



בית הספר לשלום, נווה שלום
مدرسة السلام، واحة السلام
The School for Peace

Annual Report

The School for Peace

Neve Shalom Wahat al-Salam

2021



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Letter from the Director

Dear Friends,

This past year was especially challenging but also one of the busiest that I can remember. On the one hand we saw the easing of the COVID restrictions, which allowed us to safely go back to meeting in person. On the other hand, the Delta and Omicron variants interrupted our activities as both facilitators and participants went in and out of isolation. Even so, we were able to expand our activities and respond to a growing number of requests for our expertise, especially after the events of May.

In May of this year, the mixed cities erupted in violence aimed at damaging the fabric of relations and the prospect of coexistence between Jews and Palestinians. It was perpetrated by those who support racist ideologies, and the police who often ignored the violence of Jews but used excessive force to break up even peaceful demonstrations of Arabs.

In the aftermath of the violence people turned to the School for Peace to try to make sense of what just happened. It is generally believed that if there are economic ties between the two sides, as there are in the mixed cities, that the two sides will live in peaceful coexistence. But at SFP we have always taught that shared living must be based on justice and equality, that identity is as important to people as their livelihood. Therefore, to make progress towards peace we must go deeper to uncover the power relations, inequalities, and develop a genuine respect for our differences. A good place to start is to approach the conflict with the realization that the Palestinian people are one integral group. The civic



divisions that exist now between Palestinians in the west bank, Gaza and East Jerusalem, and between them and those inside Israel, are technical divisions that exist due to a policy of divide and conquer.

Our methodology is gaining recognition among activists, teachers, social workers, community centers, and universities. In the beginning of June, over 50 directors from the Israeli Association of Community Centers came to the School for Peace seeking our help. They wanted to learn how they could develop an inclusive approach for working with the Palestinian community. In response to requests from the universities we taught six university courses this year, and two more are being held in the spring semester. These programs have become a big part of our work and we are excited to have this platform where we can have an impact on the next generation. We have also expanded our work with graduates of SFP who have initiated many effective projects in their localities.

As some of you may know, sections of the School for Peace were set on fire last year. This year, with the help of our generous donors, we have hired a team of architects, one Jewish, one Arab, to restore the damage. When the restoration is complete, we expect it to fulfil our need for functional and beautiful spaces for learning and dialogue.

We are proud to share these, and many more, accomplishments with you. We thank you for your ongoing trust, support and partnership in working for peace and equality. May the coming year bring us all health and hope for a better future.

Sincerely,
Roi Silberberg



General Introduction

At the School for Peace we believe that the road to shared living between Palestinians and Jews is through a deep understanding of the power relations, inequalities and discrimination in our country. Our unique method of dialogue is based on the principle that the Jewish-Palestinian encounter is an intergroup encounter, between two identities and not just between individuals.

Our main strategy for creating change and building a shared society is to bring Palestinians and Jewish citizens of Israel together to participate in dialogue. The goal of these meetings is to develop the participants' awareness of the conflict and their role within it, to develop their critical thinking and translate their insights into action in the field, through their professions, as leaders of change.

A central activity of the SFP are the courses. Each year, we hold several ten-month dialogue courses. Each course meets once a month for four hours during

which time there are lectures and dialogue sessions. There are two long intensive weekends: one at the start, and one at the end of the course. In addition, there are several field days. The participants in each group share a profession. This year, 110 participants took part in courses for lawyers, tour guides, environmentalists, and performing artists. In addition, we held a course for social activists and leaders who live or work in the mixed cities. Since the participants are expected to initiate a project at the end, having a shared profession facilitates collaboration.

We also conducted 5 university courses reaching 105 students and two more are scheduled for the spring semester. In each of these courses we bring Palestinian and Jewish students together to learn about the conflict and to experience dialogue – some for their first time. Furthermore, we held 19 one-off workshops, such as the workshop for the directors of community centers or the one-



day conference of social workers, reaching in all 435 participants. In addition, we have conducted in house workshops within Neve Shalom, working closely with the elementary school, the teachers, the children, and their parents.

Finally, we take great pride in our graduate program. Thousands of people have participated in our workshops over the years. But only in the past two years have we begun to create forums for these graduates in order to support them in their projects in the field. This year we had meetings of the forums of Mental healthcare providers, lawyers, city planners, group facilitators, and leaders in mixed cities. After experiencing

the violence in May our graduates were thirsty to come together and meet with like-minded people, hear each other's stories, and leave with a better understanding of what happened, and renewed hope.

We wish to note that throughout this report, when we talk about Palestinians we are talking about Palestinian citizens of Israel, unless otherwise noted. Since our school explores identity, we prefer to use Palestinian rather than Arab in order to recognize that the Arabs living in Israel are part of a larger collective of the Palestinian people, which in no way diminishes their citizenship in Israel and their right to equal standing with all citizens of Israel.

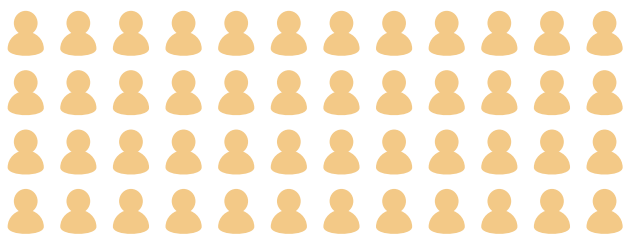
School for Peace

2021

in numbers

858

Participants
in all Activities



17

Educational
Field Tours



59

Lectures



Collaboration with



16
Organizations



כאן זה לא
הוא לא
אולפן
THIS IS NOT
AN ULPAN



אקדמיה ואמנות
Academy of Arts and Design
לאמנות ועיצוב ירושלים הקדש



בצלאל
בצלאל
Bezalel



שתיל
Shatil



המרכז האקדמי רופין



HUMANITY
IN ACTION

מכון ון ליר בירושלים
THE VAN LEER JERUSALEM INSTITUTE
معهد فان لير في القدس



المركز العربي للتخطيط البديل
המרכז הערבי לתכנון אלטרנטיבי
The Arab Center for Alternative Planning



6

Courses
of Agents
of Change



Tour
Guides



Mixed
Cities



Lawyers



Group
Facilitators



Performing
Arts
& Cinema



Climatic &
Environmental
Justice

Courses in



6

Academic
Campuses



The Hebrew University
Political science



Bezalel Academy
Architects



Tel Aviv University
Psychology



Tel Aviv University
Nursing



Ruppin Academic
Center
Social Sciences



Ben-Gurion
University
Education

The Courses at Neve Shalom

■ Lawyers

The purpose of the lawyer program is to provide participants with extensive knowledge of the legal aspects of the Israeli-Palestinian conflict, with an emphasis on human rights law, international humanitarian law and the laws concerning war. The program addresses these topics in the context of the Jewish-Palestinian conflict. The course aims to create a group of colleagues that will collaborate on initiatives to promote a shared society.

The 2021 course began a month after the events of May and a few days before the formation of the current government with the RAAM party in the coalition. These events accompanied the group and affected the processes that took place in it.

The Main issues that arose during the dialogues were identity, mechanisms of power, the occupation, fear and recognition. Questions addressed pertaining to identity were: Do Palestinian national aspirations threaten the Jews? Can Jews hold a Zionist identity without being in favor of Jewish supremacy? Two quotes that illustrate this discussion are: *"I stopped listening once you have declared that you are a Zionist"* - Palestinian participant said to our guest lecturer Shuli Dichter. A Jewish participant commented *"It bothers me that they call themselves Palestinians because it shows their national aspirations and it is important to me that there is a Jewish majority here-"*

Mechanisms of power and inequality: Palestinians repeatedly find themselves required to explain, to some of the Jewish group, that there is structural, and systemic inequality, and discrimination. The Jews sympathize with the personal hardships, but some do not want to see that the situation is intentional and that the State of Israel is founded on inequality. The



Jews are looking for solutions on how to repair the existing system (equal representation, etc.). The Palestinians present cohesive and strong political positions of opposition to the very existing system while, at the same time, in their daily lives, they are working for change within the existing institutionalized systems.

The group was divided on whether they wanted to enter into a

discussion about the occupation. Part of the group expressed it this way: "Since we can't solve the occupation let's talk about life together here, how to make it better, more egalitarian." Most of the Palestinians see this as denial of occupation, which is at best out of ignorance and at worst out of malice. They want the Jews to understand that they, the Palestinians, are one people and the division that the Jews make is part of the preservation of power relations.

■ Agents of Change for Geographic and Historical Justice in the Israeli-Palestinian Context (Tour Guides Course)

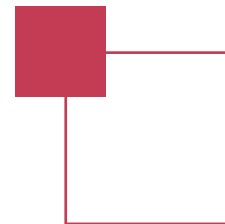
This course is the result of a collaboration between Zochrot and the School for Peace. The mission of Zochrot (est. 2002) is to raise awareness of the Palestinian Nakba among the Jewish-Israeli public, to promote taking responsibility and correcting past injustices, including the realization of the right of return for Palestinian refugees of 1948, as a way to build a just, equal and democratic society for all residents.

Fifteen Palestinian and Jewish women and men participated in the course. They are guides, archaeologists, city planners, social activists, formal and informal educators. The course began in October 2021 and will be completed in June 2022. It was difficult this year to recruit Jewish guides. Guides often feel responsible for conveying the national Zionist narrative and rarely want to participate in a dialogue or learn about the Nakba.

The four pillars of the program are: Knowledge, Training, Practicum and dialogue.



Knowledge: The course concentrated on the Nakba, past, present, future. The participants gained knowledge of the modern history of the country; background on the Israeli-Palestinian conflict; Palestinian refugees; the right of return and actual return; erasure and presence in the physical space; development of identities as a reflection of geography, demography and politics. A number of destroyed Palestinian villages were featured in depth. Through visiting these, and listening to oral narratives of what happened there, the participants learn firsthand about the Nakba.



Dialogue: Throughout the course the participants participated in dialogue – giving them a chance to express their identities and discover the important part identity plays in the conflict. They also have a chance to understand their place in the conflict and a how to be an active ally for justice.

Training: The participants acquired tour guidance skills, got access to information sources, and learned to deal with obstacles and resistance. They learned to plan the purpose and structure of the tour, do preliminary research, gather first-hand accounts, and integrate into the tour the testimonies of refugees.

Practicum and Action for Change: The participants gained practical experience in planning and conducting a tour of a destroyed village that was not learned during the course. They get to know about the villagers and their descendants and their stories of becoming refugees. The participants leading the tour had to locate at least one refugee willing to give testimony at the tour, search for documents, maps, relevant photos, etc. Each tour is planned and delivered by a number of participants from the group to the other members of the group and other guests. In addition, the participants learned to plan and execute an initiative for change, or to redress the wrongs of the past. Work on the projects is carried out in teams throughout the course.



This year was special because we collaborated with Zochrot. They come with a very specific agenda. The content is the Palestinian story. The group process leads up to Jews telling the Palestinian story. This year we divided the teams according to their places of residence: Negev, Jerusalem, Galilee and the southern triangle (an area southeast of Tel Aviv.) One of the groups raised the idea of establishing the Nakba Trail like the Israel Trail.

After the events in May there was a need to have meetings of single nationality groups. Many of the Palestinians became focused inwards, towards their own group and less willing to open up to the Jewish group. This created a challenge for the Jewish participants: they asked what they can do to be allies and not to focus on themselves. This showed a certain political maturity and created a more honest dialogue.



■ The Agents of Change Program for Performing Arts and Cinema

"I arrived at the course feeling great despair and didn't want to meet with Jews. From the first meeting I began to change my point of view. I began to understand that they [the Jews] were angry and that it came from their fear. I realized that not only we, the minority, are scared. It awakened my humanity, and I was able to support the other side." A Palestinian participant of the course wrote this about its first meeting.

This was the first time the School for Peace (SFP) conducted an agents of change program for professionals in the field of performing and cinema arts. The program was led by a performing artist with a political approach, and two experienced facilitators. The participants included filmmakers, theater directors, actors, a dancer and a video artist: 18 participants in all, 12 Jews and 6 Arabs, 11 women and 7 men 17 participants completed the course

The course opened in October 2020 with a three-day workshop which, due to Covid, was primarily held outside in the SFP courtyard with blankets and outdoor heaters. This workshop set the tone for the rest of the course, contributed to the artists' awareness of the conflict and their ability to engage in in-depth dialogue with the 'other'. A Jewish participant wrote: "From the first meeting I began to experience a profound change and I suddenly began to see things differently. Up until now I never really listened to the [Palestinian] narrative. I began to listen, and it touched me deeply."



Einat Weizman, an Israeli political artist, and one of the course's facilitators, on the closing event of the course.



From the short film "A Manifest of a Freedom Fighter", a final project by two participants: Gili Meisler is the director and Basel Tannous is the actor.

In January, two meetings were held focusing on the Nakba: one with the historian Dr. Adel Manaa and the other with Mr. Omar Agbaria who presented a virtual tour of Deir Yassin (a destroyed village from 1948.) These meetings sparked a meaningful dialogue in the group, which continued throughout January and February and deepened the participants' understanding of the conflict. "Once I am aware of what is happening around me, I am obligated to take responsibility and to do something about it," wrote a Jewish participant. Later in the course, guest artists such as Rachel Leah Jones, Raida Adon, and Einat Weizman presented their critical theater work. Participants in turn presented their work and received feedback from the group.

The group discussed the May war in Gaza and the violence in Israel's mixed cities in the concluding meeting which took place on June 18-19. In addition, the artist Guy Ben Aharon facilitated a workshop, and we also held an in-depth summary discussion of the course. Many noted that several meetings had been cancelled or had to be rescheduled and everyone expressed that they wanted to have more meetings. In addition, many noted that it was important to incorporate more artistic tools in the group facilitation and to be exposed to more artists doing film, theater and performances with socio-political critique. In November there was an open event for all SFP graduates where the artists presented their projects.

The participants went through a powerful process during the group dialogues. In addition, the program allowed strong interpersonal and professional

connections to develop between participants. A Palestinian participant wrote: "I thank you for giving me the opportunity to get to learn about the conflict in depth. I thank the Jewish side which was willing to deal with the conflict. The need for justice will haunt us for many years to come. In the end we realized that if one sees the truth, he/she must not be afraid to confront it. "

"I am grateful to the Palestinians who participated," wrote a Jewish participant, "I went through a process that shed light on the mechanisms that hide the privileges of part of the population. At the last minute I changed who I was going to vote for in the national election. As an artist, I've changed, and understand it is possible to use art to communicate an important message". Perhaps the most moving response came from an Arab participant who wrote: "What happened here was unusual, because we, the Arabs were able to say everything we wanted to say; hard and real things, and there was no pushback from the other side. Yesterday S. (a Palestinian participant) gave a monologue about what we live with here; full of anger and pain, and I did not feel there was any resistance to hearing it. What was new is that we felt listened to."



From Adam Uriel Ruff's final project: "Al-Araqueeb Tapestry"

Leadership Course for Agents of Change in the Mixed Cities - Cycle 6 - 2021

The School for Peace has been offering a leadership course for agents of change in mixed cities in Israel for the last five years. The course focuses on the unique challenges of the mixed cities where Jews and Palestinian citizens of Israel live side by side.

For the sixth cycle of the course, we aimed to recruit mainly employees from the municipalities of mixed cities and elected officials. After the events of May it was felt that these officials would benefit from the experience of dialogue in order to make sense of what so recently occurred in their cities and possibly prevent it from happening again. The option was also open to activists in civil society organizations and independent activists to participate in the course.



The course opened on the 5th of November 2021 with 21 participants: 13 Palestinians and 8 Jews. Among them are 5 who manage municipal projects or departments from in the cities of Haifa, Tel Aviv and Acre. The rest of the participants are activists from these cities as well as Beer Sheva and Nazareth; some are directors of social change organizations and one is a retired judge from Lod. So far, the group has met for one weekend retreat at Neve Shalom and one four-hour dialogue session in December. The course will continue until June 2022.

The objective of the course is to create a platform to initiate and execute projects in the mixed cities, by creating a group of colleagues from mixed cities that will form the basis for networking between activists in the various cities and by learning the unique aspects of these cities from a sociological, educational, economic and legal standpoint.

The three main pillars of the course are: Dialogue, to develop the participants' awareness of the conflict and their role within it, to develop critical thinking and translate their insights into action on the ground; Acquiring knowledge in the form of lectures and field trips; and practical work in the field. During the course the participants are expected to plan and implement initiatives to promote coexistence in the cities involved.

In the last meeting of 2021, the group learned about the Nakba from MK Sami Shehadeh. When speaking about identity Shehadeh said this:

What happens, as we grow older, with those things that build our identity, we do not notice how important this information is to our emotional wellbeing, and how it builds identity. Identity is your vantage point in life. It places you somewhere specific and creates the boundary between you and other people. Any uncertainty in this context will shake a person up. Going through a process of dialogue and interrogation, as you are going through now, is not easy at all, and you deserve kudos for that. Most people don't attempt this, not in Israel and not even in the world. Most people don't have the courage to question sacred cows. The process isn't easy. I went through this process several times in the framework of the School for Peace, both at Tel Aviv University and Neve Shalom. I also took a group facilitation course through SFP. It is an important process, and I must tell everyone, no matter what the results at the end of this process, it helps.



MK Sami Abu Shehadeh. Sami is also a graduate of the School for Peace.

Climatic and Environmental Justice Course for Environmentalists, Educators and Social Activists

The object of the course is to expose participants to up-to-date knowledge on adaptation to the climate crisis and ways to mitigate its effects. The participants receive a broader understanding of climate justice. In the course we analyze different types of environmental inequalities that are known from the world and those that are particularly relevant in our region

Like all courses at the School of Peace, the long-term goal of this course is that its participants will use the skills and knowledge that they attained to become leaders of change, in this case for environmental justice between Israelis and Palestinians, between classes, and on a regional level. The dialogue between participants in the course will help them in creating working relationships that will contribute over time to the promotion of environmental and climatic justice in their area.

The program included three components: Dialogue and intergroup process; practicum consisting of lectures and tours relating to climatic and environmental justice in this region; and initiatives for joint Jewish and Palestinian projects.

The participants went on three tours, each one illustrating inequalities when it comes to environmental resources and how the local communities deal



with these problems. In the village of Jabat Aldiv, south of Hebron in area C of the occupied territories, the group met with Elad Orian and Asmahan Simri from the NGO Comet Me. Since 2009 the Comet Me organization is has been committed to providing energy services to Palestinians living in Area C. The organization has provided a solution to 10,000 people from the south of Mount Hebron to the Jerusalem area, and has, after mapping the needs of the communities and families, established independent solar systems and water infrastructure in order to provide those residents with basic living conditions.

In the Negev the group met with Bedouins from the unrecognized villages and heard their stories of lack of access to recourses, and the decades of struggle with the state to get even basic living conditions like electricity and running water. The participants met with doctoral student Hanin Shibli for a lecture on "energy poverty" and the impact of the gaps in the unrecognized villages on community resilience and public health.

In the North the group went to a lookout over the Beit Netofah valley and heard from Mr. Lithi Ghanaïm, an engineer and environmental consultant, about the divisions of territories and the complexities between Jewish control over state lands and the lands of Arab families. Mr. Ghanaïm told them about the national water carrier that runs through the valley and about the difficulty of Arab farmers dealing with flooding in the winter months, and the great shortages of water for irrigation in the summer months.





Training Facilitators to Work with Groups in Conflict 2020-2021

The facilitation course presented unique challenges as we recruited participants and carried out the program during the Covid crises. With great effort, we recruited a group of 16 participants: 12 women and 4 men; 8 Jews and 8 Palestinians.

Two of the participants participated over the internet as one had Covid and the other had pneumonia. The challenges in conducting this course in a hybrid format were not easy but we were able to successfully complete it.

Halfway through the course, the participants prepared an analysis of the process of change they went through during the intensive group meetings. They presented it to the group, receiving feedback and improving their skills in analyzing group processes

In The following meetings the participants ran demonstration groups and received feedback from their peers and program staff. Issues that the group addressed under the guidance of the members included: the upcoming elections; the place of the shrinking political left; the difficult relationship between Jews and Arabs in the mixed city of Lod (two Palestinian participants live in Lod and shared the harsh realities of their lives as a minority in the city); the situation in East Jerusalem; partnership or separation; questions of national identity, civic identity, and possible solutions to relations between the two national groups.

The group learned about the areas that need to be addressed in facilitating a group in conflict. These included: the Palestinians' anger around the

discrimination they experience; the Jews' need for recognition for their ability to hear the Arabs frustrations; the goals in working with each national group separately; the difference between process and content; the concept of parallel processes in reality and group; resistance; what to do with silence; the importance of preserving the continuity of discourse; mirroring group processes and more.

At the summary meeting a Jewish participant shared: "I learned so many things that I did not expect. I learned how much I do not know. I went into the program saying that I will never facilitate a group and I leave with a desire to work with groups in conflict, although I still have a lot to learn. I learned that one needs to understand in depth the words a person uses and what they are trying to communicate. I learned a lot: how to deal with explosions in the group and I saw that you can fight and still go on living together afterwards."

"I started the meetings with many questions around trust", A Palestinian student told us: "I had a lot of concerns and the group I was in was in despair. The despair dissipated not because the reality changed but because we were with people who understand the situation. It provides motivation to keep going."



The University Dialogue Courses

The University courses give us the opportunity to reach students who otherwise wouldn't be exposed to this type of dialogue. This year it was especially important after the events of May. University courses took place in the School for Psychological Sciences, Tel Aviv University, Tel Aviv; the Department of Political Science, Hebrew University, Jerusalem; the Department of Education, Ben Gurion University, Beer Sheva; Faculty of Social and Community Sciences, Ruppin Academic Center, Emek Hefer; and the Department of Architecture, Bezalel Academy for Arts and Design, Jerusalem. All of them give credit towards the students' degree and include handing in a paper at the end of the course. Two more courses are taking place in the spring at the Baruch Ivcher School of Psychology, Riechman University, Herzliya, and the Teaching Certificate Training Program in Ben Gurion University. We see these courses as an opportunity to impact the next generation and hope to expand our activities in this sphere in the future.



Focus on the Nursing Program at Tel Aviv University

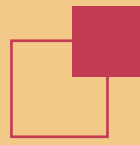
Noticing tension between the students in the nursing program that has an equal number of Jews and Palestinians, the Department turned to us to request a course for their students. It was difficult at first to recruit Palestinian participants. After the violent events of May many Palestinian citizens of Israel were not interested at this time in dialogue. Some felt that talking politics on campus was too threatening, others saw the course as a part of the process of normalization and were unwilling to participate. Eventually 6 Palestinian and 10 Jewish students were recruited, and the course started in October.

Relations at the hospitals where they work was one of the subjects that was discussed. The medical profession is the most integrated in Israel, from the cleaners to the nurses all the way to the doctors. The patients also reflect the diversity of Israel's population. Therefore, these students are working in a truly mixed environment and experience both cooperation and friction daily. At the end of the course the Jews related that even though they work side by side with Palestinians they were not aware of their narrative or the impact of the war of '48 on their lives, or the continuing problems they face. A Jewish student wrote us: "The course opened my eyes to history and to events that happened in the past. The course helped me to better understand the other side and think about how to make everyday life better between Arabs and Jews. As a result of the course I went on the internet and read a lot about the events that the Arab students had related to us during the meetings."

In the uni-national meetings the Palestinian students discussed issues of identity and felt empowered by the course. "Of all the classes at the university, it was a place to bring my identity and get to know more people", one Arab student told us. Another Arab student wrote "The course helped open face-to-face discussions that created closer and improved relations between students. I understand the needs of the other party better than before."



Building a Community of Graduates



Many of our thousands of graduates went on to become leaders in peace and human rights activities and most continue to work on some level promoting peace and justice between Jews and Palestinians. However, it wasn't until 2020 that we took the first formal step to building a community of graduates, bringing together individuals who share the SFP values and are acting, or wish to act, in creating change in our society. In a survey of our graduates, we found that they wanted to meet with others from their programs in order to exchange ideas, build deeper relationships and work together. In 2020 three forums of graduate were formed: architects, engineers and town planners; mental health professionals; and leaders from mixed cities. In 2021 we added the lawyers' forum and also gave support to projects carried out by our graduates. Each forum met 2-3 times this year.



■ Focus on the Architects, Engineers and Town-planners Forum

The Architects, Engineers and Town-planners Forum came to Neve Shalom-Wahat al Salam to spend a day in dialogue and learning. MK Sami Shehada gave a lecture describing how the religious Zionism settlement project, after the disengagement from the Gaza Strip, moved to promote Jewish settlement of Torah nuclei in mixed cities, with the aim of influencing discourse and public opinion within the Green Line, “colonizing hearts” and “saving” Jews in these cities from the Arab population. Discussion groups were held and it was decided to advocate to the Israel’s Planners Association:

- To put on the agenda planning issues of concern to Palestinian Society and increasing the representation of Arab planners
- To develop a dialogue with IPA and create joint activities such as examining test cases, and holding round tables of experts

In addition, the AETP Forum had a tour of Acre led by Ashraf Amer who talked about the institutional processes that are pushing the Palestinian population (most of which dates back till at least 1948) out of Old Acre. The most heartbreaking process is the evacuation of the residents from their homes under the false claim that the buildings are in danger of collapse. In parallel, restrictions are placed on the renovation and maintenance of such houses. They also visited a placemaking project which is converting a rundown public square into community space. The project is run by Hazar Badin a graduate of SFP sponsored by the Arab Center for Alternative Planning (ACAP).



Spotlight on Graduates: Hazar Badin

Hazar was finishing her degree in environmental engineering at the Technion when the great fire of 2013 raged on the Carmel. She overheard the conversations of her classmates blaming Arabs for arson with no proof or even any reason to suspect it. This became a defining moment for her. She realized that she wanted to have a bigger impact on her community than what she could do as an engineer. After graduating from the Technion, Hazar worked for two years planning infrastructure for the city of Acre, but when the opportunity arose, she went to study for a Master’s Degree in Community Development.

Hazar is 28 years old and a recent graduate of the SFP course for planners. “The course gave me a glimpse of the impact of politics on planning,” she recalls, “and how the administration can use planning tools to create or deprive populations of opportunities. I began to understand the complexities involved and see how the situation of Arab cities and towns have been impacted by the wrong use of planning tools.”

Acre is in the process of approving an urban renewal project in the city center. Approximately 70% of the population there is Arab and 60% of the businesses are Arab owned. This year Hazar was awarded an SFP grant for a project to pressure the city into doing study on the impact of urban renewal in this area, especially on the weaker population. After the research Hazar hopes to initiate a process of public participation before any permanent decisions are made. Hazar believes that this is the most equitable way to move forward.

■ Graduates of the Course for Agents of Change in the Social Work Profession

Social workers, graduates of SFP, are developing binational, Jewish-Palestinian social work as a field of study with academics from the schools of social work in Haifa University and Ruppin College. In addition, they sponsored a conference for social workers and 100 attended.

Social Workers Conference

The training received by welfare workers is based on practices and protocols from the western world, which emphasize the individual and is not adapted to the unique fabric of Arab society, which values the collective. This is one of the subjects that was discussed at the Conference of Social Workers that was held At Neve Shalom on June 26, 2021. Occurring so close to the events in May, the conference also dealt with the reasons for the violence and how it might be prevented in the future. "The severe emotional distress of the Arab public following years of neglect exploded in our faces during the fighting in Gaza," explains Samah Salaima, director of public relations at Neve Shalom, a graduate of the agents of change social worker course at the school of peace, and a



panel host at the conference. "Those who rioted on the streets are those teenagers who did not find suitable frameworks, and those young people who are unemployed. When development budgets and special programs are not allocated to the Arab population, the problems just fester until they explode."

Other problems discussed were the lack of Arabic-speaking social workers, the lack of mixed staffs in mixed cities, an no mixed frameworks where social workers, both Palestinian and Jewish, can meet to discuss shared professional concerns.





Spotlight on Graduates: Daphna Lobel Lederer

Daphna is a social worker in Ramla who works with families and serves a mixed population of Jews and Palestinians, citizens of Israel. Once, years ago, she was with her son at an Arab Jewish cultural festival, and her five-year-old became fast friends with a young Arab boy his age, even though neither of them could speak the other's language. She thought to herself how totally simple it seemed. "To really make a change we should start with our children when they are young." So, she signed both her children up to study at Neve Shalom-Wahat al Salam's bi-lingual elementary

school. Since then, she has been active in creating a shared society. She is a graduate of the Leadership Course for Agents of Change in the Mixed Cities in 2020, and one of the organizers of the Social Workers Conference. As a result of the course, she began to advocate at her place of work for an Arab Social worker. "In many cases, I was approached by families I could not help. Sometimes the parent knows Hebrew and the child does not, and sometimes the opposite. I had to refer them to other alternatives, and they had to settle for treatment that was not optimally tailored to them. After actively advocating, we recently hired an Arab social worker to join our staff."

■ Graduate Projects that Received a Grant from SFP

In all of our courses, the graduates are encouraged to initiate a project in their field. Our graduates come from all walks of life and their projects reflect this variety. From beekeeping to hanging signs with the historical names on the streets of Jaffa, our graduates are making an impact on their communities and on society as a whole. **In the past year SFP supported eight projects with a small grant.** They are:

- **Honey Road** an educational-environmental-community project around beekeeping and shared living
- **HaBustan** an initiative to turn Nof HaGalil into a shared city by creating platforms for meeting and getting to know the other;
- **The New Dawn** - Youth Leadership Project , to give youth the tools to confront social media critically and become ambassadors against racism and advance shared living;



- **A Journal on the State of Mental Health in Israel;**
- **Jaffa Streets** displaying the historic Palestinian street names in Hebrew and Arabic on the homes of Jaffa;
- **The film "My Family Hates Arabs"** a documentary, presenting the complex picture of the complex relationship between Jews of Mizrahi origin and Palestinians, from a personal point of view.
- **Parents Against Child Detention** advocate for the rights of Palestinian children who are routinely arrested and held in jail overnight and sometimes longer.
- **Urban Renewal in the Mandatory District of Acreis** a project to advocate for a research study of the effects of urban renewal on the current population of this neighborhood in Acre, which is 60% Palestinian citizens of Israel.

Three of these projects will be highlighted below:

HaBustan (the orchard)

HaBustan is a social change project, established in 2018 by a group of Arab and Jewish residents from the northern town Nof HaGalil. HaBustan's vision is to transform Nof HaGalil from a mixed city into a shared city: a city in which there will be a positive daily interface between the various populations; a city in which all residents will feel belonging, pride and well-being, and a city in which material and spiritual resources will be distributed equally.

Project leaders are:

Dan Segal, co-coordinator of HaBustan Project, completed the "Training of Change Agents in Shared Cities and Common Areas in Israel" 2016-2017 course.

Yaara Alf-Dekel and Adam Shvedron, also completed the same course in 2016-2017.

Ahlam Daniel, completed the Agents of Change course in mixed cities in 2018-2019.



Spotlight on Graduates: Dan Segal

After getting his doctorate in Middle Eastern Studies, Dan Segal decided to leave academia in order to be more proactive. For the last decade he has worked in civil society. Dan is 49 years old and lives in an urban kibbutz in Nof Hagalil, A city with a diverse population of religious and secular, veteran Israelis and new immigrants, Jews and Arabs. Arabs comprise about 30% of the population.

Dan is a graduate of SFP's mixed cities course in 2015, which was the impetus for founding the Bustan, with three other Jewish and Arab partners, three years ago. In 2021 the Bustan became the first recipient of the Nava Sonnenschein award. The aim of this project is to change Nof Hagalil, from being a mixed city, into becoming a shared city. The strategy is to create platforms for people to come together and get to know each other, such as: cultural events in Hebrew and Arabic; outdoor activities for families; lectures, round tables and discussion groups. Being aware that Nof Hagalil is predominately a right-wing town, Dan is careful not to get involved in municipal politics, or to get labeled a leftist. Therefore the Bustan has been able to partner with the municipality and receive municipal funding for their activities. So far, the Bustan has been successful in bringing together people of all political views. Dan's vision is long-term. He believes that it will take time, but this is the way to build a shared future.

Dan writes: "The success of a shared community offers an alternative to the prevailing ways of thinking about the sustainability of cohabitation, encourages residents to enjoy the fruits of sharing and diversity, and the municipality to see a shared society as a reality for which there is great demand and value. The success of the unique model proposed by HaBustan in the Galilee landscape may become a model for other "mixed" cities in the country."



The New Dawn - Youth Leadership Project

Social networks produce "echochambers" that drastically reduce the amount of news that contradicts and challenges our accepted perceptions. This significant decrease in exposure to reliable and critical sources of information particularly affects youth that are so connected to these networks. Without a developed capacity for critical thought the youth are vulnerable to incitement and radicalization. The founder of New Dawn explains: "This is what we saw in the events of May, when frustrations and resentments were magnified by social media and teenagers took to the street to sow anarchy."

The project aims to train youth leaders who will learn about the media and develop skills for critical thought, making them less vulnerable to incitement from the internet. It also aims to create ambassadors to counter racism and advance shared living.

Project leader: **Jamal al-Karinawi**, Founder and CEO of the New Dawn Association.



Spotlight on Graduates: Jamal Alkirnawi

"I grew up in poverty," Jamal says of himself. "I didn't even know that I went to a subpar school that didn't have any resources." As far back as he can remember, Jamal was always rebelling against being on the margin. Maybe this is why, he has been working with Bedouin youth at risk, helping them to a better life, ever since his college days at Ben Gurion University where he studied Health Systems. Jamal also has an MBA, in Social Work, Peace Building from McGill University Middle East Program, McGill University, Canada and a Social leadership MBA from the Mandel Institute, Israel. In 2014 he attended the Leadership Course for Agents of Change in the Mixed cities at the School for Peace. That is also the year he founded New Dawn.

"The digital world is an integral part of our lives in general and of young women in particular." Jamal wrote. "Strengthening young people's ability to distinguish between real news and fake news, to distinguish between legitimate freedom of expression and incitement to racism and violence, as well as increasing their familiarity, through practice, with tools such as close communication and teaching responsibility will have a positive impact on them, their environment and the general atmosphere of society as a whole."



Streets of Jaffa

Streets of Jaffa is putting the historic Arabic street-names back into the public sphere: signs on windows balconies, the walls of buildings and road graffiti. This is a symbolic act, which seeks to share important historical information related to Jaffa's Arab culture, collective memory and the Arabic language, which the Israeli government has erased and still erases, both physically and culturally.

Project leaders:

Rachel Haggigi – Artist, Graduate of the Leardrship Course for Agents of Change in the Mixed Cities 2021, and the Group Facilitation Course 2021

Shani Egozin – a film director, Graduate of the Leardrship Course for Agents of Change in the Mixed Cities 2021

Nawall Arafat – a graphic designer and lecturer

شوارع
يافا
רחובות
יאפא



Two Graduates from Jaffa Tell their Stories

Rachel Haggigi

My name is Rachel Hagigi and the truth is that most of my life I have been passive and indifferent to social problems. I knew there was injustice and immense inequality in society, but I did not believe in my power to bring about change. Mostly I lived in a bubble avoiding confrontation with atrocities because I thought of



myself as too sensitive to face them. I can't say I was comfortable because reality here is hard for everyone, but this strategy allowed me to survive.

Growing up, I was not at all political except that I knew my family voted for the Machal Party (a precursor of the Likud), but I didn't really know what that meant. In high school I went to study theater at the Mitzpeh Ramon Boarding school for the Arts. Friends there, started to explain to me a bit about current events: what parties there were and their positions. I realized I belonged to the left, but that was it. Even years later, when I was a student studying art, and my cousin was killed in a terrorist attack in the Adora settlement, my leftist position only became stronger, but I remained passive and, to tell the truth, ignorant.

About fourteen years ago, Tel Aviv, where I was living at the time, became too expensive for me and I moved to Jaffa. I found Jaffa to be a hard and violent place. I remember seeing a young man, on the street, sitting on top of someone else and pounding his head with a stone. I was trembling from the horror and did not understand how no one intervened. I called for an ambulance, while the people around me said: "do not interfere, they are family." I cried all the way home.

When I saw kids throwing garbage on the street, I used to tell them to throw it into the nearest garbage can, which was sometimes right next to them. Once, a father screamed at me and said they were paying property taxes and that the municipality could clean it up. After that I stopped commenting in public and in general, I felt less secure in public spaces. I didn't understand the history, the distress and the reasons for the violence that I experienced in Jaffa.

Three and a half years ago I finally started learning Arabic. It was a defining moment that changed my life in many ways. I fell in love with the language and started listening and talking to the Arabic speakers around me. I started reading books about Jaffa and the conflict. I was so invested in learning that, coincidentally, many kinds of related publications and promotions started showing up in my inbox and social media. Or perhaps, I suddenly started to see what I hadn't before. Among these notifications was an advertisement for a leadership training course for people in the mixed cities at the School for Peace at Neve Shalom. I immediately jumped at the chance and signed up.

I met some amazing and inspiring people in the course, not least of which were the two exceptional and sensitive facilitators: Ibrahim Agbaria and Roi Zilberberg. I learned about the Palestinian perspective in a way I never had before. When it was time to start a project, the course provided me with guidance, support and knowledge.

I initiated the project - Streets of Jaffa – creating space in the public sphere for the historic street names of Jaffa, from before 1948. First, I researched all the streets that existed before 1948, some still exist but under different names, and I found 70 streets! The project does not come to erase the current names of the streets, but to place the historical names next to them. It is a symbolic call for shared living, which can contain both narratives, as well as recognize and take responsibility for past injustices. It affirms a willingness to take action on the road to reconciliation.

Shani Egozin, a film director and Nawal Arafat, a designer, joined the project. We received a small grant from SFP and we also formed partnerships and received financial support from the Zochrot organization and also from the Hand in Hand organization, where I took another course on activism. Nawal designed the signs, and we started meetings with the

Jaffa community to recruit partners for the project. We opened a Facebook page and offered the residents of Jaffa the opportunity to purchase signs and hang them on their windows or balconies and thus make our voices heard. In addition, we also thought about the future and the lack of representation of women. We decided to print signs with the names of Palestinian women who left a mark on their society and use them for streets that did not have a historic names.

We hope to have the first signs printed by early February, when they will be distributed to residents and hung on their windows. One of the most important goals of the project is to lead to a change in policy and create adequate representation of street names in proportion to Arab population.

The more I learn about the culture and history of the Palestinian people in general and about Jaffa in particular, the more I understand that as a Jew taking advantage of the gentrification process in Jaffa, I am part of the problem. The Arab population here suffers, and the Nakba did not end in 1948. Injustice and inequality are blatant and the hardest and most

terrible period I knew in Jaffa was during the unrest last May. Every time I went out to demonstrate, it was with a terrible sense of fear of violence, especially institutionalized violence from the police and other security forces. But I was fine, what cannot be said about a lot of the other protesters. I have witnessed the cruel violence directed at them for no reason or justification. Mostly engraved in my mind are the arrests of children and teenagers and the fear in their eyes and voices. Of course, these were Arabs. It is very easy for the security forces to violate basic rights when it comes to Arab children. I wonder if any of them



have ever thought about a situation in which their own child could be in this kind of trouble. I doubt it. My experiences just strengthened my convictions and increased my determination to be an active part of the solution.

From the moment I became aware politically, and as I learned and gained knowledge, I increasingly felt a great guilt for belonging to the side of the occupier, which is controlling, cruel, insensitive and blind. I quickly realized that this guilt is paralyzing, but through action and responsibility I can shake the blame. Not the blame that belongs to the realm of politics, because that is not just dependent on me, but at least I can find release from the personal guilt of the bubble and indifference, of the closing of the eyes or the narrow survival vision.

In the face of nationalist extremism, violent discourse in government, in the media and on the street, disobedience of the law by those who are supposed to enforce it, and general darkness and despair, I found hope since I became active in various groups and struggles and have collaborated with Palestinians. But this hope is very elusive, it is a bit like happiness, flickers for a moment and then disappears again. Even so, I am committed to being an activist and continue to hope for brighter days.

In May of 2021, as another Israeli military operation took lives in Gaza and violence filled the streets of Israel, I participated in events and demonstrations, in the city of Jaffa. At each demonstration, I remembered March 30, 1976, the first Land Day, which I experienced at age 12. The smell of burning, and the tears I shed from the tear gas remain the same.





Ibrahim Agbaria

My name is Ibrahim Agbaria. I want to tell you a story about hope and despair, which are both present and absent at different times throughout my personal and political life. I'm a social worker, father of three children, and I have lived in Jaffa for about three decades.

I came to Jaffa to build a professional career. Very quickly I discovered hundreds of houses in Jaffa and its surroundings,

where Palestinians had lived before 1948, which are now inhabited by Jews. Names of major street had been changed as in the case of Sderot Yerushalayim, which was called Alnuza Street before 1948. Israel gave Zionist names like Shivtei Yisrael (Tribes of Israel), Tekuma (rebirth, a word used for the establishment of Israel), and Dror (freedom). This discovery was depressing but it helped me to realized how much this city needs me to fight to keep our Palestinian identity alive.

The existential fear for my Palestinian identity actually began in the village where I was born, at an age when I began to understand the world. It was on March 30, 1976, what would later become known among Palestinians as "Land Day". I was in the 7th grade at an elementary school in Musmus, my village, long before I lived in Jaffa.

In the middle of a math lesson, we heard screaming from the street. There were two groups of people from the village approaching our school. They were fighting amongst themselves. One side was made up of young people. The other side, a group of adults, mostly local leaders. Through all the chaos we understood that the younger group wanted us to join in the general strike that was taking place. They wanted us to stop learning and go home. The older group wanted us to stay in the classroom to study.

When the young people entered the classroom and tore down the Israeli flags that were hanging around the room, it was clear that they had won the argument. Naturally, we were overjoyed. All of us went outside and we marched with a large crowd towards the main road in our village and blocked it. At the time, I didn't entirely understand what was going on. I didn't understand the whole story. All I

knew was that I had gained an extra day off. But it was not a happy holiday...

It was the first time I encountered Israeli police and soldiers and I was so scared. I remember the smell of the fire. I cried a lot because I was afraid, and from the tear gas too. Six Palestinians were killed by Israeli forces that day. It is hard for me to talk about.

The next year, while I was studying at an Arab Orthodox high school for outstanding students in Haifa, I got to know the village of Allejon, where my parents lived before the Nakba (Arabic word meaning catastrophe, used by Palestinians to refer to the war of 1948 and the establishment of the state of Israel.) They were forced to leave Allejon in 1948 and became internal refugees. I passed it every day on my way to and from school.

On March 30, 1977, one year after the first Land Day, we visited Allejon and smelled the olive trees and the ancient smell of the houses. I tried to imagine how the Lehei, a Zionist militia, at that time, destroyed the village of my parents. We raised the flag of Palestine and I thought back to the young activists who had torn down the Israeli flags a year earlier.

I think about that day, and I think about my dad. I suppose that if he had been alive, he would have joined the adult leaders who wanted us to stay in school that day. At the time, I was very angry at them, but I realized that the adults who wanted us to remain in the classroom, just wanted us to stay alive. They were scared to die, and so were we. I realize too, that maybe that was why the adults demanded of us to learn in a classroom, decorated with the flags of the country, which expelled us from our homes. They wanted us to survive and live and learn. When I think about it, even now, it makes me feel despair. However, it was probably due to their submission, that we succeeded and continued onto higher education at the university.



Studying at Tel Aviv University, I joined an activist group. I participated in many demonstrations during every war or operation or killing of Palestinians by Israeli soldiers or police. At all these events, I felt so much despair and sadness. Mainly I felt frustrated, because the conflict persisted, and no solution seemed likely. I didn't see any silver lining in the growing number of victims.

Because of the lack of hope, during my political activities at the university, I did not believe in dialogue with Jewish activists. But by chance, and in order to earn university credits easily, I joined a dialogue course with Wahat al-Salam-Neve Shalom, which also suited my master's degree program in social work. This course changed my life.

The experience of dialogue at Wahat al-Salam-Neve Shalom, changed my perspective towards Jewish people, and even though it did not solve the Palestinian national question, I began to believe in joint struggle and the power of dialogue. Furthermore, I began to trust that I could convey my narrative to, and build partnerships with, Jewish activists who could have influence. From there I joined the School for Peace as a facilitator and since then I have been active in the School for Peace in parallel with my career as a therapist and independent activist.



However, the recent events in May have shaken me, and made me examine, once again, the viability of the common struggle and its ability to achieve our goals. In the wake of the violence toward Palestinians in Jaffa, in May, I began to doubt that the joint struggle could succeed. I began thinking that Palestinians need to organize ourselves in our own struggle.

Five years ago, I began coordinating the Mixed Cities program for Palestinian and Jewish Israelis, together with Dr. Roi Silberberg at the School for Peace. I have always felt that it is a meaningful program. But since May we debated a lot between us and we concluded that alongside the joint groups, we must open and strengthen the uni-national groups. This does not contradict the overall goals of the program, as long as these groups carry out the same values of equality and historic justice.

At the age of 58, the events of March 30, 1976, the school flags, the tear gas, and the arguments, still come back to me strongly. I need to raise the Palestinian flag to protect myself and my people. On the other hand, I also need Jewish activist partners to continue in the joint struggle and to continue to influence our reality.



Partnerships

We are proud to say that this year we collaborated with more organizations than ever before, 16 in all. We have a 30-year partnership with Tel Aviv University and have partnered with The Hebrew University of Jerusalem and Ben-Gurion University of the Negev in the past as well. This year we added Bezalel Academy of Arts and Design to our partners. Zochrot was our partner for the Tour-Guide Course, and The Arab Center for Alternative Planning (ACAP) partnered with us for the Architects, Engineers and Town Planners Forum. This year's mixed cities course was a collaboration with Shatil - The New Israel Fund's Initiative for Social Change, which is instructing the participants on how to advance policy change. This is Not an Ulpan (TINAU), a language school, came to SFP to teach English to our staff. The participants wrote their story including their background and their political activities.



The Think Tank

The School for Peace partnered with The Van Leer Jerusalem Institute for the first time. Together we created a think tank to explore political, sociological, economic, and moral aspects of the Palestinian Jewish conflict. The participants are:

- Mr. 'Abd Abu Shehadeh** - Member of the Tel Aviv - Jaffa Council;
- Mr. Gabriel Ibn Tzur** - a PhD student in the Department of Jewish History at the Hebrew University and Research Fellow at the Hartman Institute;
- Dr. Hillel Ben Sasson** - political philosopher and CEO of the Wing Foundation;
- Dr. Idit Gittleman Shafran** - Political Scientist and researcher at the Israel Democracy Institute;
- Dr. Avital Davidovich-Eshed** - Lecturer in the Department of Gender Studies at Tel Aviv University;
- Dr. Fahera Halon** - Civil Society and Peacebuilding Consultant at UNSCO-
- Dr. Rolla Hardel** - Political scientist and research fellow at the Truman Institute
- Dr. Muhammad Khalaila** - Political Scientist and CEO of the Kadaya Project
- Mr. Tom Mahagar** - CEO of the Amram Association
- Dr. Summer Swede** - Director General of the Arab Center for Alternative Planning

Six meetings took place between January and July of 2021. Some of the subjects were: Discussion of correlations between sociological boundaries and political boundaries, in March; "Ethnic vertigo" in Israel/Palestine - analysis of events in May 2021, in June, and Analysis of the recent vote on the "Citizenship Law" from the prism of change theory and action against force - on reform action, radical action and radical reform, in July.

Some of the members of the group received a stipend from SFP to contribute essays that will be collected in a book to be published in 2022.

The Israel Association for Community Centers Ltd (IACC)

The Israel Association for Community Centers has a branch in almost every city or town in Israel. Some in Jewish towns some in Arab towns and in the mixed cities as well. They also have centers in predominately Jewish towns that are open to all residents of the area which may include Arab towns in the north and Bedouin villages in the South. Therefore, most of the centers are dealing with underlying frictions between the populations even if they are not expressed openly. The events of May brought to society's awareness problems that have always been there but were mostly ignored. However, after the events of May the IACC could feel the tensions in their centers and decided to invite the School for Peace to conduct a one-day seminar to work with their upper management. Their goal was to gain some insight into how to make their organization and their centers into a more shared space. In the morning, the 40 participants heard two lectures, one from Dr. Maram Masarwa and one from Dr. Roi Silbeberg. After the break the group divided into uni-national groups for discussions and the last portion of the day was an open dialogue with both Jews and Palestinians. Issues were raised that had never been raised before in their work context such as the Palestinians' fear of expressing their views on the issues and dealing with the limits of permitted speech. The Jews expressed feeling uncomfortable when confronted with a strong Palestinian identity. We felt that this was a good first meeting and already we have had a second meeting in 2022.



From the special campaign: "Illustrators Draw Arrests"

Parents Against Child Detention

The "Parents Against Child Detention" initiative advocates against the widespread phenomenon of child detention in the West Bank and East Jerusalem, and for the rights of Palestinian minors in criminal proceedings. Among the founders of this initiative were graduates of the Agents for Change Course for Mental Health Care Providers. In 2021, SFP collaborated with this initiative to hold a conference on the subject of child detention specifically the psychological effects of nocturnal arrests on the psyches of children and their parents. Also discussed was the place and responsibility of the therapeutic community in Israel. Some of the organizers of the conference were SFP graduates. It was held in April and 300 people participated.

The Peace Builders Exchange Conference Sponsored by the Bosch Foundation

When the Bosch Foundation held an international conference on building peace by zoom, they invited the SFP to lead a workshop. In an hour and a half session called Talking the Untalkable Dr. Roi Silberberg and Najuan Daadleh presented SFP's method of dialogue, which emphasizes the importance of power dynamics, specifically highlighting the issues of co-facilitation and the importance of using the mother tongue in the encounter. It became clear that the SFP method is relevant for other contexts in the world, especially for people coming from different backgrounds, for people in areas of conflict, and to use in the context of populations with large

immigrant communities. The experience inspired us to examine further ways to make the method applicable for those contexts, while focusing on the issue of power disparity and inequality.

**Talking the Untalkable -
Power disparities and working relations
in the peace sector**

With Roi Silberberg
and Najuan Daadleh

**PEACEBUILDER
EXCHANGE**



26 October 2021
3.30 - 6.45 PM CEST



Humanity in Action

Humanity in Action is an NGO whose objective is to facilitate and promote a dialogue, to understand and respond to the challenges that democratic societies face as they become increasingly diverse. Humanity in Action hosted an online two-session workshop on the subject of the conflict between Palestinians and Jews in the Middle East. On July 6th Denver Nicks, journalist at Time Magazine, discussed The New Governing Coalition in Israel. On July 7th, Dr. Roi Silberberg presented a workshop: Relations between Jews and Palestinians (inside Israel or outside). He discussed the May events and led a discussion on impactful ways to influence the Israeli government, possible cooperation between activists in Israel and Palestine and with European or US activists as well.

Partnerships Summary

This year through partnerships the SFP has extended its influence to new audiences both in Israel and internationally as well. We hope in the future to continue partnering with new groups and learn from them as they learn from us.

Looking Forward

This was a turbulent year in Israel in general and for us at the School for Peace in particular. We faced many challenges with an openness to learn, flexibility to adjust and creativity to overcome. Based on the lessons learned, we have decided that in addition to our regular work, **we will put a new focus on 5 areas.**

As you read in Ibrahim's story and in other places in this report, after the events of May, **internal uni-national dialogue became very important.** We believe that in order to bring about change in the relationship between Palestinians and Jews, work must be done in each group internally. Next year we intend to bring some of our conclusions to a conference on dialogue which will emphasize the importance of uni-national dialogue. In addition, some of our staff has been writing about this topic and we hope to publish a paper or series of papers on the subject.

For the first time, we plan to organize **working groups around issues such as the housing crisis in Jaffa, violence in Lod,** specific environmental issues that affect

both Palestinians and Jews. These working groups will meet three to four times at Neve Shalom Wahat al Salam to learn and to create a project. We will continue to accompany the project with advice and skill building as the needs arise.

We are looking forward to expanding our graduate networks and nurturing their activism. In addition to the four forums, we held this year, we will open two new forums: one for graduates of the Agents of Change Course for Environmentalists and one for graduates of the Agents of Change Course for Politicians. We will continue to award small grants for promising projects. In 2022, we plan to run our first ever crowd funding campaign in Hebrew and in Arabic. We will turn to thousands of graduates and supporters locally for donations, encouraging a sense of reciprocity and communal responsibility.

Finally we would like to develop more **cross border work** to include working with Palestinians from the west bank. Further a field we plan to **deepen our relations with the international community of activists, academics and politicians.** We believe that we have developed a model that can serve other communities of conflict especially in areas where there is a power imbalance. We are looking forward to sharing this model at international forums.

In Gratitude

All of our accomplishments this year would not have been possible without the donations of funds from our generous donors, or the hours of work from our volunteers. We know that we are living during difficult times in terms of the conflict, the environmental crisis, the war in the Ukraine, and, of course, Covid. In these circumstances, it is hard sometimes to remain positive and optimistic, but your support is what keeps us going and gives us hope! We want to welcome the new donors who joined us this year to our SFP family: The New Israel Fund and the Social Venture Fund. As well as acknowledging with gratitude the steadfast support of the many foundations and private donors who have been with us so many years. Together we are building a more cohesive, shared and just society.



School of Peace Staff

Dr. Roi Silberberg, Director

MA in Human Rights Studies, University of Malta; PhD in Philosophy of Education from Haifa University. Worked at the School for Peace, Neve Shalom What al Salam since 2006 and became the Director in 2020. He founded and is the volunteer director of the Association for the Advancement of Spoken Arabic.



Harb Amara, Project Manager

Is a senior social worker and in the past worked as the director of services for youth at risk and domestic violence in Arab society. Since 2007, Harb has worked at SFP as a facilitator and is currently the manager of the Agents for Change Courses. He is also in charge of the Environmental Justice, and Mental Health Graduate Forums. Harb initiated the single national dialogue meetings of the staff of SFP this past year.



Nava Sonnenschein, Project Manager

Arrived in Wahat al-Salam ~ Neve Shalom in 1979. Since then, she has trained thousands of Jews and Palestinians to become facilitators for groups in conflict and leaders for change in Israeli and Palestinian society. Nava's PhD from the Hebrew University was about the construction of the Jewish participants' identity during dialogue with Palestinians. A mother of three and a political activist.

Fatin Abu Ghosh, Office Manager

BA in Business Management and Marketing and is close to completing her MA in Community Education and Arts. Since 2006 she has been the Chief Operating Officer of SFP. She is a graduate of the SFP facilitators course 2013, and since then has led Arab Jewish activities in educational frameworks. She volunteers with youth at risk at the school Arpad in Ein Rafa



Noor Abu Ras, University Courses Coordinator

BA in Psychology, and MA in Anthropology. She is currently studying for her MA in Clinical Psychology. Noor is a graduate of two SFP programs: one of the university courses at Ruppin Academy and the Facilitators Course at Neve Shalom – Wahat al Salam. She began to work for SFP in 2021 and manages all the University Courses and SFP's Arabic Facebook page.



Moran Barir, New Media Coordinator

BA in cinema and communication from Tel Aviv University and a certificate in groups-in-conflict facilitation from The School for Peace (SFP) at Neve Shalom – Wahat al-Salam (2013). Moran is the New Media and Digitization Coordinator. She facilitates workshops such as video activism, political imagination, transitional justice and Jewish-Arab dialogue. Moran also volunteers at Zochrot and is the chairperson of the board of directors there.



Shlomit Zonenstein, Project Manager

A licensed architect and a graduate of the Bezalel Academy of Art and Design, Jerusalem. Previous to working at SFP, Shlomit worked for the Tel Aviv-Yafo Municipality as an urban planner. Since joining SFP, Shlomit coordinates the Jewish-Arab planner's forum. The forum was established jointly by the Arab Center for Alternative Planning and SFP and works to bring the issue of planning inequality in Arab society to the public agenda. The forum has about 100 graduates of the planner's course.



Sagi Frish, Knowledge Development

BA in international relations & Islam from the Hebrew University, and a librarian-information specialist certificate from David-Yellin College. Sagi joined SFP in 2021 and is responsible for knowledge management and operating the library building. Born & raised in Wahat al-Salam - Neve Shalom, he has been involved since teenage years in various initiatives that promote equality between Palestinians and Jews. Today, he is a member of the team that voluntarily leads the "Hack of Hope" hackathon.



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