dominant, as was rejection of Jewish applicants to Canada from Nazi-occupied Europe. Jews fear this policy becoming dominant again since it was once part of Canadian history (Abella, 2000; McClintock & Sutherland, 2004; Penslar, Marrus, & Gross-Stein, 2005). The memory of anti-Semitism in Canada's past allows it to be used in the present to maintain uncritical support for the Israeli state regardless of the oppression and occupation of civilian Palestinians there. Fear of terrorism in the Middle East and the conflation of civilian Palestinians with terrorist elements can make Canadians willing to label the civilian Palestinian cause for human rights and nationalism akin to terrorist or at the very least reflective of anti-Semitism or Jewish self-hatred. Canadian Prime Minister Stephen Harper's attempts to silence opposition to Israeli state occupation, even amongst Canadian Jews, is an attempt to control informed inquiry, making it into an oppressive policy forced on all Canadians. Mr. Harper's attempt to silence in this conflict may also point to a forced end to social criticism of local and foreign policy in general. Using the terrorist or anti-Semitism as the justification for every reactive government policy against human rights is no answer for peaceful co-existence and no model for leading in the 21st century (Payton, 2014; Stern, 2014). An illustration of wilful blindness in support of Israeli Occupation is the

fact that Diaspora Palestinians have no right to return to Israel to visit unless they possess another passport. Permanently returning is not an option. The right to their familial land is either challenged or destroyed in Israel every day (Halper, 2008).

There is a mutual denial in ultra-nationalism that mainstream leadership encourages in Palestinians and Jewish Israelis. Both Palestinian and Jewish ultra-nationalism embrace a dominant all-or-nothing narrative and a dominant popular culture and school curriculum that sees “the Other” at best as devoid of needs or legitimate history, and at worst devoid of humanness (Adwan, Bar-On, & Naveh, 2012; Butler, 2009; Hammack, 2011; Peled-Elhanan, 2012).

Ultra-nationalism, which began as a binary between Jew and Palestinian, has progressed further in Israel. Ethnic religious nationalism results in a cultural prejudice against ethnically mixed couples (Darom, 2013) and against positive Jewish and Palestinian friendships. Disparaging, deporting or jailing other ethnic communities seeking shelter from persecution in surrounding countries such as the Sudan and Eritria (Abdo, 2011; Lior, 2014) is also the norm, as is prejudice against black Jews from Ethiopia to the point of using water cannon and stun grenades on them when they protest. It could therefore be argued that being Jewish in Israel is only acceptable if you are white (Abebe, 2015). In recent years, the development of neo-conservatism means a huge gap between rich and poor in Israel as well.

Fact-finding Trip to Israel and Palestine

In Israel and Palestine, bearing witness was disturbing. Being witness to the socio-political patterns I’ve discussed, while surrounded by geographic beauty and

vibrant cultures juxtaposed with the structures of military oppression in Israel and Palestine, was doubly difficult. The gray watch towers, the fighter jets flying low over a Palestinian home (the home belongs to an employee of a Jewish/Palestinian supportive NGO), the checkpoints, the teenage soldier donning a machine gun, and long stretches of grey concrete wall became a personal challenge of Orwellian proportions. Couple these with markers of inflexible religious orthodoxy to which the Jewish state and the Palestinian quasi-state bends, particularly in Jerusalem. The hampering of secular freedoms was, for me, often an exercise in frustration and sadness. Why does a country allow the rigidities of religious practice to prevent a secular person from relying on public transit on the Sabbath? Everyone regardless of faith is forced to walk, ride a bike, or drive in a private vehicle or taxi on days of Jewish religious observances.

For Israeli Jews as occupiers, their own fear and history with exile and Holocaust cause them to conflate the Palestinian suicide bomber with the Palestinian civilian. This conflation results in human rights violations, violence at checkpoints and the gradual confiscation of Palestinian land. Unlike Jewish Israelis in present time, Palestinians have little social or international capital to change the status quo (Breaking the Silence, 2012).

The Palestinian Authority on the West Bank is accused of just administering and therefore supporting the more powerful Israeli occupation. The ways in which Palestinians without Israeli citizenship can engage in economy and trade are controlled. How limiting socioeconomic freedom is depends on where they live—Jerusalem or the West Bank, for example. Those who live in Gaza are entirely excluded from engagement and socioeconomic connection. Obtaining the appropriate pass to facilitate movement out of Gaza is most often impossible. Jewish- Israeli non-governmental agencies must

ally with a Palestinian, arranging paperwork or advocacy so that they can visit a doctor or a relative on the other side of the wall, attend university, or access a family farm (Kaufman-Lacusta, 2011).

In dividing Palestinians from Palestinians and Jews from Palestinians, one is effectively dividing communities, family, or friendships. Hence every sense of cultural unity is disrupted, ungrievable and is the constant precursor to war (Butler, 2009). Such life has become Palestinians' and Jews' permanent state except that Israel is the occupier of Palestine and therefore has the power to make different choices. However, a politically exploited traumatic history may have left the majority of Jewish Israelis isolated geographically, suffering from xenophobia and without the ability or agency to demand better. "Further, a certain reality is being built through the very act of passive reception, since what we are being recruited into is a certain framing of reality, both its construction and its interpretation" (Butler, 2010, p. xii).

In Israeli Occupied Territories, West Bank and Gazan Palestinians are divided by distance. Being denied free movement and entry into Israel and full participation in their own businesses' farming through trade or in business with Israel means that their lives are deemed less valuable by the Israeli state. As these restrictions continue to increase, Israel keeps its economy afloat with computer and "security" technology exported around the world (Klein, 2007).

Neither side, Jewish nor Palestinian, has strong enough leadership or public school curriculum that would reflect inclusive plurality. Therefore, the conflict continues except for in some joint non-governmental agencies, advocacy groups, privately funded

schools, and grassroots groups that refuse to be enemies (Feuerverger, 2001; Kaufman-Lacusta, 2011).

Ali Abunimah, author of the well documented *One Country* (2006) and webmaster for the *Electronic Intifada* (Intifada, meaning resistance) shares his mother's memories of being a child living next to Jewish neighbours who were dear friends. Three realities he speaks to touched me and point to what I found in some parts of the diaspora based co-operative inquiry, which I examine later in these pages.

On Jewish Holidays, my grandparents would send food to Dr. Hirsch and during Passover, he would send my mother's family matzoh, the unleavened bread that in the Jewish tradition symbolizes the flight from Egypt. "I liked it," she says and I finally understood why throughout my childhood in London and Brussels whenever matzoh would appear in the stores around Passover, she would buy it and we would eat it at home. (Abunimah, 2006, p. 2)

The verdict of conflict without end is predicated in part on what we have chosen to remember and what we prefer to forget. One of the most notorious incidents in the long bloody history was the murder of sixty-seven Jews by an Arab mob in Hebron in 1929...but as the Jews of Hebron testified in 1929, most of the city's Jewish community was saved because Muslim neighbors protected them in their own homes and tended to the wounded. How would history look today had that been the signal lesson of the event, had that been the version young Israelis were taught? (It is worth noting that many descendants of those Hebron Jews have

been vocal in their rejection of the way that today's Jewish settlers have hijacked their history.) (Abunimah, 2006, p. 7)

Wexler (2008) in his examination of competing narratives, ideology and resulting affected neurobiology, found that how Jews and Palestinians treat each other is reinforced through existential social narratives, traumatized histories, school curriculums, or violence and war. Within these two ethnic groups are classes, levels of religious practice, secularism, and Bedouin tribes. There are also Jewish European, North American, Russian, North African, or African birth places, and within each frame of identity, every person is judged as to her/his worth in the over-arching culture of war, where indeed frames for peace at least by the state or quasi-state bodies have not been formed.

Only the social trappings of high tech companies in Tel-Aviv of shopping and cafes juxtaposed with falafel stands and car repair shops on a remaining shared road between Jerusalem and the West Bank represent the weaker struggle to establish some sense of civility in Israel. That said, Jewish and Palestinian communities rarely mix because neighbourhoods are heavily ethnic, public schools are separated, and the wall—not a backyard fence of the “good neighbour” analogy but of unmistakable prison proportions—divides the rest of the populations from themselves and each other. These divides continue the chronically imposed blindness and deafness to “the Other.” Only a number of NGOs dare to help Palestinians with olive harvests, access to water, schools for poor Bedouin children, or mediating conflicts with Jewish settlers (Kaufman-Lacusta, 2011). There is a big social price to pay for this work. The majority of Israelis vilify the secular NGOs that engage in this way, and many also attempt to delegitimize Rabbis for Human Rights, for example, as nothing but agitators who dishonour their fellow Jews.

How Fear, Belief, and Conflict Play Out in Families and Communities

Jews whether in Diaspora or Israel who, for ideological or religious reasons, would rather not reflect on the long-term consequences of imposed occupation on the security of their own lives, are prepared to maintain the status quo at all costs, even if it means losing a child to violence or disowning a family member who disagrees with their politics and/or their level of religious practice and belief system. The other reason for stubborn attachment to the status quo is the unmistakable manifesto of Hamas, which, to date, has not been altered in writing. Hamas' stated objectives, away from their written manifesto, have waxed and waned between the destruction of Israel and the Jewish people to a two-state solution, depending on who in the organizational structure is in control (Long, 2010). Both Hamas and Israel respond to each other by administering collective punishment to all Palestinians. Hamas also oppresses by dividing internal social policy by gender and provokes Israel by administering rockets or creating other community-based violence on both sides of the wall. Israel maintains the fight with full-on warfare and this social and physical destruction seems to strengthen the resolve of each against the other.

Victims become Victimizers

Many but not all of today's immigrants to Israel, born, often to holocaust survivors in newer multicultural societies, play a role in sustaining the Israeli/Palestinian conflict in the hope of maintaining a safe Middle Eastern state with a Jewish cultural milieu. A Jewish State is also seen as a haven from anti-Semitism for a population that was habitually killed or marginalized for their faith and is still despised by Hamas and others in the Middle East. Despite having experienced the success of some multicultural

models, the current immigrants to Israel, with these traumatized memories handed down to from parents and grandparents, are prepared to abandon what they were taught about pluralism and leave to dominate another culture in the Palestinians. Unquestioning support of the Israeli State from Diaspora states and the Jews that hold votes within them, results in complicity with racism, displacement and killing of Palestinians and other human rights violations of non-Jews including African refugees seeking asylum in Israel.

The historically dominated and oppressed Jews become oppressors. Typically, in psychological terms, any trauma or violence can repeat itself through habit, on future generations and culture (Lev-Wiesel, 2007; Wistrich, 1997). It is precisely the features of isolation and killing that Jewish parents and grandparents experienced in Europe and elsewhere “in the old country” that North American and other adult children of survivors are complicit in reproducing, differentiated only by degrees, in Israel and Palestine (Marton, 2007; Wistrich, 1997). This can be quite the dilemma for western Olim (new immigrants who are religiously deemed “risen-up”). When Jews in Israel play a role in isolating civilian Palestinians they also isolate themselves, and thereby, continue to remain in psychological exile.

The model of Zionism that used to give oppressed Jews of the Diaspora hope and a lifeline in the 19th and early 20th century has undone itself as a model. It has so far failed to produce a functional or sustainable democracy, scoffing at pluralism, even though the state makes democratic claims. It is also hiding a history of destroyed Palestinian villages (Sa’di & Abu-Lughod, 2007; Zochrot, 2015). The state allows a master narrative to teach children that they are forever in chains as Jews, forever having to defend the country from hate, and looks down upon children or relatives if they choose

to live in other places in the world where they can be both Jewish and just regular human beings alongside other human beings.

Glaring examples of turning victimhood into victimization appeared both in personal and political racism and in calls for Palestinian genocide presented on the heels of the war on Gaza in 2014. These actions speak to the ever-rising isolationism in Israel, which results in an increasing number of populists calling for exile and genocide directed toward Palestinians. Two such calls came from prominent members of the Israeli parliament or Knesset, with further incitement to violence from Prime Minister Benjamin Netanyahu from his Twitter account (Abunimah 2014). The former Deputy Speaker, Moshe Feiglin, once jailed for sedition during the Oslo peace process, also called for massive expulsion and concentration camps for Palestinians (Reilly, 2014)

One State or Two

It was in a less dire period that Morris (2009) explored narratives around the validity of forming a single bi-national state out of both Jewish and Palestinian nationalisms. The one-state and a two-state solution proposed at the time (with shared governance of Jerusalem) are simultaneously being proposed by left-wing Jews and Palestinians. Ironically, the one-state model is also being used by the Jewish right wing to justify the status quo. While Jews and Palestinians on the left try to promote a pluralist single state, there are those Palestinians who, like right-wing Israelis, want to maintain ethnic Palestinian governance over, but not with, Jewish citizenry. As such, the single-state model for peace is shared by Jew and Palestinian alike, either with inclusiveness of the other, or with total de-legitimization of each, or with some thin accommodation of “the Other” and anywhere in between these polarities (Bar-Tal & Teichman, 2005).

Chapter 4: Methodology

The arts-based cooperative inquiry is a learning methodology, grounded in Community Based, Participatory Action Research. (Bray et al 2000; Creswell, 2009, Etmanski, Hall & Dawson, 2014). The inquiry invited participants to examine their own stories through producing art, interacting with the arts and hearing other people's stories. We examined the poetry and the histories of two exiles. We explored the experience of exile for Jews and Palestinians. We also explored how the Jews, a once exiled, oppressed and systemically murdered people, have turned on the Palestinian "Other." My goal was to develop models for exploring the narratives of nation building primarily but not exclusively through experiential exercises using the arts.

Arts-based education, including but not limited to this study's drawing, watching film, and reviewing art, literature and poetry while sharing food, helps participants relax into bringing their own meaning to a shared visceral experience and also to the cultural Objects of Art that we used to reflect our feelings. By sharing the different meanings through arts-based lessons, my goal was to enhance mutual understanding.

I was both organizer of materials and also the facilitator who designed a framework and curriculum. Each participant shared chosen modes of art to engage in self-reflection on their own struggle in trying to find the road to peace and justice both for themselves and for others. My role as researcher, participant, and co-ordinator of the group caused some confusion for the participants at times. Upon reflection, it would have been better to have provided a written explanation of the methodology (as per Lang, 2010). My trying to balance participating in the process as an equal while simultaneously

audio recording our journey was a challenge for participants used to a researcher who sits outside of the actual experience and judges as one would a case study (Bray et al., 2005).

The observer gazing on the observed as one might have done in old anthropology field work or pre-feminist medical, psychological, or rehabilitation/disability practices is now seen as oppressive by anti-oppression feminist researchers (Bray, 2000; Nagy & Hesse-Biber, 2007; Tichkosky, 2003). The participants' confusion may have been caused, in part, by the belief that a researcher is one who stands back from the process. I was, like a phenomenologist, both observer and participant, audio recording, in real time, all responses to the materials and observing the social interactions.

Art as Peace Builder in Anti-racist Education

Art can be a non-violent way to unify human beings around their painful experiences (Fernandes, 2003). The adult learners in this study lived in Toronto, Canada, one of the most multi-ethnic and diverse cities in the world, a place where there is an ongoing discussion about multiculturalism and anti-racist civic education. It is in this milieu that the co-operative inquiry began. Wright (2000) examines the elements of multicultural and anti-racist education:

How is anti-racist education different from multicultural education? Some critics suggest that it is a matter of emphasis. But there are some essential distinctions.

While both focus on making the school curriculum and the total environment more inclusive, multicultural education focus on intergroup harmony and anti-racist education focuses on intergroup equity. George Dei, in his landmark analysis of the issues suggests that it is also a matter of asking the right questions,

different questions. Do all students have equal access to what the schools have to offer? What gets taught? What doesn't get taught? What do the textbooks, the curriculum overall, the opening exercises, extra-curricular activities and so on, omit, negate, misrepresent?... Anti-racist education calls for new ways of thinking about education. It means more than reforming the curriculum and teaching practices. It means examining the structure of education to ensure that those who make the decisions reflect the diversity of the community at large. It means transforming power relations in schools, in boards of education and in ministries of education. It means making room for knowledge that enhances the status quo...yet, concerns related to cultural and ethnic diversity demand continued attention. They won't go away even if we choose to ignore them, or worse pretend they do not exist. (pp. 75–76)

This study was designed in the hope that the insights here will help reconcile some of the competing narratives and racist experiences in Israel and Palestine. It attempts to model ways in which new narratives and mutual understandings can be constructed around the goal of healing ethnic conflicts in the spirit of multi-cultural and anti-racist education.

Recruitment and Its Challenges

Sampling

I began with snowball (word of mouth) sampling with an accompanying letter (See Appendix E). I attended many community events, both Jewish and Palestinian. Recruitment also occurred through the Canadian Jewish News, through a Palestinian Arts and Discussion Centre, and through one synagogue in Toronto. There was some

preliminary searching at the University of Victoria and in communities in Victoria, through snowball sampling and e-lists, until I had to move my research to Toronto in order to be with my ailing mother. Approval and parameters for the research can be found in Appendix D.

When I was searching for Diaspora Jews and Palestinians to participate in the co-operative inquiry, I used four questions to screen each applicant for their degree of regard for each ‘Other’ and the degree to which there was willingness to see the humanity in each person.

Interview Questions

The Four Questions posed were:

1. How would you describe your commitment to peace between Jews and Palestinians?
2. Are you prepared to participate using an anti-oppressive antiracist framework?
3. What do you understand of the idea that there are multiple truths and multiple realities?
4. What does freedom from this conflict/war mean for you?

The Palestinians that I interviewed during recruitment to the co-operative inquiry most often expressed feeling intimidated or frustrated by Jews in Canada. Discussion groups initiated by Jews in Toronto were often described as without real intent for change and one Palestinian woman overtly named these exercises the “dialogue industry.” The “dialogue industry’s” mandate, they believed, was to make Palestinians understand why the Jewish claim was more important than the Palestinian one. With this Jewish expectation, some Jewish applicants had no understanding of the inequities, injustices, internment, and ethnic cleansing Palestinians experience from Israel and the Arab States.

Some Palestinians refused to talk to me at all. These individuals join a number of but certainly not all Palestinians in Israel who avoid association with any and all Jewish institutions, for fear of losing the Palestinian collective identity to Jewish “Normalization.” The Jewish sentiment that Palestinian needs were secondary to their own was certainly expressed to me by many of the Jews who expressed interest in the research but I screened them out because it was obvious from their answers to the interview questions that they were not ready to hear and accept how Palestinian Canadians feel or experience the limitations, prejudices, arrests, violence and land appropriation, imposed on them or their extended families by the State of Israel and other states. The expressed superiority paired with fear from these Jews toward Palestinians may have been conscious or subconscious, but the sentiments were certainly present. Similarly, Palestinians who had no understanding of Jewish attachment to the ancient and religious land were also screened out.

Numerous recounting of Palestinian family stories occurred when I interviewed during recruitment. For both Jews and Palestinians, time, dates, and life as refugees in other countries were recounted with vivid generational memory. For each there was a sadness, whether recounting Canadian prewar antisemitism, current Islamophobia, the Holocaust or the Palestinian exile in 1948- the year Israel came to be. Survivors or their children told stories of their own family exile and terror. There was a deep longing for mutual peace but most often a loss as to how to achieve it.

Fear of Participating

Many Palestinians wanted to participate but expressed to me the fear that I was funded by the Israeli secret service or allied associations and decided that the precarious

safety of their loved ones within Israel (if they had citizenship or only residency) or in the Occupied Territories was too tenuous for them to risk by participating. They feared the spying eyes of both Jewish and Palestinian leadership. Others expressed love for Jews as if in some kind of clandestine relationship. These were very personal conversations. Jews far out-numbered Palestinians in availability and willingness to participate, but as described above this lack of availability or willingness on the part of Palestinians did not have anything to do with “not having a Palestinian partner for peace,” as the old excuse goes, but instead spoke to a fear of more loss and betrayal.

My assurances, confidentiality agreement, and letter on University letterhead most often could not convince Palestinians otherwise. Others just had busy lives or shift work in various helping professions. I kept delaying the start date for the co-operative inquiry both because of the difficulty in recruiting Palestinians and because of the death of my mother. Later, during Ramadan evenings, religious and community gatherings for Muslim Palestinians made it even harder for people to commit to the six evenings I had planned.

When certain Jewish applicants failed to understand or relate to the recruitment questions, they spoke to their position of power in the Israel-Palestine conflict: They claimed to not feeling vulnerable to scrutiny, to not feeling that another’s judgement might have consequences. This is of course, the defensive position. For these people, the status quo was a place of privilege they enjoyed, something that was fought for and needed in the face of historical anti-Semitism. Some Jews I interviewed just wanted to tell Palestinians how to shape up, how they could be friends “if only they understood that they must...” Other Jews, angry at Israel’s history of oppressing Palestinians, could no

longer hold respect for Jewish historical suffering. That suffering resulted in other Jews lack of empathy for Palestinians. Any applicant, Jewish or Palestinian, who could not show empathy was screened out. I saw no use in bring together a group of angry opponents. As was my past experience, only yelling would result.

During the course of recruitment, I found myself in conversations with Jews who believe that the land of Israel is “ours alone.” I had witnessed conversations of mostly Canadian Palestinians (Christian and Muslim) who stated directly to me with wry angry smiles on their faces “the land is ours and one day we will get it all back.” There is no difference between these two statements except that one comes from a Jew and one from a Palestinian. One side lost their homes, family, and land to Jews in the Nakba or War of Independence in 1948. They continue to suffer losses to home and land to the present day. Jews lost their homes during ongoing pogroms (forced evacuations), the Nazi occupation, and subsequent genocide of Jews. Both groups have been terrorized in their histories. Each feels threatened by the other.

One of the most impressive articulations of a peaceful co-existence during the recruitment process came from one potential young recruit. 17 years old, a Palestinian with Israeli citizenship attending a Canadian school, noted upon interview that “peace comes from within” before it can ever be actualized. I told him that I have never heard this truth about personal choices articulated from any of the people I had interviewed, and they were often twice, three, or four times his age.

Summary of the Six Sessions

As described in the introductory sections, the primary research was grounded in a co-operative inquiry which used artistic medium and the five senses to attempt to get to a visceral sense of each story and then form a new shared one. (Bray, 2000; Creswell, 2009; Hall, 2009; LeBaron & Pillay, 2006) We met one evening a week for six meetings. Each time we met, we shared in a pot-luck dinner. Eating together, as many chefs know, helps to form a sense of community (Ottolenghi & Tamimi, 2012). Since the hegemonic narrative of the Jewish-Palestinian conflict tries so hard to keep us apart, I was determined to use shared meals, other arts, and talk to bring us together. The participants signed confidentiality agreements and all names were changed to pseudonyms when requested. All guest speakers or resource persons to the research, except two, chose to use their own names. They were also provided with confidentiality agreements (see Appendix F).

Session One

Session one started with introductions and the giving out of blank journals, which I instructed were an optional tool. The journals were meant for participants to use for private reflections and/or drawings that they may have wanted to share. Our first meal together was one that I provided. All subsequent meals were pot-luck. Each participant brought a dish of food or drink to share together. In each session, food brought a sense of calm and togetherness--upset and confusion around each other's interpretations were often tempered by the sharing of a recipe, the passing of a plate for second helpings, or the name of the store where such-and-such a food or beverage was purchased.

The art instructor/transcriptionist, Patricia Kambitsch, then began to give basic instructions on drawing so that the participants could feel at ease and supported as they began to draw their experience of the conflict. We then watched a 20-minute news documentary produced by Adrienne Arseneault of CBC television entitled *Moshe and Munir* (Arseneault, 2007). The story was about two men, one Jewish employer and one Palestinian employee, who once worked together in Israel, had become close friends, and were now divided by the physical wall of forced ethnic divides, economic separation and state travel restrictions. Arseneault orchestrated a reunion for the two men.

The transcriptionist attended only the first and last sessions. All participants could thus observe the progression of each person's understanding of the research results between the first and last meeting. Privacy for the participants as they were going through the process was important.

Session Two

In session two, I asked each participant to bring some type of object of art in any medium that represented peace for them. They had the chance to share this meaning with the other participants.

Session Three

Since Israel and Palestine is the shared space for the three monotheistic religions, I invited a Christian scholar who is also a Minister, a Rabbi who is also a psychologist, and an Imam to discuss scriptures that teach peace and how each set of scriptures defines peace.

Session Four

We looked at the nationalistic poetry of the Palestine and Israel. We also explored the mutually shared theme of exile within poetry. We looked at poetry written in the Diaspora by Jewish and Palestinian university students who published two volumes of a shared publication called *Yalla*, translated as “let’s get going” or “come on” in both Arabic and Hebrew. We also looked at Jewish and Palestinian poetry written in Israel and Palestine by elementary school children. Discussion followed.

Session Five

The feature-length documentary film *Jaffa, the Oranges Clockwork* (Sivan, 2010) was shown. The film documented and illustrated unifying experiences between Jews and Palestinians in the shared production of the oranges industry from the turn of the 20th century to the 1960s in Palestine and Israel. Yara, a Palestinian, noted that one of the Jewish people in the film looked like her grandfather. Yara also relayed one of her family stories mirroring one of the comments from an elderly Palestinian farmer in the film. Both Yara, reflecting on her family history, and the elderly Palestinian farmer stated that back in the days when Jews and Palestinians were harvesting oranges together, it was considered a sin to differentiate between Jew, Christian, or Muslim. The film also highlighted how both Jews and Palestinians were stereotyped and orientalist (Said 1993) by the English and French Europeans.

Session Six

The feature-length film *Knowledge is the Beginning: The Ramallah Concert* (Smaczny, 2005) was shown, documenting a youth orchestra and a music school with youth from all over the Middle East including Israel and Palestine. The orchestra and school were begun by Conductor/Maestro Daniel Barenboim, who is Jewish Israeli, and the

Palestinian scholar Edward Said. The projects were designed to celebrate their mutual love of music and their friendship. The friends wanted to teach mutual understanding through music education. Both films from session five and six were seen and discussed. The second half of the sixth evening was taken up in discussion/reflection of the whole of the six sessions, as a learning journey. The artist/transcriptionist drew/documentated the participants' comments on canvas and then took photos of the canvas so that participant feedback could be documented.

Visiting Israel and Palestine

In addition to constructing this research project in diasporic Toronto, I augmented my review of literature by visiting Israel and Palestine. I did this so that I could see for myself how Jewish Israeli and Palestinian societies had been constructed, thus using a Sequential Transformative Strategy, which denotes two distinct data collection phases, to internally validate the review of literature (Creswell, 2009).

The last time I was in the region was in 1987. My brother and his family were about to return to Canada after living in Israel for 15 years and even though I had visited three times before, it was a long time in the past and my previous trips then did not involve exploring the politics in the area. At the time, I was young and there primarily to visit family and see the country as the majority of Jews see it.

To add to the review of literature, I volunteered in Israel and Palestine with Rabbis for Human Rights, visited a co-educational school, toured disputed and occupied areas, and researched destroyed villages and checkpoints. I wanted to witness what I had

read about. I felt a responsibility to directly explore what I had asked my research participants to consider. I wanted to see the situation for myself.

I made the decision not to go into Gaza. I had met a UN worker in Jerusalem and he advised that a foreigner's safety there was particularly precarious, given conflicting groups vying for undue influence or control. As a Jewish Israeli organization, Rabbis for Human Rights is legally barred from working in Gaza.

The volunteer work I did with the Rabbis took place only in parts of the West Bank. I did not go as far as Ramallah, again because I needed appropriate transportation and escorts. I did meet with Bedouin/Palestinian children living in communities well below anything close to a so called reasonable poverty line, if there is such a thing. We brought food, books, and some art materials and met with the Bedouin teacher who is a master's student at a Palestinian University. These children and teens had few resources, shared in and around simple shelters and rubble for grounds. Their lives were sandwiched between the Palestinian Authority, which administers their fate, and the Israeli government, which controls it. The children also lived beside a golden mosque that did not participate in these interfaith based efforts or charity-supported kindergartens and after school programs. No one living in the area would admit to knowing who ran the mosque. At best, they would guess.

Over the course of my trip, I met with paired Jewish and Palestinian field workers and educators. I visited a private school where Jewish and Palestinian educators, those with Israeli citizenship, taught a combined bicultural curriculum. The school is in a bicultural community of Jewish and Palestinian families with young children. The

community is named Neve Shalom/Wahat al Salam (the Jewish and Arabic meaning for “Oasis of Peace”). I visited a destroyed Palestinian village outside of Haifa and was educated about many other destroyed villages at a Jewish human rights organization named Zochrot, which documents the historical and ongoing destruction of Palestinian villages (Zochrot, 2015). I met with a professor from Al Quds University and visited a Palestinian Cultural Museum. I ate, drank, laughed, and cried with a variety of Jews and Palestinians trying to make connections with one another, despite the systems that more often prevent Jews and Palestinians from meeting, becoming friends, or working together.

Internal Validity and Member Checks

Using Creswell (2009) as a guide to research design for Toronto, I asked each participant in the co-operative inquiry to confirm how s/he wanted to be described. I did the checks to content, in particular, when the audio recordings did not make absolutely clear what a participant was trying to communicate or emphasize. I examined the most dominant themes in the research that were common throughout the process.

Research Context

The adult learners in this study lived in Toronto, Canada, one of the most multi-ethnic and diverse cities in the world—a place where there is an ongoing discussion about multiculturalism and anti-racist civic education. It is in this milieu that the co-operative inquiry began. This study was designed in the hope that the insights produced will help heal some of the competing narratives and misunderstandings Diaspora Jews have of Diaspora Palestinians and Diaspora Palestinians have of Diaspora Jews. The inquiry

attempted to model ways in which new narratives and mutual understandings can be constructed around the goal of healing ethnic conflicts and in the spirit of multi-cultural and anti-racist education.

Chapter 5: Findings

In this chapter, I present my project findings. I documented in general, a constant struggle to maintain meaning in one's ethnic attachment to ancestral lands while trying to understand "the Other's" similar attachment and how best to accommodate each.

Discussing the occupation was particularly problematic. Shielded from facts on the ground, and reluctant to pursue these facts, some of the Jewish participation in the inquiry illustrated, outright denial of Israeli state occupation of Palestinians, or deflection to other bloodshed and oppression in the Middle East, like Syria for example. Reconciling desires for peace between peoples coupled with the fear of losing sovereignty and self-determination for one's own ethnic group remains the most compelling theme.

Session 1: Introducing the Participants

To introduce the participants I have included some of the initial remarks that accompanied their drawings. In this way, I invite the reader to get to know them and get a sense of the whole experience in the co-operative inquiry. All names of participants and guest speakers were changed unless they indicated that they wanted their real names used.

Myself

My drawing is of a tearful Charlie Brown figure (Charlie Brown being an archetype of hopeful idealism that is continually frustrated). I explained that this frustrated character was reflective of how I felt about the conflict and how difficult it was to recruit both Jews and Palestinians who were willing to listen to each other. The outstretched hands in the drawing below cannot touch for reasons of attitude (the hands

are turned away from each other). This separation is occurring because of the physical walls and the political, social, psychological, and faith-based barriers constructed between each side. In the drawing I emphasize the themes of fear and anger mixed with love (see the hearts) and that both sides want justice through recognition, and then I question whether peace is possible.

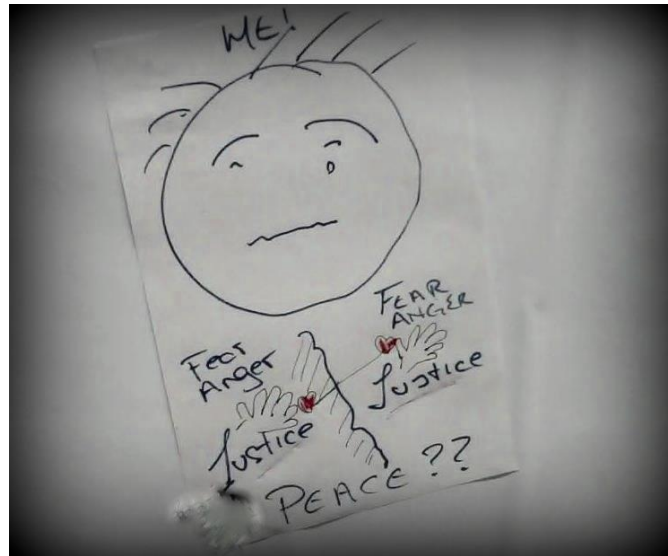


Image 1: Gail – “Charlie Brown”

Derek

At the beginning of this research, Derek had just turned 18 years old and had one more year remaining in a public high school. He excelled in visual art and had plans to go on to an art college. Derek is an out gay youth, very active in Jewish youth movements and a member of a gay youth group in downtown Toronto. He lives his hybrid identity as gay teenager, suburban diaspora fourth-generation Canadian Jew, whose family came to Montreal from the Ukraine and then left Montreal in the 1970s during the height of the Quebec nationalist separatist movement in Canada. He would often recount his parents’ story of feeling “Othered” as Anglophones in Quebec. Derek

had a deep interest in both art and politics and wanted to make sure that I described him as a gay youth who has interests in the gay politic but that his interests extended beyond “just being gay.” He experiences himself as a fully living and engaged human being, refusing to be stereotyped by outside opinions or reductionist constructions of who he is. In his recruitment interview, he indicated that his mother saw my newspaper advertisement for the research in the *Canadian Jewish News*, knew of his interest in Israel and Palestine, and then drew the ad to his attention. This is indicative of a small population of Jewish parents who see the value in encouraging their children in the direction of mutuality, equality and peace between Jews and Palestinians.

Ethnic and Psychological Separation

In the first session, Derek provided the group with three drawings. In the first drawing, Derek portrays his Jewish populated suburban neighbourhood as walled in and cut off, a visual metaphor for how Jewish Israelis are cut off from Palestinians and vice versa. We agreed that the two communities are also cut off from each other in Toronto and in other parts of the Diaspora. Cut off means physically as well as psychologically. Behind opaque walls, people can deny the pain and suffering of those on the other side of the wall. Derek lives in one of the three major Jewish neighbourhoods in the Greater Toronto Area (GTA). Toronto is a large urban city. With the exception of certain areas in the downtown core where there is a multicultural mix of people; multiculturalism takes the form of single neighbourhoods that various ethnic groups gravitate to in order to create “they are like us” ethnic, religious, and culinary communities. Often other citizens will then gravitate to these areas to enjoy various ethnic groups’ culture or food. In the downtown core in Toronto today, residents come from various backgrounds and live

within close proximity to each other. However, the suburbs are often marked by specific areas where there is a high concentration of certain ethnic groups.

What was unusual about the cul-de-sac Derek labels in the drawing as “a Jewish settlement” (reflecting with irony on the ethnically pure Jewish settlements in the West Bank, built on Palestinian land), was that Derek also discussed how a synagogue and a mosque shared a parking lot. The green crescent moon and cross superimposed on one another indicate further interfaith efforts. This image was not a reflection of Derek’s dreams but of an actual shared structure. Derek and the rest of the co-operative inquiry group viewed this as a peaceful breakthrough.

The drawing also showed a large political lawn sign supporting the Conservative Party of Canada with Stephen Harper as the Prime Minister. The sign says, “We want you to Vote Blindly, Vote Cons” (“Cons” meaning the Federal Conservative Party of Canada). Derek discussed how Stephen Harper has successfully courted the Jewish ethnic vote in Derek’s riding by stating that he is a strong supporter of the Israeli state.



Image 2. Derek - Plurality and It’s Challenges

Attachment to Land: Peace and Unity or Peace and Sovereignty?

Derek's second drawing, "1 State Solution, Peace, Unity, Trade", suggested a combined flag. When I first interviewed Derek, I was very attached to the idea that each nation, Jewish and Palestinian, had to have a sense of independence and sovereignty. This need for sovereignty stems from an existential attachment to the land and a long history of conflict. I felt that unity could not come before sovereignty in this case. Derek's drawing shows a group of people echoing the usual scepticism around the possibility of a one-state solution. He drew the words Naïve (written Naiev [sic]) and the phrase "Never Happen" to indicate either scepticism and/or Jewish and Palestinian counter-productivity where many do not want to see the ethnic attachment to the land or the value of 'The Other's' experiences. Above the circle where '1 state solution' is drawn, Derek wrote in pen, "If you will it, it is no dream," indicating that will and effort are necessary for any peace agreement.



Image 3: Derek - 1 State Solution, Peace, Unity, Trade

In his third drawing, “In the Shadow of Turkey,” Derek indicated his thoughts on equally shared resources between Jews and Palestinians in Israel/Palestine and the resulting ability to be a united and positive economic and social force in the Middle East. Derek found the current situation (as it was in summer 2011) between Jews and Palestinians “an embarrassment.” He pointed out: “It’s in a very good area....They’re right on the Mediterranean, which has the trade routes of Europe, the trade routes of Asia, the trade routes of Africa.” Trade is why Palestine was brokered from the Ottomans in World War I and then controlled by the British until 1947–48 (Smith, 2010). Staying enemies, both Derek and Father John (to be introduced next) pointed out, was a waste of human lives.

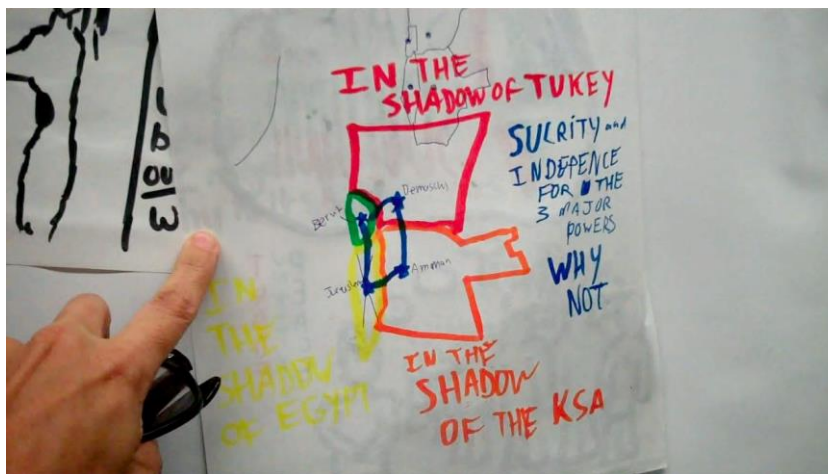


Image 4: Derek – “In the Shadow of Turkey”

Positive Change

In each of Derek’s drawings there are elements of change. One can see the crescent moon, the symbol of Islam, and the cross superimposed on one another to indicate Derek’s interest in interfaith work. (See image 2. - Plurality and its Challenges). Though it does not appear in his drawing, Derek pointed out that his synagogue shared a parking lot with a mosque. In Derek’s drawings are images containing the scepticism of generations competing with a future vision for combined social and political capital. Derek joins a small group of courageous seekers opening the door to an inclusive set of new thoughts and narratives, this time expressed through art. Such a narrative of mutuality, whether in one state or two, could allow Jews and Palestinians new personal agency and a way to a new future without distorting or obliterating faiths or cultures. Derek envisions a fully psychologically healthy and thriving shared nation as an alternative to two traumatized peoples who have families in various Diasporas, sitting on tenterhooks, observing ongoing systemic violence from afar yet Jews denying the existence of that violence against Palestinians and only seeing the lesser violence against Jews in the region.

The cooperative inquiry began to point to changing perspectives when most of the participants realized that both groups experienced trauma. Jews are dealing with historical traumas of anti-Semitism and the Holocaust, Palestinians with ongoing trauma of occupation and war, which Jews also experience since in their role as occupier, they continue to traumatize themselves ((Lev-Wiesel, 2007; Wistrich, 1997).

Father John

A Catholic parish priest, Father John was born in Palestine but his family was exiled. He is a Canadian citizen. At my request, Father John brought a drawing to the second session (see Image 5). He missed the first instructional session with Patricia Kambitsch the artist/transcriptionist, so his production was more of a chart than a drawing. His concerns shown in the chart are stark and produced on a day when rockets from Gaza resulted in retaliatory violence from Israel. Father John had reported that a Palestinian woman was killed that day. He presented the following argument: “It is in the best interests of Israel and the Jewish people to make peace, control 78% of the land, and give Palestinians the 22% comprised of the West Bank and the Gaza Strip. Jerusalem could be shared.”

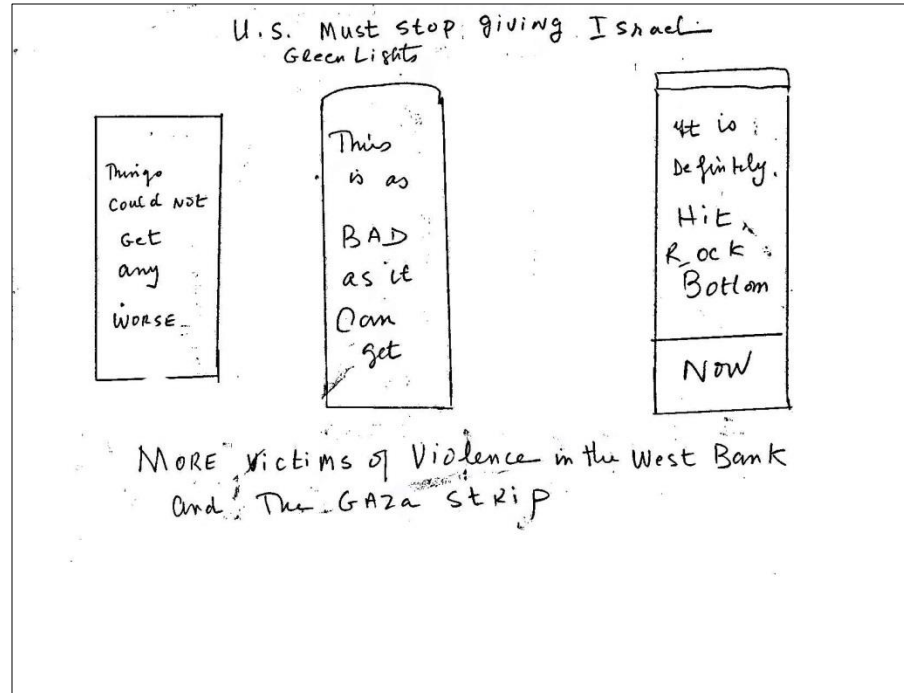


Image 5. John – Complicity with Violence Does Not Bring Peace

Realities and Consequences

Both Derek and Father John outline in their drawing and their words that there are choices to be made and each choice has a consequence, either conflict or the cessation of hostilities and a new set of peaceful possibilities. In his drawing, Father John makes it abundantly clear that he is aware of the “Green Lights,” a phrase used in his drawing to indicate the complicity of the USA in funding the Israeli Occupation. Though there are hostilities from both sides, Israel is the occupying power. This reality was not as clear to me as it became after my visit to Israel and Palestine. Lack of knowledge in Diaspora communities results in not seeing the occupation for what it is. Listening exclusively to the established, government issued and accepted narratives about the conflict are the largest roadblock to equality and peace.

Liora

Liora is a professional classical musician who also works part-time doing community outreach work and service. Liora is Jewish, was born in the State of Israel, and left Israel after her mandatory army service. She is a Canadian citizen. She was raised in a secular German-Jewish home, though like many adult children of Holocaust survivors there was religious practice in previous generations passed down by memory. She actively looks for and is acting upon a variety of ways to ally with diasporic Palestinians and is educating herself on their experiences while reflecting on her own life. Liora's drawing depicts an image of walking in the desert for which she has a sweet calming memory, but the drawing is cut in half by the separation wall in the same way that my drawing was. As in real life, the wall is a dark presence, defined and impervious. The arms in the drawing try to extend out but they do not touch the other person or their separate realities. The arms only touch the wall and neither person can see the other side. This experience corresponds to Chamberlin's (2004) musings on what the artist can and cannot see according to where the artist is standing and where the canvas is placed. In this drawing, perspective changes depending on where in the conflict one is standing. Liora's drawing also reflects dispute resolution's acknowledgement of simultaneous and multiple truths (LeBaron & Pillay, 2006). What follows is Liora's own meaning-making on the different psychological experiences of Diasporic living after having lived in Israel. Each of her perspectives shared, are reflected in her drawing:

But the one thing that I love, it's the terrain, like the desert, and that light, and the sea, so that's just like the orange...It's so bright there...in the desert...I just...I love that. So that's ...The wall, is the wall...and there is...the dark part I think is

the Palestinian part and the bright part is the Israeli part because life is just so much easier there...if you're an Israeli...[but] if you're a Palestinian... and just trying to reach through that wall...

And whenever I go back there, which is hardly ever, I really...I feel that it's really easy to sit here and say, "Oh we should just do this." You know, the Israelis should do this, and...but when you're there and you drive that wall, and you're scared because you think somebody might bomb you or kill you, or whatever, being scared like that, it reminds me very strongly that it's not simple, and when you go to a bar and you think, am I going to explode? You know, it's always there and that fear reminds me that it's not... just simple like that...and it's very different when you're there...

Personal Transformation

Liora expressed the following, first about her friendship in Canada with a Palestinian woman and then about how she experiences her life in Canada in comparison to her life in Israel:

And for me it became so emotional to all of a sudden talk to someone who is Palestinian because when you grow up there you don't...Well, you go to the market maybe and you'll say hello, hello, coffee...you know...this kind of thing, but you can never actually communicate with anyone and it totally hit me like a...I became so emotional about it, I just wanted to spend time with this woman and I just wanted to...look up to her... We played music and danced together and I played. I...just played a little bit of Arabic music with her and the belly

dancing...All this stuff...I come from a German/Jewish family, [they] really looked down upon [that music].

In later sessions Liora spoke of how she loves that her kids go to an inner-city school in Toronto, meeting other children from all over the globe. She stated that she could not turn back on her process of befriending Palestinians and coming to understand their ties to the land. This was her recognition of transformational learning in her life. Her previous ways of knowing were changed forever.

Ahmed

Ahmed had applied for refugee status and was awaiting his hearing. He is a Palestine-born man in his 60s. His family was exiled in 1948 when he was an infant. He has never been able to return, living with refugee and temporary status all over the Middle East until he decided to try Canada for safety and permanence. Due to his desire to join Ramadan prayer every evening, Ahmed decided he could not attend more than the first of our sessions. His contributions and commentary during the first session were a necessary and instructive contribution to the research and the themes his comments evoked permeated the rest of the sessions.

Home Equals Justice, Safety and Freedom

Ahmed's drawing, "Just Peace," is simple but profound. It shows only the black and green of the Palestinian flag. He reported that he removed the colour red because it reminded him of blood. In the centre of the flag are the words "Just Peace." Of course there is a double meaning here. Does he mean just peace as in let's get going with making peace and stop making trouble or does he mean "a just peace" as in Prime

Minister Pierre Trudeau’s “ a just society”? I suspect he meant both, since I remember upon interview that Ahmed had a full sense of Trudeau’s legacy and spoke of the former Prime Minister with great admiration. It was clear that Ahmed’s education and knowledge of world affairs and of Canada would make him an informed and engaged participant. The rest of his drawing shows wild flowers and a strong tree; an idyllic scene and certainly something he was seeking.



Image 6. Ahmed - “Just Peace”

Here are some of Ahmed’s own words about his drawing and his thoughts:

Justice is not a symbol or simple [the transcription indicated use of both words in this context], so we have to work together, and we have to do the best to achieve that and to realize it, because it’s a great word [Justice], and it’s a big word, also the word has a big meaning. It’s an important thing because it means social

safety, emotional safety, economic safety, everything in our life, so I think that we have to do something...for that...

When he introduced himself to the group Ahmed's longings and needs as a man seeking refugee status in Canada became apparent. His story reflected not only the "no man's land" of being a Palestinian refugee with no Israeli state-sanctioned right of return but also how he was abandoned by Arab states as well, in terms of being denied citizenship rights, human rights, and any social services with the exception of private services and schools. Upon reflecting on using drawing to explore the conflict, he made reference to "surreal art."

Yara

Understanding Exile and Reconciling the Past with the Present

Yara's story has similar themes to Ahmed's but unlike Ahmed she is a Canadian citizen. Yara was a university student, with a plan to apply to graduate school. She is in her early twenties and was born outside of Palestine in exile. Both her parents are Palestinian. Her parents are divorced, and her father remains in the Middle East with only refugee status. He remains there because he is well employed and can send money to his ex-wife and children. Yara and her family are living in the Greater Toronto area. Yara has an interest in critical thinking and learning about all sides of the Israeli-Palestinian conflict. She is highly critical of the simplistic views Canadian Jewish, Palestinian, and many other groups have on the complexity of this conflict, specifically in relation to the interrelationships between Middle Eastern countries historically and leading up to the present day. She has made efforts with other Palestinian and Jewish

Canadian progressive youth to attend joint events. Yara is agnostic, but was raised in a Muslim home.

Yara has a keen understanding of the shared existential fears of Jews and Palestinians, even as she struggles with the cruel irony that Israel has controlled Palestinian lives ever since Israel was declared a state in 1948, when Jews were acting on their own exile. She also struggles with her questioning Palestinian and Arab leadership. Yara shared stories of how Israeli state control and Palestinian nationalism permeates Canadian university culture. She experienced the conflict in the strained relations between Canadian Jewish and Palestinian students' associations. Many in this research group wondered why university leadership was not doing more to provide fuller socio-political critiques instead of allowing student associations to skew the narratives and turn discussion into "us and them" debates.

Yara described in words and in her two drawings below, her journey to Canadian citizenship and her own family's experience with exile, from Palestine to elsewhere in the Middle East. Like Ahmed, she spoke of feeling abandoned by other Arab states and how sex and gender are used to further try to violate her dignity.

Her first drawing (see Image 7) shows that both sides obstruct progress in peace talks and are therefore clones of the other in appearance. Yara indicated that the people look identical because they discount each other and copy each other in attitude within the context of occupier and occupied. The people who want peace are shown under the negotiation table, small and powerless to advance dialogue into action. Yara indicated that the ordinary Palestinian people, who are not in leadership, even in diaspora are afraid

to speak up for fear that they will be discriminated against in society and in job interviews.



Image 7. Yara – “Difference between Talk and Action”

Yara’s second drawing (see Image 8) shows her showing her Canadian passport to a security/visa agent at the airport in the Arab country where she was born in exile. Her statement in the painting asking, “Why is [the conflict] still here” reflects stalemate. From the second drawing she recounted her experience with a Middle Eastern border agent who asked: “Were you ever here?” She replied, “Yeah, I was born here,” so he looked at my file and looked at my name, he saw the refugee paper, he’s like, “Well you know, you’re better off Canadian because it’s really not worth being anything, being Palestinian.” Her painting indicates the agent identifying two flags: the Canadian flag

has a check mark beside it; the Palestinian flag has the words “no worth” below it. In her drawing Yara asks: “These troubles caused by the war, give no peace between us or between our neighbours, then why is it still here?”

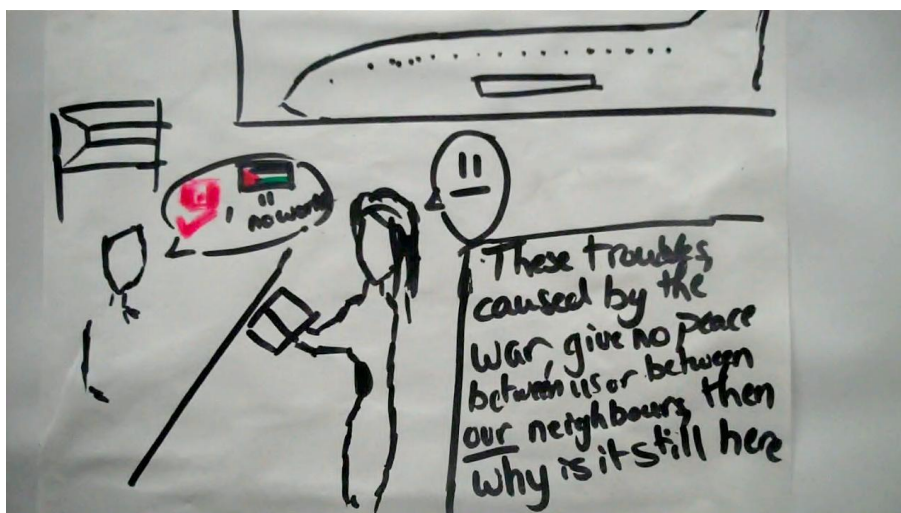


Image 8. Yara – “Passport”

Goldie

Waking Up to Multiple Realities and Multiple His/Herstories

Goldie is a medical doctor and the daughter of a German Jewish Holocaust survivor. She is very involved in the Jewish community and is a regular attendee of a synagogue in the Conservative denomination. She inquired about the research because she has had the opportunity, in the recent past, to work with Palestinian medical practitioners, and this awakened her to their shared attachment to Israel/Palestine.

In describing her drawing (image 9), Goldie stated the following:

I’m stuck in the middle now with a nice little house and all the flags and everything. And that’s me sitting in the backyard...reading a book, nice peace, because that’s what we have here in Canada. My little cat sitting next to me, and

everything's peaceful. Everything is calm. The sun is shining, and a few clouds in the sky, but it's mostly blue, and the flowers are growing, and the trees are blooming. I tried to draw the Palestinian flag. I think for me, for a large part of my life I was sitting there reading my books, and totally oblivious to what was going on in the world. Although I said, when I came in, that Israel has meant a lot to me from the time I was born. But I think, depending on what I'm going to be reading now, and what I'm going to be doing...I think we in Canada, even more than the United States, even more than any country in the world...we in Canada have an opportunity that nobody else in the world has...we should be the ones who are advocating peace in the world.



Image 9. Goldie – “Peace”

Liora made an important observation at that juncture. She asked about the Aboriginal peoples of Canada, providing a reality check on how successful Canada actually is in promoting peaceful co-existence with Canadian Aboriginals. As the research unfolded, Goldie was continually challenged and tried her best to reconcile new information about Palestinian civilians sandwiched between Israeli power and Palestinian leadership.

Ron

Ron is a Canadian-born professor at a Toronto area university, working in the social sciences. He is Jewish, doing Jewish community volunteer work. His parents survived the Holocaust. In his recruitment interview, he described his younger adult years as unattached to Israel and Palestinians, instead, choosing the social concerns of the late 1960s and 1970s in Canada. More recently, he went to a conference in Israel that awakened his interest and concern for the conflicts in the region, which he now sees he was avoiding in his youth. He is now engaged in the issues. He has also seen several reality-based fiction films created from the questioning side of Israeli art-based politics. The two he saw are *Walk on Water* (Fox, 2004) and *Lemon Tree* (Riklis, 2009).

Ron described his childhood and adolescence growing up in Jewish neighbourhoods of a central Canadian city as having been free of anti-Semitism. Ron was only able to attend 2.5 sessions, but his contributions to the group discussions offered valuable insights.

Observing Exile and a Lack of Safety

Ron explains the image “Homelessness Hurts” (image 10): “On the top it has different kinds of housing structures, a teepee, and a suburban house, and an apartment building just to capture the kinds of houses that people may or may not have.” Here Ron is speaking again to the repeating themes of exile or rootlessness and lack of safety in his own words:

And then, of course there is a Palestinian flag and an Israeli flag, and there’s the dilemma of how to provide a home for two peoples, so that’s what I was attempting to do....And I saw the Jackson Pollock, at the...Art Gallery of Ontario [Ron is speaking to artistic form in his reference to Jackson Pollock], so that [the second drawing- Image 11] just says, “sad tears,” and the sad is in Palestinian colours, and the tears are mostly Jewish blue, but also Palestinian, and that’s what that is, so sort of captures the sadness of what goes on over there.”



Image 10. Ron – “Homelessness Hurts”

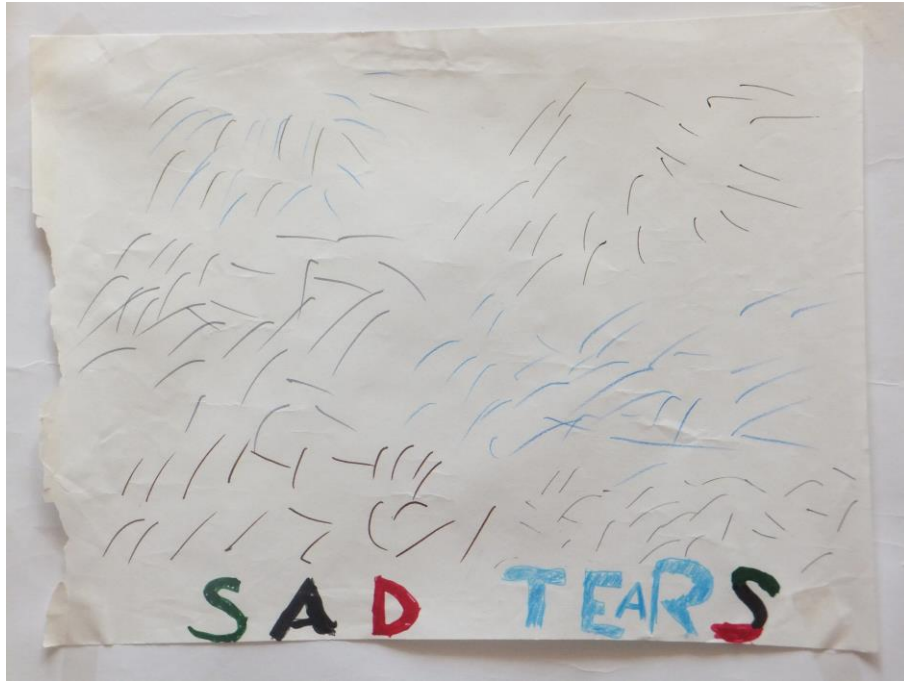


Image 11. Ron – “Sad Tears”

Esther

Esther is a Jewish private school educator and anti-oppression consultant. She has also helped develop a curriculum for Jewish travellers visiting areas of Palestine. Both her roles attracted her to the research. She only attended the second session due to family responsibilities but her contribution was certainly relevant to the themes in this project.

Esther’s description of her drawing (see Image 12) illustrates a shared theme in Canadian hybrid identities, that of conflict and guilt about the complexities of conflict and diasporic identity.

Just as involved that I am, most of my daily life doesn’t really engage with the conflict at all and I’m a very involved Jew and most of my life...my Jewish life,

even though this comes up a lot because people talk to me a lot about it. Most of my Jewish life also doesn't really engage with this at all. And I have a great life. I lead a really wonderful, enriched life, full of friends, full of love, fabulous life. Even though I also share the guilt and the fears that people mentioned. And so most of this is nice colours, it's like a nice pretty picture, with something buried there that's a little harder to see and then this kind of like glob of stuff that just kind of keeps getting somehow [pushed] into a corner even though I keep trying to reach for it and pull it out.

She also pointed to this: “we can't sit here and pretend that we actually don't carry any prejudices or those kinds of things, and from my perspective that's actually what we need to be working on [to resolve], that's what's going to help us build relationships.”



Image 12. Esther – “Something Buried There”

Familiarity and Affection versus Ignoring the Occupation-

As noted in the methodology, in Session One I showed a CBC documentary by Adrienne Arseneault (2004) entitled *Moshe and Munir*. It recounts the friendship between a Jewish Israeli business owner and his long-time employee and friend who were forcibly separated by the wall between Israel and Palestine. With the permission of the Israeli authorities, Arseneault was able to reunite the two men, and the love and affection they once shared is given the chance to shine once again. Similarly, the sense of familiarity and affection for each participant was the over-arching theme in the first session of the research. The feeling of familiarity and the willingness to listen to one another was strong...until I showed *Moshe and Munir*. For most of the participants the themes of brotherhood and reconciliation was a primary theme. So was Munir's socio-economic poverty. Goldie, however, got stuck on how many times images of Israelis shooting were shown and whether or not there was a bus-bombing scene with Jewish victims in order to balance the visuals out. Was the reporting "balanced," she wondered. This is a habit that often happens in the Diaspora and in Israel and Palestine. Instead of focusing on what good has been established there is an over-focus on who got hurt more and when. Whenever Goldie had difficulty understanding the impact of the occupation on civilian Palestinians she would defer to the conflict in Syria to illustrate worse atrocities. The pattern of looking for worse examples in the Middle East so that the Israeli state occupation and constant state of war can be ignored is a common one.

For Jews in Diaspora and within Israel there is little recognition or understanding of the power they hold as occupiers of the Palestinians. The terrorist bombings and rockets into Israel as tragic retaliation, even though my cousin's daughter was killed in

one such bombing, do not match the depth and breadth of the occupation, or how the Israeli State destroys farms and homes at random and how it prevents building, trade, and employment as part of that occupation. No violence is justified toward a Jew and/or a Palestinian. That said, most criticism of Israeli state policy toward Palestinians or any kind of encouragement toward multi-ethnic or multi-faith inclusion in the discussion is seen in the master narrative of the Israeli state and some of its western state supporters, including Canada as anti-Semitism. The trauma in Jewish pasts creates blindness to policy options and the responsibility to those options in the present (Oren, Bar-Tal, & David, 2004). In the shadow of each side's leaders denying the other population's historical pain and loss, individual efforts at friendship and peace building are diminished and more often cast away.

Conflating genuine concern for the lives of Palestinian civilians with anti-Semitism, regardless of one might think of those leaders who represent them, is also used by Prime Minister Stephen Harper (McDonald, 2011; Thompson, 2011) to the point in 2015 where Canadians including Canadian Jews fear censure and accusations of antisemitism, for their thoughts or actions in calling for justice for Palestinians. Under a new terrorism bill, the freedom to protest or call for temporary divestment from Israel, as a form of seeking justice from the Israeli state towards Palestinians remains under threat through the development a government policy of zero tolerance (Levitan, 2015).

Reinforcing One-sided Beliefs

A history of Antisemitism in the Middle East and in Diaspora leaves Israel believing it has only one option—ongoing conflict and pain. This terrorizing belief is reinforced by a majority of Israel's leaders and in the public school system. The result is

a racism and or isolationism they reproduce through familiarity with its patterns. Many of the same messages reach Diaspora school children in Jewish private schools and youth programs. In Canada, even if school programs must also meet provincial learning outcomes for academic subjects (Ontario Ministry of Education, 2013; British Columbia, Ministry of Education, 2011) the content about Israel is more often exported from locations such as the Melton Centre for Jewish Education in the Hebrew University in Jerusalem. Themes include teaching “a love of Israel” (Deitcher, Pomson & Rose, 2009 p. 9). and advocacy for Israel providing little or no content related to Palestinian populations, depending on the political leaning of each school. Such diasporic curricular imports warrant further examination and content analysis in order to engage the student in critical thinking (Alexander, 2015; Buff, 2015). For example how does one critically define “love or advocacy for Israel”. Must love be blind to problems and racism? By comparison, when there are problems with Canadian policies, are we blind to them or how they affect various populations that live here? How do we engage with these challenges? The Federation of Independent Schools Association (FISA) in British Columbia has made specific note of its prohibition of doctrines that foster racial or ethnic superiority or persecution, as one of the criteria to qualify and maintain certification (British Columbia Ministry of Education, 2011).

How Antisemitism Manifests Through Antizionism

Mahmoud Abbas’ recognition of the Holocaust, through talks with a Rabbi in 2014 fell on deaf ears in Israel and for a majority of Jews because of his desire to negotiate with Hamas in Gaza (Rudoren, 2014). It also failed because in his past, as a PhD student, holding the anti-Semitic sentiments of many writers and leaders in the Arab

world, Abbas wrote his thesis in Moscow and later produced a book denying the breadth and existence of the holocaust. He made claims as many in the middle east do, in particular, that Zionist leadership collaborated with Hitler to ensure that world compassion towards the Jews, who were marked for genocide in Europe, would result in the formation of the State of Israel (Litvak & Webman, 2009, p. 8). This so-called 'collaboration', the Holocaust deniers claim, was instrumental in whatever little there was of genocide, if there were any murders at all. In 2005, Reuters ABC News and other mainstream news agencies reported that Iranian Leader Mahmoud Ahmadinejad denied the holocaust, the death ovens and the concentration camps (Litvak & Webman, 2009). According to Ahmadinejad,

...the Holocaust was a 'legend' invented by the Jews who 'held it in higher esteem than religion' he explained. Linking the holocaust to the Palestinian cause, he wondered why innocent Palestinian people had to pay the price for a crime they had not committed, and proposed that western countries allocate part of their lands for the establishment of the Jewish State. Arab reactions to these statements demonstrated support, on the one hand, and rejection, on the other. Naturally, Islamist movements such as Hamas, the Palestinian Islamic Jihad and the Egyptian Muslim Brothers, as well as Egyptian opposition papers such as *al-Wafd*, identified with Ahmadinejad's vision and goals. (Litvak and Webman 2009 p. 367).

The 'conspiracy' of the holocaust, as these leaders believe, is also projected onto actual events between Arab leaders and Adolf Hitler. These leaders hoped that the region would be cleansed of Jews for the Arab leaders' regional advantage (Mallmann &

Cuppers, 2005). The authors that document these events neglect to look for or emphasize those Palestinian, Arab and Iranian civilians that do not concur with such hatreds. As such, Jews and Palestinians in Israel and the Diaspora are typically not taught to look for the light among the darker aspects of our shared history.

These are more reasons why most diasporic Jews and Jewish Israelis are understandably sceptical of peaceful overtures now, and only see enemy intentions in the present. A majority do not recognize change or any present day positive movement in others, specifically in Abbas; nor do they see his geopolitical and simultaneous need to negotiate with his enemies in Hamas or with other groups in the region, in order to move actions away from ongoing violence, terrorism and war. Given that anti-Zionism doubles for antisemitism in these and other examples discussed earlier, it might be wise for Jewish groups and their allies, advocating for Palestinian rights, to use another term like Mature Zionism (Alexander, 2015) or Post-Zionism in order to distinguish between antisemitism and the transparent effort to achieve human rights and land rights in recognition of Palestinians. It is too easy for politicians to accuse people, many of whom are Jews, who promote Palestinian human rights, of antisemitism (Agbarieh, 2004).

Yara outlined the construction of these elements as she sees it:

They could be friends and, you know, it's just a matter of the government[s] splitting them up. It's not really them, it's not, you know that the people can't stand each other, it's the conflict separating them, and I think that...that's what I got out of the video [Arsenault 2004] which is why I started to have a little bit of a meltdown when I saw them you know, hugging and kissing. That's the one thing

that we kind of grow up with, is that there's no real difference and we could be friends, it's just that we have these stubborn, selfish governments that are making the decisions for us, and they're really not helping anybody; they're really just making the problem an even bigger problem than what it really is, so... I think it's [the film] is supposed to be (seen) at the human level, and ignore the actual politics.

During the war in Gaza in 2014, three years after this part of the research took place, the opposite of Yara's experience took to the streets. Lynch mobs killed some and threatened others—both Jew and Palestinian—while full-on warfare fell in Gaza from the Israel Defense Forces. Though rockets from Hamas were sent into Israel, over two thousand Palestinians were killed or wounded in Gaza, 490 of them children. Only one Israeli child was killed along with three kidnapped Jewish teens. In Gaza, homes and infrastructure such as the electricity plant were destroyed. Though tragic, by comparison, less than one hundred Israelis and/or foreign workers were killed or wounded (Avnery, 2014; Dearden, 2014). In the federal election in March 2015, Prime Minister Netanyahu (Netanyahu, 2015) made a voting day plea to Jewish voters to vote for him against the Arabs or their candidates [sic: Palestinians]. He also vilified Jewish left-wing parties and non-Governmental agencies that advocate for Palestinians, further polarizing the country.

Session 2: Art and Historical Exile

We explored the theme of each group's experience with historical exile. Each participant also brought an object d'art that had meaning for each of them.

Yara showed a painting in the session but her explanation was accidentally erased from the digital recorder. She later sent it to me in an email (Personal correspondence, September 20, 2011). Here is her explanation and the painting itself. Yara's explanation of the painting is an excellent encapsulation of the whole of the problem:

I chose the painting called Crucifixion of Land by Ismail Shammout. The painting draws many insights to the topic because of the way it applied the figure of the crucified person on the cross—that is, being shaped as the map of Palestine from his head, down to the end of his robe. The little boy to the front has a white dove in his arms. The dove as a symbol of peace, and the boy a symbol of innocence. That all being said, the boy seems sad because he has lost his father, the figure on the cross, hence, the innocence, or purity of the land, is grieved. Although the picture mostly implies that the child is Palestinian, I'd like to think it could be that the child could represent the whole issue as opposed to one [side]. The issue has tainted the purity of the land for Palestinians and Jews, because it can no longer represent the purity that religion and history intended it to be. While it may be a holy land in history, the conflict made it a warzone, a land where people have been murdered, bombed, tortured, separated, misinformed, misled, and all such things. If the conflict did not occur, the geographical land would not be tainted, it would be the ideal land we Palestinians and Jews remember, or hope to keep. This issue has poisoned, tortured the land,[so] that it can no longer represent its purity.

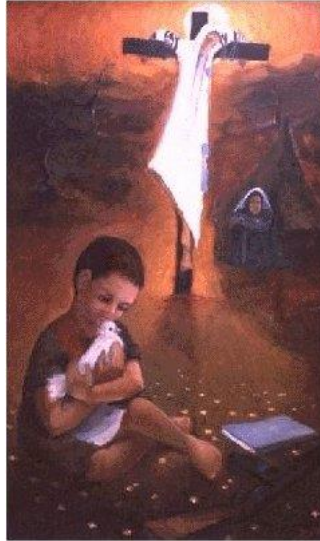


Image 13. “Crucifixion of Land” by Ismail Shammout (1948)

In my view, Yara fully embraces all people in understanding the meaning of the land for Jews and Palestinians who are both Christian and Muslim. She also values the lives of each group. She illustrates that the land and the people have been used and abused by governments for the maintenance of selfish ultra-nationalistic gain and racism.

Goldie shared a film of co-operation called *Save a Child's Heart* specifically for Palestinian children and poor children from other countries needing heart surgery. The “art of medicine” which Goldie experiences as a medical doctor is performed by Palestinian and Jewish surgeons. Goldie and Yara spoke further about why such programs are needed:

Goldie: The Palestinian government will not allow the children to go to Israel to be treated. Nothing is free from politics, but the fact that Palestinian doctors can co-operate with Israeli doctors for the benefit of the patient is what this is all about.

Yara: Yes, sometimes the Palestinian Authority (PA) can be a bit of a pain in the ass in that sense where they would say, “Oh you can’t go into Israel for medication” but at the same time you have to remember that it’s not always our fault because sometimes even if the PA lets us get into Israel for medical treatment it could be that the Israeli government will deny us that treatment by not allowing us to access the checkpoints. A lot of people have been denied access to go into their universities in Bethlehem, or in Jerusalem. A lot of them do have the permits, but the problem is that at any point the soldier will say no, you can’t get in, and you know that could be even for medical purposes, if a child needs to go into Israel for a certain surgery it could be that the ambulance can’t get in because of the checkpoints, so I thought that should be clarified too. It’s not that it’s impossible. It’s just a matter of checkpoints being cleared up as well, you know other than that I think I would agree with you that you know obviously we’re not perfect with the medical treatments and....It would be great to cooperate....I wouldn’t be surprised if a lot of them won’t cooperate. There is a lot of paper work before that even happens, and even that could take so long that [a person]...could no longer survive the treatment. I mean you could be too late for them, or they couldn’t even get the treatment to begin with, so I think that would be one of the problems.

What Goldie and Yara reported was confirmed for me when I visited the region and then confronted the issue of Palestinians in the West Bank requiring health care or other service necessitating freedom to travel between Palestinian and Jewish zones. Both sides

play games with each other but the Israeli state is the occupier with all of the final decision making power.

The theme of similarity and brotherhood came up again when Derek shared the painting below (see Image 14) which, to my viewing, highlighted the first letter of the monotheistic declaration of faith in both Judaism and Islam. The letter is the Shin of the Jewish “Shmah” and the Muslim “Shahada” respectively.



Image 14. Derek – “Comparative Calligraphy”

Derek stated:

It’s not based on the Sheen but on the whole prayer, I did a project inspired by Islamic calligraphy, and in my research I discovered that the Shahada was the same as the Shmah [as far as monotheism is concerned]. I wanted to show this similarity by writing the Shmah in similar style of the Shahada, where letters intermingle with each other.

While doing a member check for research validity with Derek, I indicated also seeing crosses in the purple of the background. He stated, "I was focused on the relationship between Islam and Judaism and growing up in a synagogue that shares a parking lot with a mosque." Derek recognized however that there might be more to see with time passing.

Liora displayed a small souvenir carving of a camel. She said it brought back childhood memories of shopping in the Palestinian open market in a time where there was less separation between Jews and Palestinians. The theme of longing for reconciliation came up in Liora's comments as they had for everyone throughout.

Session 3: The Interfaith Session

The interfaith session allowed a Rabbi (who Skyped in from Victoria), an Imam, and a Christian Minister to come together with the participants to discuss common themes of justice and peace, personal wholeness, minority persecution, and exile experienced by all three monotheistic religions at different points in history, in different geographic places and to present day. The question of Jews being The Chosen People was discussed and Goldie pointed out that each human being is chosen for something. The question of being chosen or divine positioning is held by each of the three monotheistic religions in one way or another. Each holds their prophets or Jesus up as the one(s) that will bring the whole of humanity out of darkness. We discussed why it was important to discuss religion when looking at the conflict from Diaspora communities, since some of us were secular. I responded that I felt that religion is used in the occupation to justify denying Palestinians land but that all three religions have history there and live in and lay claim to parts of the same land. It is important to understand how religions play a role in the conflict. It is also important to understand

how the common roots like monotheism and Abraham tie Judaism, Christianity, and Islam together.

On that night, being a Ramadan night (fasting for one month per year during daytime hours to give thanks for the giving of the Quran, a time for personal reflection and empathy with the poor), I provided the Imam and his guest a place to pray before it was time for the breaking of their day-long summer fast. That evening was also the end of Tisha B'Av, a one-day Jewish fast commemorating the destruction of the two ancient Jewish temples in Jerusalem, subsequent exile, and a Roman era massacre of Jews. In Israel, television stations also emphasize the Holocaust with daylong programming. Everyone is forced into mourning, simply by television programming. We shared a meal together as a group of new friends. That night was not only about conflicting nationalisms but also about monotheistic traditions coming together and supporting each other with an issue that has multi-ethnic and religious components attached to it. After the session, the Imam wrote an article entitled "Muslims Break Fast with Jews and Christians" for a local Muslim newspaper with young adult readership (see Appendix C). The significance of the article is that it took information out of a small co-operative inquiry grounded in community-based research and disseminated the information to a larger community base. Some themes, successes, and challenges explored in the research were shared broadly in this way so that larger numbers of people could be provided with a model for learning and education. Names in the article requiring confidentiality were redacted.

Session 4: The Poetry and Story Session

In this session, we each read aloud, adult, youth, and children's poetry. The themes prevalent in the chosen pieces were loss of home and safety and divisions between peoples. The theme of exile and separation also came up time and again particularly for the Palestinian participants. It was at this point that I attempted a story telling exercise used to bring people together by introducing two children's story characters, one boy with a Hebrew name and the other, a girl with a Palestinian/Arabic name. I asked the participants to add to the story about these two children by creating a peaceful outcome. I began with "Once upon a time there were these two children in Israel and Palestine whose parents would not let them play together." There was silence...I moved on. There seemed to be no willingness or ability to engage in the building of a new story for these imaginary children, even after all the discussions, artwork and food we had shared. Was it simply momentary fatigue or just one more example of the problem? It was a moment when I realized that if this is the plight of Diaspora Jews and Palestinians what challenges are there for those living in the region who are stuck in the hegemony of division, with no ability to re-imagine the world as peaceful, equitable and inclusive.

Session 5 & 6: Films and Discussion

Sessions Five and Six were spent watching two films. The first was about Jewish/Palestinian co-existence during the early 20th-century orange industry in British occupied Palestine, a film called *Jaffa, The Oranges Clockwork* (Sivan, 2010). The second film, *Knowledge is the Beginning: The Ramallah Concert* (Smaczny, 2005), has the West-Eastern Divan youth orchestra bringing Jews, Palestinians, and other Middle

Eastern youth musicians together through the efforts of the late Palestinian scholar Edward Said and his friend Jewish Israeli music conductor Daniel Barenboim. Afterwards we discussed the entirety of the co-operative inquiry while Patricia Kambitsch transcribed our words and themes into visual art, outlining the major themes of a call for change and the struggle for understanding. Derek, the art student, was the only participant to continually journal with drawings. He also contributed to the last session with artistic visual renderings. The other participants declined to use art again. Perhaps they were just tired.

Concluding Transcriptional Art, Conceptual Map and other Drawings

Derek's concluding drawing (see below) and the themes within it indicate that he developed a comprehensive understanding of the themes in our inquiry and discussions. He highlights the importance of brotherhood by stating in his drawing "Hug someone, we are all related in some way." He acknowledges the import of being open to new ideas, of looking at scripture for common themes, of the inclusion of the secular and/or atheism. He acknowledges the inverted hand or "Chumsa" as a peace symbol, the importance of poetry as a mode of expression for both ethnic groups. He also noted how hard it was to find Palestinians willing to participate. The importance of food as an art and an opportunity to bring people together was also noted in Derek's poster. Finally, the themes he chose to display were the ones that had meaning and resonance for him. His statement that "In Canada there is no US and THEM" is reductionist since Canada has socio-economic divides between First Nations people and others, or people of colour and others, or people with disabilities and others, or LGBT people and others; but the difference I believe Derek is speaking to is that these divides are acknowledged and

grappled with in schools and society on a daily basis with a view to mutual understanding. In the declared open intention of healing, these divides in Canada stand in contrast to the siege mentality present in the current Israeli state.



Image 15. Derek's Conceptual Map

The transcriptionist/ artist Patricia's Kambitsch's visual documentation of the group's discussion, shown below, highlighted the concluding meaning-making in the co-operative inquiry. Her drawing allowed the group to have their concluding feelings represented on canvas. One participant felt that the co-operative inquiry represented the challenges in making peace. Another felt that the requirement for peaceful relations was a call from G-d (see the upper quadrant, far left). Another mentioned the struggle with hypocrisy in the process. Another asked "Who do we hear from and who is silenced as the unspoken opposite?" Another mentioned the fear of confrontation. Another mentioned that community trust takes time. As a praxis or practice, searching for themes in self-produced drawings and paintings can be educational since it requires the learner to

explore the visceral within him/herself and then requires that they explore how these feelings, expressed through images, can be reconciled for everyone's good and for new insight.

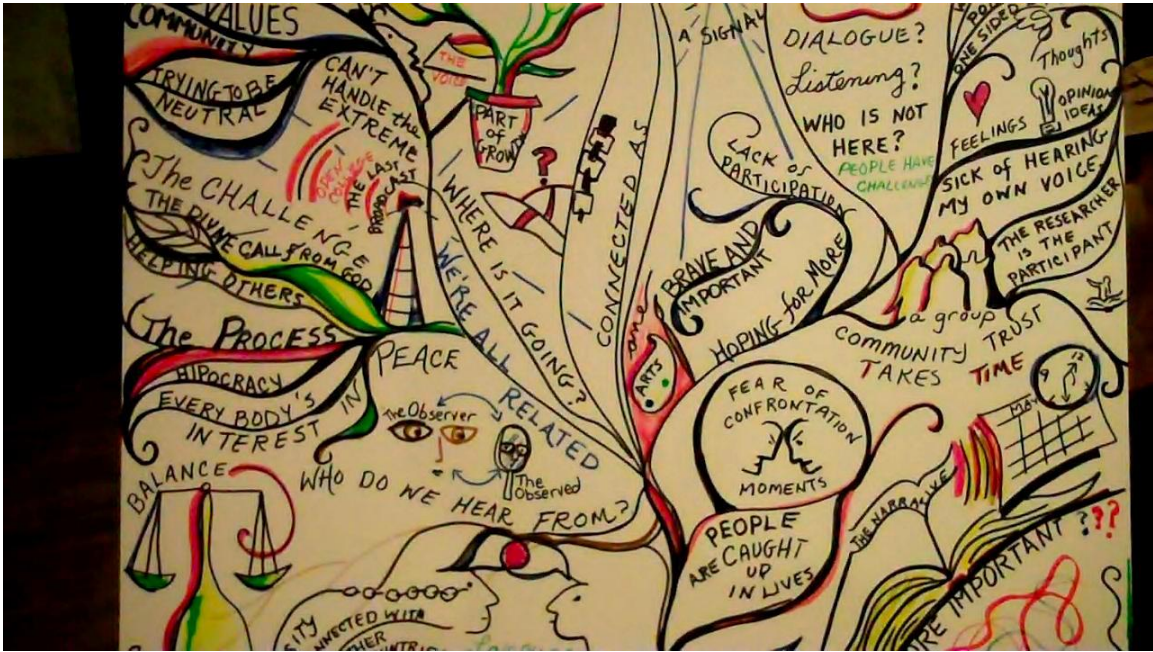


Image 16. First angle from Patricia Kambitsch's Conceptual Map



Image 17. Second angle from Patricia Kambitsch's Conceptual Map

The second angle from Patricia Kambitsch, shown above, indicates that participants acknowledged the importance of building bridges of understanding. “The Voice” shown on the bottom left corner indicates that there is something within us that is compelled toward healing of the divides between us.

Ron pointed out that the research was possibly a clarion call to other Jews and Palestinians that relations between us can change if we make the effort to understand each other.

The themes explored in the writing and in the art forms indicate gaps in information about each other's experiences. These gaps in information are coupled with a desire to understand ourselves and others more fully. The fears that come with exploring new ideas and realities often stand in the way of our ultimate desires. Psychological and physical walls are built so that we do not have to confront our fears. As a result of these walls, we deny ourselves peace with our neighbours and friends.

Chapter 6: Discussion, Analysis, Conclusion and Future Directions

It was clear from the co-operative inquiry that the more each participant—whether Palestinian or Jewish—learned about each other’s histories, faith, and/or personal story through the art forms, the more their resistance began to fall away. There is however, a long way to go. The conflict has lasted for more than three generations and the human losses endured by both peoples have taken their toll. Learning and entertaining new possibilities are two paths to healing this pain.

One strength of this project is how it gave each participant more choices and opportunities to respond to more information than what they had before the research began. Each can choose to respond with new insights having had the opportunity to meet “the Other” and understand each person’s fears and realities. Some may choose to continue on the road to mutuality. All participants recognized to one degree or another that one cannot go back to not seeing each “other” once the journey has begun. Derek and Ron also made the point of recognizing that the group provided a call for new insights and action.

As I made my way through the literature, I began to gravitate toward research that explored how many generations of war-related trauma imprint on the body as well as the mind. This discovery compels me to wonder how quickly or slowly generations can heal from not only social hegemony but the biological imprinting such teachings can have on each child’s behaviour passed down from generation to generation. This painful legacy is shared not only through social conditioning or curriculum, but also through physical cellular changes that trauma has on physical and psychological health.

How Historical Trauma keeps Jews and Palestinians Stuck in One Place

Wexler (2008) suggests trauma and reactions to trauma are imprinted on the brain. He also emphasizes how the brain, unless taught otherwise, is repelled by “the Other” and cites wars to document this. George Lakoff (2009) concurs in his examination of how ideologies not only frame belief and the schemas of hegemony (Malott, 2010) but also imprint themselves on the brain. Changing these schemata or frames of belief requires re-learning and the re-examination of facts and beliefs. To illustrate the need to re-examine what one thinks one knows, Wexler (2008) also cites studies that would suggest non-recognition of unfamiliar cultural patterns; hence “sensory input that fails to match one’s own internal neurocognitive structures.” As such, when political and economic divides result, it could be as a result of a cognitive inability to create inclusive cultures that have not first been taught. These studies then, contribute to the intersectionality between educational leadership, curriculum, neurobiology, psychology, and political science.

These struggles were certainly reflected in the entirety of the research from recruitment and its difficulties, to the study itself. The psychological struggles were obvious in my observations in Israel and Palestine too. The difficulty of understanding “the Other” and the fears expressed are both existential and practical. Existential because, as Wexler argues with scientific proof, trauma to the mind delivered in society and schools, and to the body in war, can entrench behaviour patterns through both belief and biological changes made by trauma. To heal these wounds may then be doubly difficult.

The refusal of Jewish, Palestinian, Arab, or Iranian leaders to recognize the historical suffering or identity of each other is at the root of this conflict. Jewish genocide and loss, particularly during the Holocaust but also in Pogroms and at other times in history, works in tandem with Jewish leaders' refusal to recognize Palestinian religious and familial history on the same lands, resulting in deaths and losses particularly since the proclamation of the State of Israel. That ultra-nationalistic elements on each side do not recognize this suffering in each other, as Wexler (2010) has explored, may be due to cultural imprinting on the brain, created and reinforced by ethnically base segregated curricula—one Jewish and one Palestinian within Israel and two other prototypes in each of the Occupied Territories. Each public curriculum fails to teach mutual respect, parallel histories, mutual pain and loss, a sense of shared common ground, or the history of the occupation, and the healing from that occupation. A shared sense of home and place is absent from any mainstream publically funded teachings (Bar-Tal & Teichman, 2005).

Wexler's (2012) survey of current Jewish and Palestinian publicly funded schoolbooks, along with numerous other studies of narratives in Israeli and Palestinian education, has confirmed divisive and racist values. The Israeli state, which designed the occupation, has the most resources to design a better future. Ever-increasing racism, particularly since the last war on Gaza and crackdowns in all of Palestine (Avnery, 2014), makes any change toward equality and equity less and less likely.

The most compelling evidence I found on how trauma affects human beings from generation to generation is not only in the environmental, cultural, and educational narratives we inculcate and envelope our children in, but how these narratives support the

violence and wars that result, imprinting themselves deeper into our physiological chemistry, resulting in predictable responses, as well as proven alteration in our biological gene formation. Many more books and peer-reviewed articles from medicine and neuropsychology provide hard evidence for this. Educational narratives and socio-political hegemony cannot be divided from the neurobiological, psychological reactions and mind-body connection that results.

One such study indicates that the stress hormone cortisol was tested in both mother and newborn child during times of violence with preliminary research showing an effect on genes. The genes' biological transmission from generation to generation, thus affects generations to come. Stress relayed during prenatal development may also contribute to risk of Post-Traumatic Stress Disorder (PTSD).

Indeed, maternal and neonatal cortisol levels correlate at delivery, but clinical investigations suggest that high levels of stress during pregnancy induce epigenetic changes in HPA axis genes that may contribute to psychopathology in offspring. Along these lines, studies following the offspring of women who suffered traumatic events, such as the Dutch Hunger winter or the September 11, 2001 attack on the World Trade Centre, report physiological and gene expression differences in the offspring. (Almli, Fani, Smith, & Ressler, 2014, p. 360)

Given these findings, we must ask how the biological is affecting the ideological in war and in peace.

Osofsky and Thompson (2000) write:

Of particular concern are circumstances in which children live with two parents who suffer from pathological trauma reactions, the children themselves have been exposed to traumatic events, and they need to cope with ongoing violence or the threat of it ... such situations may be found in places that are frequent targets of terror and in violent communities, war torn countries, and other locales in which families are coping with past traumas and are worried about and preparing for future ones. (As cited in Kaitz, Levy, Ebstein, Faraone, & Mankuta, 2009, p. 170)

The difficulty in recruitment and the struggles to mutual understanding in the study are indicative of intergenerational trauma carried even in diaspora Jews and Palestinians. As another example of the resulting breakdown in communication, Father John and Goldie expressed many times that they did not feel that their experiences were fully understood. Father John's premature withdrawal from the research, which he cited was because of congregational responsibilities, was followed by a request to not receive any more information. In doing this, he denied himself the opportunity to understand others further.

Equally worrisome is the cumulating evidence that offspring of stress-inducing parents may become stress-inducing parents to their own offspring as a result of early stress-induced changes in their neurochemistry and the altered expression of their DNA. This means that stress imposed on children "today" can impact the manner in which they will care for their children "tomorrow," so that without early intervention, the consequences of trauma experienced by one generation can be passed down to subsequent generations, even after the circumstances that gave rise to trauma (i.e., terror, political conflict) have been resolved (Kaitz et al., 2009, p. 170). The fact that Israeli

researchers led some of this research is telling given that they too are living in a traumatizing environment.

As an educator I wonder if the terror ever fully resolves itself without supportive therapies, public health, and consistent public education initiatives (Kaitz et al., 2009). Without these intersecting initiatives at the foundation of healing, is it possible for “frames for peace” or peace agreements to ever take hold? Furthermore when people like Canada’s Prime Minister Stephen Harper exploit the trauma Jews feel in order to maintain his ideological interests, gain support, and let war and occupation against Palestinians continue, without examination or peace building efforts, I would hope the Jewish community could see how they are being psychologically manipulated based on the trauma of the holocaust and an overwhelming need for a state where Jews and Judaism is a primary culture and nation. (Weinberg, A. 2015)

Ultimately, traumatic experiences and chronic stress due to pathogens such as terror can have long-term consequences on an individual’s brain and behaviour, in particular on the capacity to regulate internal states and arousal. Trauma-related effects transmitted from parent to child can have a profound impact on children’s development and can act as pathogens that heighten the risk for developmental problems (Kaitz et al., 2009, p. 170). In reading about the biological research, I wondered how the difficulties in mutual understanding in both the recruitment and the co-operative inquiry were reflective of these biological changes or simply reflective of histories and beliefs. When participants did not want to hear each other was that because of learning about or experiencing trauma in the formative years or because of biological changes in grandparents and parents? Is it a combination of these factors?

Traumatic experiences form anyone's way of knowing and thinking; thus they can either compel us to keep repeating patterns or allow violent patterns to interrupt themselves through choosing other ways of being. New ways of being can form a new, inclusive, and multi-faceted way of learning and knowing, inclusive of coping with traumatic pasts. When we choose to perpetrate violence or silently support it, we send messages to our children. This violence can be physical or psychological through curriculum or walled in regions. The transmission of violence in expressions of bigotry, exclusion, economic embargo, war, rape, and other methods of destruction is a choice on the part of the leaders we elect. The arts-based co-operative inquiry explored some of this trauma as the participants experienced it in two diaspora communities—Jewish and Palestinian. Through the arts, we explored our histories, our existential common attachment to place and land, through faiths and after the loss of place and land. We explored how unity can overcome ethnic and religious bigotries using joint artistic projects and shared food. We explored how poetry and film can introduce new ideas and help to inspire transformation.

The Irony of Transforming Education with the Use of Weak Ontologies

How can methods of including of “the Other” present themselves to the peace learner and educator? The answer may lie in the construct of the weak ontology (White, 2000), which allows for expansiveness and inclusiveness, thus replacing rigid prescription or hegemony. Some would argue that scripture as a religious art form or literature can allow for only singular interpretations. Other religious scholars allow for flexibility by bringing 21st-century interpretation and insights to the ancient and literal texts (Goldstein, 2000; Thistlewaite, 2011; Wadud, 2006). By acknowledging conflict,

pain, and horrific losses, forgiveness and mutual understanding can begin. The teaching of peace should be much more pleasurable than the teaching of division and war. The Jew and Palestinian, whether in Canada, elsewhere in the Diaspora, or in Israel and Palestine, must look in their pasts to see where Jewish and Palestinian lives intersected in a positive way and commit to heal what was lost. Unless Jewish and Palestinian children sit in the same classroom or play in the same playground, thus understanding all in cultures, experiences and history on the land that each calls their own, peace will never come. Whether local and world leaders are willing to encourage such unity forming communities remains to be seen.

In the interim, small groups who want to overcome difficult histories are compelled to come together. The co-operative inquiry I designed, the journey that followed, and the results set out here is at once a prescription for education and the healing of long felt pain. The challenge is up to both Jewish and Palestinian individuals and groups to transform the reality they cling to for identity. Introducing new experiences that can change perception and understanding of the self and “the Other” without losing the meanings one was given and taught since childhood, is the challenge to be met. The process requires looking at both the light and dark of Israeli and Palestinian shared history, no matter how painful. Committing to a renewed future as equals is the only option that will sustain life and be true to the love/respect thy neighbour values in all religions. Israel, the state, must acknowledge its power to change lives, for good or for ill. Once Israel, the people, shares the land with its biblical brothers and sisters, Palestinian leaders must recognize that we are all attached to the land for identity, for history, for brotherhood and sisterhood. These things can be taught

throughout every sector of society as a uniting force. By bringing Jews and Palestinians together to share meals and to express attachments to a place through the arts, I attempted to illustrate that shared visual, auditory, tactile and gastronomic stories can help to destroy or to heal personal histories. They most certainly offer an opportunity to develop shared understanding, whether this opportunity is taken or not.

Finally, future in-depth studies looking into alternative Jewish and Palestinian curriculum in Diaspora communities and Jewish schools are needed. Esther, who participated in the co-operative inquiry, is involved in some of this for one school in Toronto and helps to develop some awareness programs taking place in Israel and Palestine, but the need is much, much greater. The dual narrative model already used in Israel in a small number of projects and private schools mentioned previously, (Adwan, Bar-On, & Naveh, 2012; Feuerverger, 2001) could easily be adapted to Diaspora settings where new generations of children and the adults that guide them, can look with new eyes at collective histories and experiences, helping to end the one sided realities that perpetuate resentment, racism, violence, and war. We must replace these ideas with mutual understanding, mutual acceptance, and peace. To be sure, the actual act of questioning what one thought one knew about an “Other” and then to suddenly see that the truth or multiple truths (Lebaron & Pillay, 2006) is not as simple, is jarring, since one changed idea can put a large part of one’s identity and values into question. This certainly happened to me prior to the research but particularly during the trip I took to Israel and Palestine in order to augment this project. My life and how I see the conflict has been forever altered. As difficult as an altered or broader sense of self and one’s community might be at first, maintaining the status quo is only maintaining old and

exclusionary ways of being. The old ways have brought harm to the self and others in both Jewish and Palestinian communities. A new way of seeing and being is the challenge for a better future. The seeds planted during this project now have a chance to grow, but they require constant nurturing and the willingness to keep seeing “the Other” for the meanings, community, culture, and existential or religious attachments in each life. Further ideas and realities can be explored in the Appendices provided here and in examining wider possibilities for justice and peace.

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Appendix A: A Short History of the Palestinian-Israeli Conflict

As noted in Chapter 1, there is a great deal of history involved in the Israeli and Palestinian present, and generally in the Middle East. This Appendix re-iterates some of what is in Chapter 2 but also provides supplemental information.

Introduction to History Affecting Contemporary Contexts in the Conflict.

The Palestinian-Israeli conflict cannot be completely understood without further historical understanding of the conflict. The situation on the ground and in the halls of power in Israel and in Palestine can change daily. Given these complexities, I augmented my review of literature from books, peer reviewed articles, and news clippings with a period in Israel and parts of the West Bank of Palestine, for the entire summer of 2013. It was not possible for me to enter Gaza accompanied or with any sense of safety, so I did not, however close correspondence with people in Gaza concur with news reports from the region.

The historical and cultural contexts explained here summarize both the literature review and my observations in the region.

Zionism and Colonialism

Confusion around who are “native inheritors” of Israel/Palestine abounds. Questions of the Jewish Zionist movement are too easily equated with European colonialism, especially since during the European conquests, Jews were being dispossessed of their homes and their human rights, both in Europe and in parts of the Arab world (Penslar, 2007). Though it is very true that Zionism led to vile colonialism of

Palestinians, the “Israel as colonist” construct leads many on the political left to assume that Palestinians are the only indigenous people of the land (Penslar, 2007). It is more accurate to see this conflict as between two Aboriginal peoples, one occupying the other through both parallel and intersecting histories. These histories are backed up with archaeological evidence that validates shared historical periods (Armstrong, 2002; Harrison, 2005; Penslar, 2007; Siddiqui, 2006).

Who is “colonist” can be taken back to the disproportionate social and political capital invested in convincing the rest of the world that Israel is the sole inheritor of the land. Israel responds to a much weaker although violent opponent in the Palestinian militias. Fatah is the only political party within the Israeli state and the Palestinian de-facto state to date, that openly acknowledges Israel. Then there is Hamas, and it’s proxy groups (Brown, 2010). Other Palestinian parties and/or NGOs with a more inclusive community approach—liberal democratic, socialist, or some communist parties are unable (to date) to increase their profile (Jamal, 2013). None the less it is important for the West to acknowledge that politics in Palestine is more complex than is portrayed. The simple portrayals fit nicely into the ongoing European racist and colonial view of the backward middle eastern simpleton (Said, 1994) and one that Israel and Diaspora groups too easily adopted and maintain.

Conflating the Facts

Though the larger Arab world attacked Israel upon its declaration in 1948, Jordan and Egypt have a form of peace with Israel in the present. Israel has come to conflate the innocent with the guilty, applying collective punishment. This is the Israeli state’s fundamental flaw. That Israel confuses Nazism and anti-Semitism with all of Palestinian

present day nationalism and/or their call for human rights, is further dangerously erroneous (Penslar, 2007). The irony is that the more Israel reacts violently to Palestinians, the more anti-Semitic responses have the excuse to flare in Europe and elsewhere. Israel and its allies, in particular Prime Minister Harper of Canada, then use anti-Semitism as an excuse to ignore all criticism and critique of Israel's policies and treatment of Palestinian civilians. In Prime Minister Harper's case, Israel's hegemony matches Harper's thinly veiled anti-immigrant hardline and the accompanying slow dismantling of Canada's programs in health, social supports for refugee groups and veterans' supportive care. In addition, Harper's weakened respect for foreign nations and the weakening of equitable foreign aid, leads to policy gaps that militias and insurgencies are currently filling overseas. Such insurgencies affect Israel, Canada, and the whole world. This political hegemony, supported by Mr. Harper, causes a ripple effect that helps create the conditions for the current wars. Innocent people around the world, their supporters who practice free and inclusive speech, and our veterans suffer the consequences (McDonald, 2011). The murders of cartoonists with venomous attitudes toward Islam are conflated with terrorism instead of both cartoonist and murderer being seen as perpetrators of hate crime and misinformation.

Canada's repeated attempts at silencing any criticism of the Israeli state causes skewed human rights policies for all Canadians, but particularly affecting Palestinians and Jews (Thompson, 2011). Such polarizing policies expressed in the United Nations, for example, are a clear indication that many Western countries including Canada have policies that are self-serving rather than indicative of a model for co-existence.

Escalating Occupation, Racism, and War in Israel

Since the war on Gaza in 2006, there is little care amongst a majority of Jewish Israelis about the current Prime Minister Netanyahu's settlement building and his desire to control all of Jerusalem. There is little recognition that these policies have any consequences on innocent Palestinian people. The economic embargo of Gaza, the limited employment offered to West Bank Palestinians, and the constant military control or barrage in both Gaza and the West Bank are increasingly off the psychological radar of the average Israeli. Left-wing, peace-oriented Rabbis, protesters, and NGO workers are vilified, and violent rage is palatable and active (Blumenthal, 2013). Refugees from Eritrea and Sudan are jailed, and everyone who is not Jewish is considered alien and unwelcome (Blumenthal 2013). The escalating racism and day-to-day violence on Palestinian farms and property are patterns that are painfully reminiscent of Jewish experiences with systemic anti-Semitism.

As the child of Holocaust survivors, I find this blindness to Jewish-generated racism present in both Israel and Canada, disturbing. It is most disturbing, especially since Canada was blind toward Jewish suffering through the Nazi-led genocide in Europe from the 1930s to the end of World War II (Abella & Troper, 2000). Now Canada is blind to the cycle of violence Israel continues as the Israeli state responds to the legacy of fascism and genocide that Jewish people experienced, with a modified racism, specific to Israel. In Israel today, every non-Jew (other than Christian Armageddon evangelicals who, in their wait for the second coming of Christ, spuriously "support" Israel); Palestinians or leftist Jews, myself included, are seen as a potential threat (Blumenthal, 2013; McDonald, 2011).

When street violence, bombings, or kidnappings against civilian Jews occur, there is little psychological connection in the Jewish community between Israel's on-going occupation of Palestinians and any violent retaliation that might result. Non-violent resistance brings no change for Palestinians and neither does violence.

Shared History

According to the Abrahamic covenant and documented history, Jews were exiled and returned to their promised land, overcoming many conquests, before and during Roman times (Barnes & Bacon, 2010). Christians and Muslims, also descendants of Abraham, had religious history on the same land (Armstrong, 2002; Aslan, 2006; Gordon 2009). In modern history, each group had a presence on the same land, some staying, and some migrating. Jews, in exile, gradually returned during the 19th and 20th centuries. The most significant return for Jews occurred after WWII and the Holocaust (Gilbert, 2009; Penslar, 2007). Archaeologists as well as Torah, biblical, and Qu'ranic scholars have followed these multiple and blended histories, showing archaeological evidence for each religion and/or grouping (Armstrong 2002; Goldstein, 2008; Gordon, 2009; Harrison, 2005; Hidayatullah, 2012; Swartz, 2010; Wadud, 2006). Over centuries, during various periods of exile prior to 1948, Jews did not have a nation of their own, unlike the French, Germans, Italians, Poles, Spanish, other Europeans, Soviets/Russians or any other nation state. Jews were subject to other countries' policies throughout the Middle East as well; and, as such, it is impossible to see them in their 19th-century and post-Holocaust return as colonialists in the classical sense of a powerful European nation expanding. Jews simply returned to where their history began and where they and their

religious legacy are rooted (Barnes & Bacon, 2010). This statement, however, includes important caveats.

It is also true that Jews returned under a certain type of dominant Zionist narrative that has called for Jewish exclusivity and has clashed violently with strong Palestinian ultra-nationalism. Zionism was initially expressed as the need for a Jewish homeland, free of an anti-Semitic diaspora, but that desire has led to a controlling, ethnically based state, with little recognition of other Abrahamic ties or history, especially from the Palestinian Muslim or Christian experience. The rejection, racism, imprisonment, and non-acknowledgement of historical Palestinian familial land, and/or some types of killing that Jews have experienced, are now being expressed with some similarity within Israel toward Palestinians and refugees from African countries. These actions are collective punishment for Palestinian ultra-nationalism and/or violence expressed against the occupation.

The Israeli state took the spoils of the 1948 war between Israel and Arab states, which included the documented destruction of numerous Palestinian villages (Khalidi, 1992). During the War of Independence, the vision for the State of Israel became that of a colonialist state, with the balance of power placed over, and not shared with the Palestinians. David Ben-Gurion's Plan D called for the evacuation and killing of as many Palestinians as possible. Destruction of as many Palestinian villages as possible ensued with the first Prime Minister's full intention to dominate the land despite pre-state leaders' attempts at co-existence (Laqueur, 2003). That legacy still plays out today (Blumenthal, 2013; Slater, 2001).

Since this racism is born from a long history of anti-Semitism, there is no government supported cultural trajectory in the Israeli state toward democratic pluralism beyond accepting Jews from all over the world. Democracy in Israel is only for Jews and for as long as a siege mentality remains, Jews in Israel and in the Diaspora will struggle with how they are affected by their own hegemony which is linked to a need to preserve Jewish culture and history but with little acknowledging of any other history or culture on the same land. (Blumenthal, 2013; Slater, 2001).

Violent responses to various ideologies, both from Israel and Palestinian leadership, do not justify collective punishment or exile of innocent Palestinians. Nor does it justify rejectionism or vilification of Jews from Palestinian isolationists (Alexander, 2015; Burdman, 2003). That some current Palestinian leaders inculcate groups of Palestinians to suicide bombings, kidnappings, and rocket launching, mirroring the same all-or-nothing ideology as Ben-Gurion Zionism; only reflects the dominant and mutual enmity many Jewish and Palestinian leaders have held through generations of armed conflict (Burdman, 2003). In addition, state-supported segregated education systems for both groups deny the other and deny the possibility of understanding and friendship. Racially segregated classrooms prime children for fear and warfare (Adwan, Bar-Tal, & Wexler, 2013; Al-Haj, 2005; Bar-Tal, 2004; Bar-Tal & Teichman, 2005; Feurverger, 2001).

Israel's dominance in military strength and land appropriation through settlement building and ignoring the raiding of Palestinian land (Khalidi, 2007) have been consistently supported by the Western nations who give little more than lip service to the contrary (Aruri, 2003). Western complicity in the Occupation is confirmed through its

non-insistence that Israel's economy include Palestinians from the Occupied Territories and Gaza or that water and electricity are equitably distributed among Palestinians and the Bedouin.¹

Western powers stand by as the Israeli government ignores innumerable attempts at lynching Palestinians, beatings, burning of orchards and farmland, and destroying family homes. Human Rights organizations such as B'Tselem and Rabbis for Human Rights have documented violence between Jews and Palestinians for the last 25 years; however, the Israeli occupation dominates and sets the tone for ongoing cyclical violence. During the Gaza war of 2014, racist psychological and physical violence against Palestinians in Jerusalem, Tel-Aviv, and in border towns with Gaza were a common occurrence but are experienced in an ongoing fashion regardless of war, and, as such, are a daily occurrence. This climate is inclusive of rockets sent from Hamas and other insurgencies in order to provoke Israel. Attempts by leader Mahmoud Abbas in the West Bank to communicate with Israel are always met with resistance from Israel, along with the expectation that West Bank leadership be able to reign in Hamas and other independent groups from throughout the region. Regardless, Israel maintains its occupation (Hass, 2014, December 22).

The enforced separation between Jews and their Palestinian neighbours is maintained through fear. Both the historical trauma of the Holocaust and the more recent and ironic Christian Zionist Armageddon "alliance" with Israel perpetuate fear of another

¹ The Bedouin are Nomadic Arab Tribes who live throughout desert areas of Israel. Some live in urban areas marked by poverty and lack of water resources. Schooling and community programs are provided by the United Nations Relief and Works Agency (UNRWA) or Human Rights agencies like Rabbis for Human Rights and allied groups.

Holocaust (McDonald, 2011). Christian-Zionist alignment has nothing to do with a commitment to sisterhood and brotherhood. Many other Christian denominations have come to enjoy true fellowship with both Jews and Palestinians. Instead, Christian Zionism stems from waiting for the second coming of Jesus Christ and, with that, Armageddon for the “non-believers” (McDonald, 2011). Such complexities leave Palestinians, both Christian and Muslim, either marginalized or driven apart by divide-and-conquer politics.

All Palestinians are subjected to demeaning behaviour and violence and at the same time are vulnerable to the anti-Semitic narratives directed at Jews emanating from portions of their own leadership, including in Arab and Iranian state national populism (Burdman, 2003). All these constructions are used as justification for keeping the conflicts alive, allowing the documented history and memory of Palestinian-Jewish positive co-existence to be destroyed, forgotten, and erased. (Abunimah, 2006; Nusseibeh, 2007; Penslar, 2006; Penslar, 2007).

The construction of the myth of a land without the Palestinian people or, alternately, of Palestinians as uneducated and ignorant, also obliterates and insults the rich history, intellectual, artistic, and folk cultures of the Palestinian people. This history deserves further recognition and exploration in future writings on the history of Palestinian education and culture, which has been documented by both Palestinian and Jewish scholars (Ayalon 2004; Boullata & Berger (2009); Greenberg, 2012; R. Khalidi, 2010; W. Khalidi, 2010; Nusseibeh 2007; Said, 2000). At least two Palestinian museums are maintained in Jerusalem, even as their past and present is being systemically destroyed (A. Khalidi, 2009; Zochrot, 2015).

The Cycle of Violence and Self-fulfilling Prophecy

Since the Holocaust, Europeans and North Americans have come to recognize Israel as part of their own religious and existential narrative. For many, there is a need to reconcile systemic anti-Semitism and the Holocaust (Braverman, 2010). The guilt about and memory of the Holocaust can also encourage a fear of its reoccurrence among Jews and Christians. This guilt either results in silencing moral objections to Israeli state occupation (Braverman, 2010) or creates a heightened awareness of the occupation, particularly in light of Palestinian nationalism. Ignoring human rights re-agitates anti-Semitism locally and internationally. In turn, the Israeli state responds more aggressively (Penslar, 2007). Hence, the cycle of hate and violence repeats with various targets or is directed towards those sympathetic to a political “Other in the Palestinians.”

Israeli backlash expresses itself in ongoing ethnic cleansing of Palestine by building over Palestinian cemeteries and villages and the bulldozing of existing homes and farms (B’Tselem, 2015; A. Khalidi, 2009; R. Khalidi, 2012; Oren, Bar Tal, & David, 2004; Rabbis for Human Rights, 2015; Zochrot, 2015). Brown-skinned people in general, and Arabs and Palestinians in particular, have never, since European colonialists’ exploration, been free of collective caricature. Since 9/11, they have symbolized the stereotypical terrorist. Palestinians struggle for recognition in the shadow of the occupation by the State of Israel (Said, 1993; Smith, 2010).

Unlike Diaspora Jews who might choose to live in Israel, Palestinians cannot choose to return to live in their ancestral homeland. In 1948, 860,000 Palestinians fled or were forced out and displaced to other Arab countries. About half settled in refugee camps, and those camps and successive generations of Palestinians remain there to this

day (Pappe, 2006; Sa'di & Abu-Lughod, 2007; Smith, 2010). While twenty percent of Palestinians remained within Israel's borders and have citizenship, most were internally displaced, forced to move from their villages and farms to other locations within the country. Other Palestinians by birth but possessing only residency status find their status precarious and vulnerable to a random change in policy (Blumenthal, 2013; Smith, 2010).

Jews and Palestinian leadership offer competing narratives around who belongs and who does not. The Israeli government turns to the Holocaust as a political tool to keep the majority of its population scared and incapable of making the brave step toward seeing "the Other" in Palestinians or even in non-white Jews exiled from various countries. (Abdo, 2011). Hamas and similar groups also prevent their constituents from developing a true understanding of the need for a Jewish national home. The ultimate competition for land and home is dependent on the narrative of historical suffering and religious validity in both Israelis and Palestinians. The Israel of today, however, has a full army that occupies Palestinian land and exerts control over Palestinians' freedom of movement.

Palestinian leadership is divided on whether to negotiate with Israel, engage The United Nations, or pursue sovereignty through random acts of violence. Vigilante justice in the form of revenge is supported and perpetrated by dominant Israeli and Palestinian leaders (Grob & Roth, 2008; R. Khalidi, 2007; Rabbis for Human Rights, 2014), with no uniting response.

Silencing Criticism of the Israeli State

Canadian-Palestinian voices on the issue of the Palestinian-Israeli conflict are virtually silenced by the current Government of Canada due to the urging of those Zionist organizations who hold that Palestinian nationalism, often equally blind to the Jewish experience of exile, is all terrorist in nature (Thompson, 2011). In January 2014, Prime Minister Stephen Harper was flanked by a delegation of a majority of politically conservative Jews included a representative of the Jewish Defense League. The Jewish Defense League is deemed a terrorist group in the USA (Southern Poverty Law Center, 2015; Stern, 2014). Prime Minister Harper arrived in Israel and proclaimed to the Israeli Parliament that any criticism of Israeli policy toward Palestinians is anti-Semitic (Payton, 2014). Harper was using Canada's anti-Semitic past to lock the world into the status quo, perpetuated by endless fear-mongering about the power of terrorism. Since then the Minister of Public Safety has spoken to the UN against any criticism of Israeli state policy, equating such criticism with anti-Semitism (Levitan, 2015). What does this mean for freedom of speech and freedom of assembly rights when Canadians speak about human rights for Palestinians, under the threat of being branded an anti-Semite particularly in the context of freedom for both Palestinian and Jew?

The Simon Wiesenthal Centers

In *Regulating Aversion*, Wendy Brown (2006) recognizes the "reduction and erasure" of the Jewish "Other" throughout history. She simultaneously observes that the Simon Wiesenthal Center Museum of Tolerance erases the Palestinian cause by silencing its legitimate conflict with the Israeli state. For the Wiesenthal Center and other institutions like them, Palestinians are portrayed as the singular (and equal) perpetrator of

the conflict. To date, the newest branch of the Simon Wiesenthal Center is building in Jerusalem erecting atop a Palestinian burial ground. Ironically, the museum would otherwise recognize the desecration of Jewish cemeteries and other issues of intolerance, particularly if the intolerance relates to Jewish historical genocide and statelessness. A Palestinian holy place, on the other hand, is easily dismissed as meaningless (A. Khalidi, 2009; R. Khalidi, 2012; Schwarz, 2010).

What is Democracy?

Israel likes to brand itself as the only democracy in the Middle East, but state practices would indicate otherwise. The following suggests the maintenance of a democratic state:

Constitutional democracy is becoming a project, at once the outcome and the accelerating catalyst of a rationalization of the life-world, reaching far beyond the political. The sole substantial aim of the project is the gradual improvement of institutionalized procedures of rational collective will-formation, procedures that cannot prejudice the participants' concrete goals. Each step along this path has repercussions on the political culture and forms of life. Conversely, without the support of the sociopolitical culture, which cannot be produced upon demand, the forms of communication adequate to practical reason cannot emerge. (Habermas, as cited in Bohman & Rehg, 1997, pp. 61–62)

All citizens must be able to develop these capacities that give them effective access to the public sphere....Once in public, they must be given sufficient respect and recognition so as to be able to influence decisions that affect them in a

favourable way. Equality of access and social recognition are thus minimal requirements for effective political participation or...adequate public functioning. (Bohman, as cited in McGregor, 2004, p. 96)

Israel believes itself to be “The only democracy in the Middle East.” This belief needs to be deconstructed. Israel and the Palestinian territories each have a weakened social contract. There are indeed certain markers of democratic tendency in Israel through free market capitalism, free press, elections, and a parliament open to Palestinians with Israeli citizenship. True democracy, however, is tested not on its markers but on how it engages with these markers. A country’s deliberative processes and its citizenry are defined by a consistent foundational application and evolutionary evaluation of civil and statute law, the analysis of its precedents, and how each citizen or person is treated under these laws with respect to civil liberties. Post-modern democratic practices are infused with a commitment to educating for equality and improving equity and inclusion of all groups (Bohman & Rehg, 1997; Kymlicka, 2007; McGregor, 2004). In a milieu of war, occupation, and ethnic supremacy, Israel maintains a façade of a democracy with respect to Palestinian or refugee rights. Even if there are a few Palestinian members of parliament, Palestinians can be beaten and jailed, as can Jewish Israelis (for brief periods) if they try to ally with Palestinians by using peaceful protest (Blumenthal, 2013; Rabbis For Human Rights 2015). Staunch supporters of right-wing government in Israel, vilify those on the left.

Citizen engagement is necessary to democratic functioning in any state. Given that Israel has no enshrined collaboratively constructed constitution beyond the declaration of independence, many rights are mentioned but not defined. The society

instead suffers from ongoing competing interests around population, ethnic groups, secular democratic principles, rights, and a politically driven, competing set of religious interpretations within the society (Tamir, 2014). Social democratic principles were outlined in the Declaration of the Establishment of the State of Israel in 1948 (Smith, 2010); yet, the constant prevention of equal social functioning or consultation is felt on a daily basis, especially by Palestinians and by Jews who are looking to live as equals with Palestinians, either as fellow citizens or as two-state neighbours. Any application of social democratic culture and function being practised by the various NGOs on the left, the socialized medical plan, and the private co-educational schools (Feuerverger, 2001) are rooted in the Israeli Declaration of Independence or the United Nations International Declaration of Human Rights. Israel's Declaration of Independence states:

The State of Israel will be open for Jewish Immigration and for the ingathering of the exiles; it will foster the development of the country for the benefit of all its inhabitants; it will be based on freedom, justice and peace as envisioned by the Prophets of Israel; it will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex; it will guarantee freedom of religion, conscience, language, education and culture; it will safeguard the Holy Places of all religions; and it will be faithful to the principles of the Charter of the United Nations. (Smith, 2010, p. 219).

Initially, after the Declaration of Independence, Israel was attacked by Arab neighbours under the Arab League; this set a pattern for future bloodshed. Such is the case particularly in the present day, since Palestinian territorial rights have not been acknowledged by Israel (Khalidi, 2006; Pappé, 2006; Smith, 2010). Jews and

Palestinians live in segregated neighbourhoods and go to segregated schools (Halabi, 2014) unless parents can send their children to a handful of co-educational schools requiring private international fundraising (Rajuan & Bekerman, 2011; Feuerverger, 2001).

In 1947, when the controlling policy in Israel turned into Plan D and other general policies of expulsion, exclusion, or killing of Palestinians (Morris, 2001; Shlaim, 2009; Slater, 2001), the political culture cast the remaining Palestinians in an inferior light. Today, Palestinian freedom of movement, purchasing and trade with the state outside the Occupied Territories or beyond its borders, is severely restricted or non-existent (Marton, 2007). The rules and interpretations of property ownership and residency law stemming back to the Ottoman Empire are reinterpreted, turning the land into state land and thus affecting Palestinian shelter, water, orchards, farmland, and livelihoods. These actions reflect how the state constructs its own needs without regard for Palestinians or their homes and communities (B'Tselem, 2015; Halper, 2008; Kaufman-Lacusta, 2011; Smith, 2010).

From 1967 to 2012, roughly 24,813 houses have been demolished in the Occupied Territories while at any one time there are over 2,000 standing orders for demolition of Palestinian homes (ICAHD, 2012). Similar to land confiscation practices exported from Israel to the Occupied Territories, home demolitions in Occupied Palestine have been shaped by policies of Israeli planning authorities inside Israel itself. Within Israel, demolition of homes belonging to Palestinian Israelis occur, owing to their inability to obtain permits from district planning authorities to expand their houses or to build anew. Consequently, Palestinians in

Israel are obliged to build housing “illegally,” that is, without permits. If Israeli planning authorities discover such construction, they can and do demolish the houses. (Fields, 2012, p. 238)

To add insult to injury, when homes are demolished by the state, the owner is expected to pay the bill for demolition (Fields, 2012).

In Israel, so-called Western liberal standards of social interaction and working toward full inclusion are more often reserved for the visions generated in dispute resolution workshops, non-governmental agencies, private schools, newspapers, or in private conversations. Separations occur between Palestinian and Palestinian. Those Palestinians with citizenship are separated from Palestinians living in different territories who do not have citizenship. They cannot travel to see each other. Even some Palestinians born in Jerusalem do not have citizenship (Blumenthal, 2013; Smith, 2010).

Separations also occur between Palestinian from Jew as well (Blumenthal 2013; Feuerwerker, 2001; Kaufman-Lacusta, 2011). Proactive and progressive responses to these social-democratic longings are hard to come by in government, as is evident in ever increasing hardline government decisions around who to include and exclude in social and political life.

Ironically, LGBT rights have been able to emerge, despite religious opposition. Because certain LGBT rights in the Middle East (excluding marriage rights) exist openly only in Israel, these rights are used to blur human rights abuses against straight and gay Palestinians. Such a practice has come to be known as “Pinkwashing” (Eisner, 2012). Pinkwashing substitutes cosmopolitan neoliberalism in cities like Tel-Aviv for the whole

spectrum of human rights and protections that are missing for Palestinians, Ethiopian Jews and non-Jewish asylum seekers from Sudan and Eritrea.— all brown or black people.

Many asylum seekers are currently imprisoned indefinitely (Rabbis for Human Rights, 2015).

The Mirrors of Class, Ethnic Groupings, and Religious Denomination

In Israel, class and power are reflected in the divides between the “white” Jew from Europe and the “brown or black” Jew or Arab or African descent (Abdo, 2011). In Palestine, family name, whether one has Israeli citizenship or is Bedouin- nomadic or Druze, adds to intra-ethnic differences in Palestinian communities. All require acknowledgement and acceptance.

Abdo (2011) contradicts her analysis when she characterizes Palestinians within a unified nationalistic movement of Palestinians affected only by Zionist colonization. This is a common single-track argument. While it is true that the Palestinian territories are occupied by Zionist rule, it is also true that ethnic groups cannot be defined as possessing monolithic needs. Each ethnic grouping has some values in common while others in the same grouping express different needs or experiences under the umbrella of a nation. Mainstream Jewish and Palestinian leadership within Israel and Palestine and in Diaspora communities, including many in the intellectual classes, argue over whose history and political remedy is legitimate.

In Israel, the dominating ideological practices coming from the orthodox ways of practising Judaism lead to more settlement expansion on what is deemed by certain

religious Jews to be exclusively Jewish holy land. Designing cheaper housing and mortgages in the housing settlements has pushed Jewish families, religious, and secular, to settle in areas agreed to as Palestinian in the Oslo Accords (Smith, 2010).

Hegemonies Affecting Research

Research can be affected by hegemonies. Ideologues can use their positions in leadership to try to diminish and erase Palestinian history. Similarly, some Palestinian authors try to belittle Jewish histories as fabrications in kind (W. Khalidi, 2010; Penslar, 2007; Penslar & Shapira, 2003). Governing leadership practices in both Israel and Palestine create barriers to reliable democratic civic or attitudinal practice. Non-governmental agencies, medical intervention, and private schools try to overcome such entrenched beliefs through unifying programs such as Jews assisting with the Palestinian olive harvest or developing shared Jewish and Palestinian curriculum. These programs are less successful, however, when trying to make a dent in the occupation (Feuerverger, 2001; Kaufman-Lacusta, 2011; Marton, 2004; Shihade, 2011). The master narratives of suspicion and fear affect the Jewish and Palestinian Diasporas and were often reflected in the discussions during the Co-operative Inquiry Research Group. When I put together materials for the group and then afterwards, rounded out a literature review, I made sure to explore the themes of exile and fear, how it is taught, how it affects daily life and beliefs about self and others. Faith, belief, shared culture, and trauma were other major themes, as were love, hate, and reconciliation. The themes emerged as the research progressed.

Appendix B: Judith Butler, Justice Goldstone, and the Grievable and Ungrievable Life

Exploring Frames of War and Peace

In the collection of essays published in her book *Frames of War*, Judith Butler (2010) examines various ways in which war is constructed and justified within a particular frame of reference or understanding. “After all,” Butler states, “there are conditions under which war is waged and we have to know them, if we are to oppose war” (p. ix). In this collection, Butler defines the grievable and ungrievable life and questions why human agency, defined as the ability through self-awareness, coupled with social and political capital to achieve a task or goal (Frost & Swaffield, cited in MacBeath & Cheng, 2008), is more often substituted by the use of guns, tanks and missiles (Butler, 2010). Butler also goes beyond the question of the value of life in war and asks how it is defined hegemonically. Butler then asks for the schemas of peace, as war’s opposite. She extends these questions to every sphere where life is given a value and where it is not given value or is somehow lacking. War and peace are perhaps the most immediate frames of grievability in life but not the only ones, and they are perhaps the last frames or measures of socio-political and spiritual value before one’s life is first unceremoniously dismissed and then taken away. It is the question of whether beings are seen as valuable, that Butler uses to determine whether these lives are grievable:

The shared condition of precariousness implies that the body is constitutively social and interdependent—a view clearly confirmed in different ways by both Hobbes and Hegel. Yet, precisely because each body finds itself potentially threatened by others who are, by definition, precarious as well, forms of

domination follow. This standard Hegelian point takes on specific meanings under contemporary conditions of war: the shared condition of precariousness leads not to reciprocal recognition, but a specific exploitation of targeted populations of lives that are not quite lives, cast as “destructible” and “ungrievable.” Such populations are “lose-able,” or can be forfeited, precisely because they are cast as threats to human life as we know it rather than as living populations in need of protection from illegitimate state violence, famine or pandemics. Consequently, when such lives are lost they are not grievable, since, in the twisted logic that rationalizes their death, the loss of such populations is deemed necessary to protect the lives of the living. (Butler, 2010, p. 31)

“Further, a certain reality is being built through the very act of passive reception, since what we are being recruited into is a certain framing of reality, both its constriction and its interpretation” (Butler, 2010, p. xii).

Such framing of ungrievability played itself out around the Goldstone Report.

After the 2010 war on Gaza, the *Goldstone Report*, researched by Richard Goldstone, an acclaimed Jewish anti-apartheid South African human rights judge, was discredited by populist opinion and political pressure. Both Israel and right-wing Diaspora groups spent considerable time discounting the findings and slandering Goldstone. This slandering of a reputation stood in stark contrast to substantially positive and expert legal analysis (Sterio, 2010).

As a result of a systemic assault on his reputation, Judge Goldstone decided not to attend his grandson’s Bar Mitzvah due to threats he received. His somewhat muted

reconsideration of his findings, published in an editorial in the *Wall Street Journal*, came after months of unrelenting duress. To date, the Israeli state has been successful in squashing any criticism of its actions, citing new European pockets and flare-ups of world anti-Semitism (Burg, 2008).

Today anti-Semitic violence in Diaspora is often coupled with general hatred for any “Other” including Muslims and Christians (for example in Kenya). Such conflation of hate can target any civilian, depending on the political climate in a currently populist xenophobic climate. Recently, terrorist activities has heightened in a fear-based reaction to hard times and extremist ideology (Goldhagen, 2013; Lentin, 2012; Smith, 2014). In India today, Hitler’s writings are taught in business schools as examples of ‘efficiency’. Hitler admiration, ‘kitsch’ and clothing are also popular there (De Souza, 2012; Shaftel, 2012). These unexamined changes to various levels of toleration towards historical dictators and sadists like Hitler are foolhardy. The reasons why more young people are being attracted or recruited to war or terrorism must be examined. This recruitment occurs both in Middle Eastern and Western countries and functions as a symptom of alienation and socio-economic exclusion, on a continuum, resulting from abject poverty through to a lack of meaning in life regardless of socio-economic class. There are also those children who are kidnapping into war. Political and social leaders cannot expect peace and harmony, if that is indeed what they want, when they sow the seeds of division. People in Israel, in Palestine and everywhere in the world must ask themselves why they support leaders of enmity and division and then are surprised when their societies fall apart. In this project/praxis many questions, answers and options were presented as choices.

Appendix C: Article shared by the Imam in attendance: See ‘Muslims break fast with Jews and Christians’.

The Ambition, August - September 2011 / Ramadan - Shawwal 1432

6

The First Journal for Young Muslims in Canada

Community Reports and News

Press Conference on Somalia crisis

Reported by Habib Ali

Millions are displaced in the horn of Africa and almost 30,000 children have died so far!

Muslim NGOs, Somalia partners, government officials, media and all were invited at El Kadri's Somali Cafe at Pharmacy and Lawrence Scarborough, late July to discuss the crisis.

It was amazing to see the Hon. Bob Rae and others preside over the meeting, giving everyone a chance to air their concerns and more so how to work in such a volatile region. Questions of CIDA funding, matching funds, avoiding the pitfalls of internal conflicts, and working together in the community were raised.

Mr. Farouk Khan of North American Muslim foundation said that Hon. Jim Karygiannis had accompanied him to the Pakistan flood last year and this is what is needed in this crisis too, so importance may be given to the area -- by a first hand visit. Also NGOs who are working with limited resources and have a grip on the grassroots must be recognised for government funding.

Mr. Khan is travelling to Kenya for the same as NAFM continues to help in the famine zone. In 2007 a NAFM team travelled to Garissa to establish wells there.

CAIR-CAN Urges Precautions After Norway Attacks

A national Muslim civil rights organization today called upon Canadian mosques coast-to-coast to review their security measures following the recent attacks in Oslo, Norway by a right-wing terrorist motivated by anti-Muslim ideology. The 32-year-old Norwegian perpetrator said others who share his beliefs were prepared to launch more attacks.

In making the announcement, the Canadian Council on American-Islamic Relations (CAIR-CAN) distributed its "Muslim Community Safety Kit", which highlights steps communities can take to help ensure the safety of their places of worship and congregations. SEE: Muslim Community Safety Kit: http://www.caircan.ca/downloads/CAIRCAN_Community_Safety_Kit.pdf

"First and foremost our thoughts and prayers are with the families and friends of those

Muslims break fast with Jews and Christians.

From our Staff Reporter

Ramadan is about avoiding food and drink and in these long hours of Canadian summer every support counts. When Muslims are recognised to having make such sacrifice by neighbours it has to be a good thing. One evening Imam [redacted] and Rabbi Loms to break fast and talk about the Palestinian/Israeli conflict.

Organised by Gail Nestel, a research fellow of Victoria University, this was a really blessed camaraderie where professors, students and scholars of a wide background break bread and discussed a difficult topic as chosen people, besides justice and peace using [redacted] reasoning and world conflicts. It's worth having it again, said [redacted].

Finding people willing to talk is sometimes frustrating but without dialogue there can be no understanding of each others points of view. It's the ignorance of the other that leads to racism and discrimination.

The Canadian Council of Imams was highly praised for condemning the recent attack on a holy synagogue in Toronto. The CTV reported the appearance of graffiti on the walls of the holy place of Jews with "Islam rules" scrawled beneath. Muslims and Jews share the common worry of anti-Semitism and Islamophobia and therefore are bonded together in the fight against such ignorance.

killled and injured by the barbaric acts of terror committed in Oslo. In the wake of these attacks we are urging mosque administrators to take precautionary measures, review security practices and report any suspicious activity to their local police and the RCMP," said CAIR-CAN Executive Director Ihsaan Gardee.

Since 2010, mosques in Hamilton, Metro Vancouver, Montreal, Ottawa, and Waterloo have been vandalized. Gardee noted that many Canadian Muslims observe the Islamic fasting month of Ramadan (slated to begin on or around August 1, 2011) during which there is an increased emphasis on spiritual practices. This includes attendance at mosques for congregational prayers which tends to increase significantly as the month progresses.

CAIR-CAN further released its 2011 Ramadan Publicity Kit (see http://www.caircan.ca/downloads/Ramadan_Publicity_Resource_Kit_2011.pdf) to en-

Muslims concerned as Juma prayers in school attacked.

From our Staff Reporter

Juma in school. Prayers in public place. Allowing Muslims to be indoctrinated. Having girls exempted from prayers.

Headlines of fear mongering! This is what struck the Muslim community recently as some Islamophobia fans tried to make mileage off Muslim students who try to congregate at a middle school in Thorn Cliff Park to pray Juma prayers.

The reasons given by the school and later sanctioned by the Toronto School board is the reasonable accommodation of religion in school allows this as the students may go to the nearby mosque and not return to school. It has nothing to do with indoctrination as the sermon is in Arabic and done by an Imam trained conveniently to perform this - a student trained to do so.

A meeting with several leaders, scholars, teachers from the school was held at Masjid Darussalam. Leaders also met with TD SB and are quite aware of the equity policy. Support for the school position has been pouring in. However, this has not deterred the anti-Islam advocacy groups from picketing the school and putting these innocent teens under stress.

A working group has been formulated to continue dealing with these types of ignorant attack on Muslims and Islam. Canada is the best country in the world -- you know it when you have your citizenship ceremony and see the mosaic for yourself at work! You know it when you fly with the blue passport! You know it when you see the accommodation all faiths have!

courage Muslim communities to share Ramadan with their neighbours, friends and co-workers.

"Along with taking precautionary measures at the mosques, Canadian Muslims should use the opportunity Ramadan presents to expand their outreach and bridge building efforts. Fostering mutual understanding, acceptance and in-

CCI condemns the act of vandalism against Synagogue

Toronto - The Canadian Council of Imams expressed deepest shock and disgust at the act of vandalism, hate and Nazism against a peaceful place of worship, Beth Tzedek Synagogue, Robbans Hebrew Academy.

The graffiti reveals nothing but clear blindness and intent to cause conflict and sow the seeds of hate and mistrust between Jews and Muslims in this country. It is acts like this that should make us more alert and mindful of the existence of dangerous minds out there that could go to the worse and lowest behavior similar to what we have just seen with the Islam-bater in Norway a couple of weeks ago.

"By the present, we would like to assure the Canadian Jewish Communities of Canada that the Canadian Muslims stand by their side and condemn any intolerance towards the Jewish people and institutions or any other faith groups or fellow citizens," said Imam Dr. Hamid Slim, the chairman of the council.

"The attackers do not represent any religion or faith but only a blind hate for anyone who is different from them. They want to create fear and instability in a very tolerant, harmonious and peaceful city like Toronto. It is the duty of the Law Enforcement agencies to immediately investigate and arrest the perpetrators of such a malicious act."

Imam Abdil Hai Patel, the council's Interfaith Relations director, added, "From time to time, racism raises its ugly head in Canada. Such cowardly and heinous acts aim at disturbing the harmonious relationship we Muslims have with the Jewish community and also at distracting both of our communities in a time of season of worship namely the Sabbath and the month of Ramadan."

Threat of Muslim-American Terrorism in U.S. Exaggerated?

Submitted by A. Kasim

Do Muslims really pose an imminent threat to the society? Or has the media blowing things out of proportion? Is humanity facing a pending danger from Muslims or does the threat constitute a far fetched truth that has been purposely exaggerated? Answers to these questions could be found in a report published by CNN on January 6, 2010, entitled Threat of Muslim-American terrorism in U.S. exaggerated <http://edition.cnn.com/2010/US/01/06/muslim.radicalization.study/>

It states, "The terrorist threat posed by radicalized Muslim-Americans has been exaggerated, according to a study released Wednesday by researchers at Duke University and the University of North Carolina at Chapel Hill." A small number of Muslims have undergone radicalization - 139 individuals to be specific - as reported in the study.

This number is "small compared to other violent crime in America, but not insignificant." Of the 139 offenders, as the report concludes, less than a third had successfully executed a violent plan, according to a Duke University statement on the study, and most of those were overseas. The study has quoted Dr. David Schanzer, an associate professor in Duke's Sanford School of Public Policy and director of the Triangle Center on Terrorism and Homeland Security.

"Muslim-American organizations and the vast majority of individuals that we interviewed firmly reject the radical extremist ideology that justifies the use of violence to achieve political ends," he said. The study has given credit to the Muslim-American communities who play a large role in keeping the number of radicalized members low through their own practices by having leaders denounce violent acts against innocent people and keeping a watchful eye to the trouble makers by reporting them to the authorities. The study which was coauthored by Schanzer, Kurzman and Ebrahim Moosa, associate professor of religion at Duke University came up with key points to tackle the problem of radicalization of Muslims in the United States.

"The most important is encouraging political mobilization among Muslims, which helps prevent radicalization and also demonstrates to Muslims abroad "that grievances can be resolved through peaceful democratic means."

"Policymakers should include Muslim-Americans in their outreach efforts, and public officials should attend events at mosques, as they do churches and synagogues, the study recommended." Law enforcement, on the other hand, has a role to play as well, by making efforts to increase the level of trust and communication with such communities.

Governments can promote and encourage the building of strong Muslim-American communities and promote outreach by social services agencies, the study said. And the Muslim-American community can promote enhanced education about its religion and beliefs, the study said. Increased civil rights enforcement can also be an important tool. However, policies that alienate Muslims may increase the threat of homegrown terrorism rather than reducing it, the study said. "Our research suggests that initiatives that treat Muslim-Americans as part of the solution to this problem are far more likely to be successful," said Schanzer.

Vishnu Mandir hosted Peace building panel.

Reported by Habib Ali

Commemorating Canadian soldiers who have given their lives, placing a plaque on the wall of peace, making presentations from various faith leaders and having the Federal Minister of Citizenship the Hon. Jason Kenney remind all and the media of the importance of peace building with the most important act: remembering the victims of the Mumbai blast were all in the program held at Vishnu Mandir Richmond Hill on July 21st.

The Holy Pundit Dr. Doobay has been significant in promoting peace in the community through his charity, peace wall and endless support of peace panels etc.

The Muslims were represented by Imam Habeeb and Qari Naeem where the verses of the Quran were recited as well as the message reiterated - whoever takes an innocent life it is as if they have taken the lives of the entire humanity.

The food was excellent and the camaraderie was sumnerish with all those invited treated to the Canadian and Indian national anthems.

More programs like these are definitely needed.

Brandongate Medical Clinic

Medical and Walk-in Clinic
Dr. B. Hasan Danial and Associates

4025 Brandongate Drive, Malton, Ontario
Tel: 905-678-2831

In this article, I am mistakenly referred to as a "research fellow at Victoria University." I was, in fact, a graduate student, and I was not at "Victoria University"/College, University of Toronto, Ontario; but rather at the University of Victoria, British Columbia.

Appendix D: Ethics Approval



University
of Victoria

Human Research Ethics Board
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Certificate of Approval

PRINCIPAL INVESTIGATOR: Gail Nestel	ETHICS PROTOCOL NUMBER: 11-035
UVic STATUS: Master's Student	ORIGINAL APPROVAL DATE: 02-Feb-11
UVic DEPARTMENT: EDUC	APPROVED ON: 02-Feb-11
SUPERVISOR: Dr. Catherine McGregor	APPROVAL EXPIRY DATE: 01-Feb-12
PROJECT TITLE: Jews and Palestinians in the Diaspora: A Local to Global Educational Model for Peace and Dispute Resolution	
RESEARCH TEAM MEMBERS: None	
DECLARED PROJECT FUNDING: None	
CONDITIONS OF APPROVAL	
<p>This Certificate of Approval is valid for the above term provided there is no change in the protocol.</p> <p>Modifications To make any changes to the approved research procedures in your study, please submit a "Request for Modification" form. You must receive ethics approval before proceeding with your modified protocol.</p> <p>Renewals Your ethics approval must be current for the period during which you are recruiting participants or collecting data. To renew your protocol, please submit a "Request for Renewal" form before the expiry date on your certificate. You will be sent an emailed reminder prompting you to renew your protocol about six weeks before your expiry date.</p> <p>Project Closures When you have completed all data collection activities and will have no further contact with participants, please notify the Human Research Ethics Board by submitting a "Notice of Project Completion" form.</p>	
Certification	
<p>This certifies that the UVic Human Research Ethics Board has examined this research protocol and concluded that, in all respects, the proposed research meets the appropriate standards of ethics as outlined by the University of Victoria Research Regulations Involving Human Participants.</p> <p style="text-align: center;"><i>Rachael Scarth</i></p> <hr style="width: 20%; margin: auto;"/> <p style="text-align: center;">Dr. Rachael Scarth Acting Associate Vice-President, Research</p>	

11-035 Nestel, Gail

Certificate Issued On: 02-Feb-11

Appendix E: Recruitment Letter



Department of
Educational Psychology
and Leadership Studies
MacLaurin Building A439

PO Box 3010 STN CSC Tel (250) 721-7799
Victoria British Columbia Fax (250) 721-6190
V8W 3N4 Canada Web www.uvic.ca/epl

Palestinians and Jews in the Diaspora: A Local to Global Educational Model for Peace and Dispute Resolution.

Dear Potential Participant,

Gail Nestel is a Masters of Education student in Leadership Studies using a human ethics protocol approved by the university. Protocol # 11-035. I have relocated to Toronto.

I am looking for Palestinians and Jews living in the Diaspora who are interested in creating peace together, sharing their personal experiences with the conflicts in Palestine and Israel; Israel and Palestine; using an arts and cultural lens.

How do we come to understand each other through the sharing of our stories, memories, cultures, literature, common art forms, music, film and theatre? You don't have to be an artist, writer or filmmaker to participate. You only need to be interested in exploring ideas, feelings and modes of expression using an anti-racist framework. Confidentiality will be honoured. Some one on one interviews between participants and the researcher will be held.

We will focus less on government and territorial plans and more on what can be done on the grassroots spiritual, emotional and educational levels to promote peace among peoples using arts music and culture as a focus. Everyone will have a voice in this process. Nobody will be "wrong". This includes giving participants informed consent forms, the opportunity to use pseudonyms or blur personal images. You also have the right to withdrawal from the study. All information will be kept confidential (names changed in the research, etc).

If you are interested in being a part of this group which will require a 25-30 hour commitment over 6 or 12 weeks depending on whether the group decides to meet weekly or twice per month. Please email me at gnestel@telus.net. This research project is under supervision of Dr. Catherine McGregor Ph.D. who can be contacted by email at cmcgreg@uvic.ca

Feel free to share this call for participation with others who may be interested. Please note that the start and end date of this study is yet to be determined and may stop and start due to the researcher's current and ongoing family obligations. All meetings will take place in Toronto, Ontario but participants may use web-communication such as Skype to participate.

Thank-you

Gail Nestel
M'ED Candidate
Leadership Studies
Faculty of Education
University of Victoria
Victoria, British Columbia
Canada

Appendix F: Consent Forms



Department of
Educational Psychology
and Leadership Studies
MacLaurin Building A439

PO Box 3010 STN CSC Tel (250) 721-7799
Victoria British Columbia Fax (250) 721-6190
V8W 3N4 Canada Web www.uvic.ca/epls

Participant Consent Form

Jews and Palestinians in the Diaspora: an Interactive Local to Global Educational Model for Peace and Dispute Resolution.

You are invited to participate in a study entitled: **Jews and Palestinians in the Diaspora: a Local to Global Educational Model for Peace and Dispute Resolution.** It is being conducted by Gail Nestel.

Gail Nestel is a graduate student in the Department of Educational Psychology and Leadership Studies at the University of Victoria and you may contact her if you have further questions by email at: gnestel@telus.net

As a Graduate student, I am required to conduct research as part of the requirements for a degree in Master of Education (M.ED) It is being conducted under the supervision of Dr. Catherine McGregor You may contact my supervisor by email at: cmcgreg@uvic.ca

Purpose and Objectives

The purpose of this research project is to explore the cultural, and religious attachments to lands that mean "home" in Israel and Palestine. We will do this using the arts. It intends to bring together Jews and Palestinians of Muslim and Christian decent to increase understanding of each others' cultures and what 'home' and geographic place means to each participant.

We will also discover what 'peace' means to each participant using an anti-oppressive methodology. The research aims to:

- Encourage cultural and religious understanding of each other by sharing experiences through the use and/or creation of literature,(which may include biblical or Quranic literature), art, poetry, film, music, fabric, food and any other artistic multi-media that will enhance mutual understanding through the five senses.
- Create a mutually respectful environment where existential and personal attachments and meanings are understood and new ideas can be formed outside of the geographic areas of conflict.
- We will include News items where applicable and certainly when they have meaning for participants.

Importance of this Research

Research of this type is important because it aims to explore how peace education/curriculum can be developed by the people affected and not necessarily by governments. It will add to the literature on this topic by providing a model that can be applied to other local and global group or ethnic misunderstanding and /or conflicts.



Participants Selection

You are being asked to participate in this study because you have voluntarily agreed to participate after responding to a call for participants and because you identify as either Jewish or Palestinian living in the Diaspora.

What is involved

If you agree to voluntarily participate in this research, your participation will include participating in group discussions, group reflection activities through using the arts or creating art, Individual writing and reflection in a research journal and individual inquiry into sensory based activities such as film, photography, song and poetry and other modalities named above. It is possible that guest speakers from different cultural/ religious communities will be asked to attend to help facilitate our learning. In total the time commitment ranges from 25-30 hours over the course of the study. Initial group activities will take place in a community space, while individual activities will take place at a location of your convenience.

Group meetings will be audio-recorded and results from group activities will be taken as data. Writings in your research journal can be considered as data. You are free to share as much or as little material from your journal as you choose. You can decide whether you want to display artwork that you will produce, participate in opportunities for photographs or Youtube documented activities shared on the internet. Decisions about any public or web-based displays can be made as our work together develops. You would not be obligated to participate in any part of a public or web-based display such as Youtube. If you choose to, we will remove the image of your face it or will be blurred and your voice removed or altered to hide your identity if you so choose and/or, if you withdraw from the study. There is also the possibility of having the group filmed at the agreement of the group.

NB. Additional component.

Attending the first and last session will be a representational artist who will help facilitate for you, as needed or asked for, a visual representation initiated by you. These drawings, like graffiti will help visually illustrate your feelings and relationship with Israel/ Palestine/Israel, and with life in the Diaspora. The first session will represent what inner experiences you brought with you. The last visual representation will be a result of how you perceive the challenge of Palestine and Israel and life in the Diaspora as you conclude the sessions. Also included will be warm up dance-like exercises for relaxation and centring.

Inconvenience

Participation in this study may cause some inconvenience to you, including the time commitment for the duration of the study, which is estimated to be 25-30 hours, over a 6 -12 week period. The course of time depends on whether participants decide to meet once every two weeks or once per week. Also please note, that due to a terminal illness in the researcher's family the start and or end date may be delayed. There also may be gaps in how regularly we meet depending on whether the researcher is called away to tend to family.



Risks

There are some potential risks to you by participating in this research and they may include emotional or psychological discomfort. The subject matter of this research deals with sensitive topics such as the concept of multiple truths, multiple meanings, and multiple solutions. The study includes an examination of oppressions, racisms and visible and invisible privilege. Participants may at times feel tense or emotional when discussing their experiences or listening to other peoples' experiences. These emotional reactions are expected, as part of a transformational learning experience and means putting yourself in uncomfortable situations or discussions in order to allow you to have a deeper understanding of systemic oppressions and other peoples experiences that you may have had limited understanding of in the past.

To prevent or to deal with these risks the following steps will be taken:

- 1) Being open with all participants on the sensitive nature of the topics to be discussed and being open about the potential for emotional reactions.
- 2) Setting ground rules with the inquiry group, which includes being sensitive and respectful in our speech, and with one another at times of distress or emotional discomfort.
- 3) Participants can leave the inquiry group for a break at any point in time during group sessions.
- 4) Participants are free to quit the research at any time, for any reason whatsoever.
- 5) At our initial meeting together we will discuss the potential for emotional reactions.

Below are some counselling services/referral agencies you can choose from should you feel the need to. Please choose the service or counsellor that you feel is best for you: Women's Counselling Referral and Education Centre. (WCREC) This centre provides counselling referrals to individual practitioners and agencies for both women and men: Tel: 416-534-7501 or <http://www.wcrec.org/> Community Connection line: Tel: 211 or <http://www.211toronto.ca/splash.jsp> call or search for individual counselling in the search box. There is often a wait period for not for profit counselling centres. The Toronto Distress Centre 24 hour support line, 7 days a week: 416-408-HELP (408-4357)

Benefits

The potential benefits of your participation in this research include new personal insights and knowledge into how others experience the meaning of 'home' and the meaning of 'peace'. This will impact how you look upon peaceful modes of communication in everyday life as well as increase understandings of how these modalities can impact other communities locally and globally. On the whole, our work will add to the state of knowledge and education by providing practical methods within academic literature, providing everyday practices for peaceful co-existence.



Voluntary Participation

Your participation in this research must be completely voluntary. If you do decide to participate, you may withdraw at any time without any consequences or any explanation. If you do withdraw from any part of the study your personal data will not be used in the study, except where your data is linked to group data (ie group discussions). It will be used in summary form with little identifying information. If some or all of the group decides to share or disseminate multi-media, or artistic results via YouTube, Facebook or other public educational method (such as community seminars); you can choose whether or not to be included in this option. Public or shared data will be treated differently from the data collected confidentially in our private discussion or art producing meetings. Your decision to be included in disseminated information can be made at the end of the research process by adding your signature to the statement regarding disseminated information at the end of this consent form.

On-going Consent

To make sure that you continue to consent to participate in this research, you will be reminded at each research event that you have the right to refuse to participate in any or all of the activities being conducted, from answering any or all questions, and that you may withdraw from the research process at any time. Should you withdraw when your data is linked to group data (e.g. group discussions), it will be used in summarized form with little identifying information.

Anonymity

In terms of protecting your anonymity, all group data will be used in summarized form with little identifying information. All names will be changed to pseudonyms, and the researcher will take due diligence to preserve anonymity. Due to the nature of group discussions, other participants from the group may be able to recognize you and your words. Due to the nature of the small number of participants in this group, your anonymity may be slightly compromised in cases where you were referred by other members of the community to this research. If any or all of the participants decide freely and without coercion to take photographs or post to Youtube on the internet, then anonymity will be exchanged voluntarily for the opportunity to share our results more widely.

Your confidentiality and the confidentiality of the data will be protected by storing electronic data. Alternatively, you may choose to have the image of your face blurred out or your voice altered or removed.

Confidentiality

On the researcher's password protected computer. Artifacts and hard data will be stored at the researcher's home (locked). All participants are expected to keep fellow participants' identities confidential unless a participant agrees to relinquish their confidentiality.

Dissemination of Results

It is anticipated that the results of this study may be shared with others cited in the research project document, as well as in published journal articles. The participant group may also decide to disseminate the results to the larger community through class presentations, scholarly meetings, community



gatherings, and/or other forms of dissemination such as a socio-drama, poster, or other artwork. Photographs, published or youtube films of group meetings may be used for dissemination purposes, if you agree (below). As noted above, this may also limit anonymity.

Commercial Use of Results

This research may lead to a commercial product or service. The nature of this commercial use is only to be used as an educational and/or teaching tool in other settings.

Future Use

The results of this study may be used in the future by the researcher or other parties involved in the research. In the eventuality of future use, please indicate on the form below if you would like to be contacted again prior to its use.

Disposal of Data

Data and images from this study will be kept indefinitely under password protection, for the possibility of future research. Hard copies of all data will be destroyed (shredded).

Contacts

Individuals that may be contacted regarding this study include:

Gail Nestel
 Researcher
 250-386-2253
gnestel@telus.net

Dr. Catherine McGregor
 Supervisor, Department of Leadership Studies
cmcgreg@uvic.ca

In addition, you may verify the ethical approval of this study, or raise any concerns you might have, by contacting the Human Research Ethics Office at the University of Victoria (250-472-4545 or ethics@uvic.ca).

Your signature below indicates that you understand the above conditions of participation in this study and that you have had the opportunity to have your questions answered by the researchers.



 Name of Participant (please print) Signature Date

Guardian (please print) ***Signature*** ***Date***

A copy of this consent will be left with you, and a copy will be taken by the researcher.

Visually Recorded Images/Data [IF APPLICABLE] Participant and/OR guardian must provide initials for each point.

- Photos may be taken of me for: Analysis _____ Dissemination* _____
- Videos may be taken of me for: Analysis _____ Dissemination* _____

*Even if no names are used, you may be recognizable if visual images are shown in the results.

[Enforcing or WAIVING CONFIDENTIALITY] PLEASE circle to complete STATEMENT

I agree/disagree to be identified by name / credited in the results of the written study.

I agree to have my responses attributed to me by name/ pseudonym in the written results.

I agree/disagree to participate in digital film or web- based dissemination of multimedia results. 2. I agree to have you retain the raw data under locked computer password, including any images that accompany the data for your future research.

I wish to have my face and/or voice altered or removed.

I agree/disagree to participate in face to face public education forums.

_____ (Participant to provide initials)

Name of Participant *Signature* *Date*

Guardian (Please Print) ***Guardian Signature***

Date

A copy of this consent will be left with you, and a copy will be taken by the researcher.



**Department of
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MacLaurin Building A439

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V8W 3N4 Canada Web www.uvic.ca/epls

Guest Speaker/ resource person Participant Consent Form

Jews and Palestinians in the Diaspora: an Interactive Local to Global Educational Model for Peace and Dispute Resolution.

You are invited to participate as a guest speaker/resource person in a study entitled: **Jews and Palestinians in the Diaspora: a Local to Global Educational Model for Peace and Dispute Resolution**. It is being conducted by Gail Nestel. All meetings will take place in Toronto, Ontario in person or through webcommunication if necessary.

Gail Nestel is a graduate student in the Department of Educational Psychology and Leadership Studies at the University of Victoria and you may contact her if you have further questions by email at: gnestel@telus.net

As a Graduate student, I am required to conduct research as part of the requirements for a degree in Master of Education (M.ED) It is being conducted under the supervision of Dr. Catherine McGregor You may contact my supervisor by email at: cmcgreg@uvic.ca

Purpose and Objectives

The purpose of this research project is to explore the cultural, and religious attachments to lands that mean "home" in Israel and Palestine. We will do this using the arts. It intends to bring together Jews and Palestinians of Muslim and Christian decent to increase understanding of each others' cultures and what 'home' and geographic place means to each participant.

We will also discover what 'peace' means to each participant using an anti-oppressive methodology. The research aims to:

- Encourage cultural and religious understanding of each other by sharing experiences through the use and/or creation of literature,(which may include biblical or Quranic literature), art, poetry, film, music, fabric, food and any other artistic multi-media that will enhance mutual understanding through the five senses.
- Create a mutually respectful environment where existential and personal attachments and meanings are understood and new ideas can be formed outside of the geographic areas of conflict.
- We will include news items where applicable and certainly when they have meaning for participants.

Importance of this Research

Research of this type is important because it aims to explore how peace education/curriculum can be developed by the people affected and not necessarily by governments. It will add to the literature on this

topic by providing a model that can be applied to other local and global group or ethnic misunderstanding and /or conflicts.

Participants Selection

You are being asked to participate in this study because you have voluntarily agreed to participate after responding to a request for guest speaker/resource person and because you identify as either Jewish or Palestinian living in the Diaspora or you are a leader/elder in another culture, that has something similar in your experience to bring to this study.

What is involved

If you agree to voluntarily participate in this research, your participation will include participating in group discussions, group reflection activities through using the arts or creating art, research journal and individual inquiry into sensory based activities such as film, photography, song and poetry and other modalities named above. In total the time commitment ranges from 25-30 hours over the course of the study. Your time commitment will be mutually decided upon by yourself the researcher and participant members with your agreement. Initial group activities will take place in a Toronto classroom, while individual activities will take place at a location of your convenience.

Group meetings will be audio-recorded and results from group activities will be taken as data. Writings in your research journal can be considered as data. You are free to share as much or as little material from your journal as you choose. You can decide whether you want to display artwork that you will produce, participate in opportunities for photographs or Youtube documented activities shared on the internet. Decisions about any public or web-based displays can be made as our work together develops. You would not be obligated to participate in any part of a public or web-based display such as Youtube. If you choose to, we will remove the image of your face it or will be blurred and your voice removed or altered to hide your identity if you so choose and/or, if you withdraw from the study. Individual interviews with permission may also be completed both as a selection method and to get a better understanding of how you are experiencing your involvement in the study.

Inconvenience

Participation in this study may cause some inconvenience to you, including the time commitment for the duration of the study, which for you, as guest speaker, is estimated to be 3 hours during one meeting at some point during the course of the study. Also please note, that due to family obligations in the researcher's family the start and or end date may be delayed. There also may be gaps in how regularly we meet depending on whether the researcher is called away to tend to family.

Risks

There are some potential risks to you by participating in this research and they may include emotional or psychological discomfort. The subject matter of this research deals with sensitive topics such as the concept of multiple truths, multiple meanings, and multiple solutions. The study includes an examination of oppressions, racisms and visible and invisible privilege. Participants may at times feel tense or emotional when discussing their experiences or listening to other peoples' experiences. These emotional reactions are expected, as part of a transformational learning experience and means putting yourself in uncomfortable situations or discussions in order to allow you to have a deeper understanding of systemic oppressions and other peoples experiences that you may have had limited understanding of in the past.

To prevent or to deal with these risks the following steps will be taken:

- 1) Being open with all participants on the sensitive nature of the topics to be discussed and being open about the potential for emotional reactions.
- 2) Setting ground rules with the inquiry group, which includes being sensitive and respectful in our speech, and with one another at times of distress or emotional discomfort.
- 3) Participants can leave the inquiry group for a break at any point in time during group sessions.
- 4) Participants are free to quit the research at any time, for any reason whatsoever.
- 5) At our initial meeting together we will discuss the potential for emotional reactions.

Below are some counselling services/referral agencies you can choose from should you feel the need to. Please choose the service or counsellor that you feel is best for you.: Women's Counselling Referral and Education Centre. (WCREC) This centre provides counselling referrals to individual practitioners and agencies for both women and men: Tel: 416-534-7501 or <http://www.wcrec.org/> Community Connection line: Tel: 211 or <http://www.211toronto.ca/splash.jsp>- call or search for individual counselling in the search box. There is often a wait period for not for profit counselling centres. The Toronto Distress Centre 24 hour support line, 7 days a week: 416-408-HELP (408-4357)

Benefits

The potential benefits of your participation in this research include new personal insights and knowledge into how others experience the meaning of 'home' and the meaning of 'peace'. This will impact how you look upon peaceful modes of communication in everyday life as well as increase understandings of how these modalities can impact other communities locally and globally. On the whole, our work will add to the state of knowledge and education by providing practical methods within academic literature, providing everyday practices for peaceful co-existence.

Voluntary Participation

Your participation in this research must be completely voluntary. If you do decide to participate, you may withdraw at any time without any consequences or any explanation. If you do withdraw from any part of the study your personal data will not be used in the study, except where your data is linked to group data (ie group discussions). It will be used in summary form with little identifying information. If some or all of the group decides to share or disseminate multi-media, or artistic results via YouTube, Facebook or other public educational method (such as community seminars); you can choose whether or not to be included in this option. Public or shared data will be treated differently from the data collected confidentially in our private discussion or art producing meetings. Your decision to be included in disseminated information can be made at the end of the research process by adding your signature to the statement regarding disseminated information at the end of this consent form.

On-going Consent

To make sure that you continue to consent to participate in this research, you will be reminded at each research event that you have the right to refuse to participate in any or all of the activities being conducted, from answering any or all questions, and that you may withdraw from the research process at any time. Should you withdraw when your data is linked to group data (e.g. group discussions), it will be used in summarized form with little identifying information.

Anonymity

In terms of protecting your anonymity, all group data will be used in summarized form with little identifying information. All names will be changed to pseudonyms, and the researcher will take due diligence to preserve anonymity. Due to the nature of group discussions, other participants from the group may be able to recognize you and your words. Due to the nature of the small number of participants in this group, your anonymity may be slightly compromised in cases where you were referred by other members of the community to this research. If any or all of the participants decide freely and without coercion to take photographs or post to Youtube on the internet, then anonymity will be exchanged voluntarily for the opportunity to share our results more widely.

Your confidentiality and the confidentiality of the data will be protected by storing electronic data. Alternatively, you may choose to have the image of your face blurred out or your voice altered or removed.

Confidentiality

On the researcher's password protected computer. Artifacts and hard data will be stored at the researcher's home (locked). All participants are expected to keep fellow participants' identities and ideas confidential unless a participant agrees to relinquish their confidentiality.

Dissemination of Results

It is anticipated that the results of this study may be shared with others cited in the research project document, as well as in published journal articles. The participant group may also decide to disseminate the results to the larger community through class presentations, scholarly meetings, community gatherings, and/or other forms of dissemination such as a socio-drama, poster, or other artwork. Photographs or youtube films of group meetings may be used for dissemination purposes, if you agree (below). As noted above, this may also limit anonymity.

Commercial Use of Results

This research may lead to a commercial product or service. The nature of this commercial use is only to be used as an educational and/or teaching tool in other settings.

Future Use

The results of this study may be used in the future by the researcher or other parties involved in the research. In the eventuality of future use, please indicate on the form below if you would like to be contacted again prior to its use.

Disposal of Data

Data and images from this study will be kept indefinitely under password protection, for the possibility of future research. Hard copies of all data will be destroyed (shredded).

Contacts

Individuals that may be contacted regarding this study include:

Gail Nestel
Researcher
250-386-2253
gnestel@telus.net

Dr. Catherine McGregor
Supervisor, Department of Leadership Studies
cmcgreg@uvic.ca

In addition, you may verify the ethical approval of this study, or raise any concerns you might have, by contacting the Human Research Ethics Office at the University of Victoria (250-472-4545 or ethics@uvic.ca).

Your signature below indicates that you understand the above conditions of participation in this study and that you have had the opportunity to have your questions answered by the researchers.

 Name of Participant Signature Date

A copy of this consent will be left with you, and a copy will be taken by the researcher.

Visually Recorded Images/Data [IF APPLICABLE] Resource participant, provide initials for each point.

· Photos may be taken of me for: Analysis _____ Dissemination* _____

· Videos may be taken of me for: Analysis _____ Dissemination* _____

*Even if no names are used, you may be recognizable if visual images are shown in the results.

[Enforcing or WAIVING CONFIDENTIALITY] PLEASE circle to complete STATEMENT

I agree/disagree to be identified by name / credited in the results of the written study.

I agree to have my responses attributed to me by name/ pseudonym in the written results.

I agree/disagree to participate in web- based dissemination of multimedia results. 2. I agree to have you retain the raw data under locked computer password, including any images that accompany the data for your future research.

I wish to have my face and/or voice altered or removed.

I agree/disagree to participate in face to face public education forums.

_____ (Resource participant to provide initials)

 Name of Guest Signature Date

A copy of this consent will be left with you, and a copy will be taken by the researcher.

Appendix G: Transcriptionist's Confidentiality Agreement

Confidentiality Agreement and Contract for Transcription Services

1. I, _____, transcriptionist, agree to maintain full confidentiality in regards to any and all audio-recordings and documentation received from Gail Nestel related to her study on Jews and Palestinians in the Diaspora: A Local to Global Educational Model for Peace and Dispute Resolution. Furthermore, I agree:

1. To hold in strictest confidence the identification of any individual that may be inadvertently revealed during the transcription of audio interviews or discussions or in any associated documents;
2. To not make copies of any audio-recordings or computerized files of the transcribed interview texts, unless specifically requested to do so by Gail Nestel
3. To store all study-related audio-recordings and materials in a safe, secure and password protected locked location as long as they are in my possession;
4. To return all audio-recordings and study-related documents to Gail Nestel in a complete and timely manner.
5. To delete all electronic files containing study-related documents and audio-files from my computer hard drive and any backup devices.

I am aware that I can be held legally liable for any breach of this confidentiality agreement, and for any harm incurred by individuals if I disclose identifiable information contained in the audiorecordings and/or files to which I will have access.

2. It is agreed that I, _____ will contact Dannielle Rutledge for the USB sticks with the research data; and consult with her as to identifying voices.

I will agree to discuss any and all problems with Gail Nestel in advance of making decisions with regard to the work. The work will not exceed 40 hours at 20 dollars per hour and will be completed by November 1, 2011.

Transcriber's name (printed)

Transcriber's signature

Date