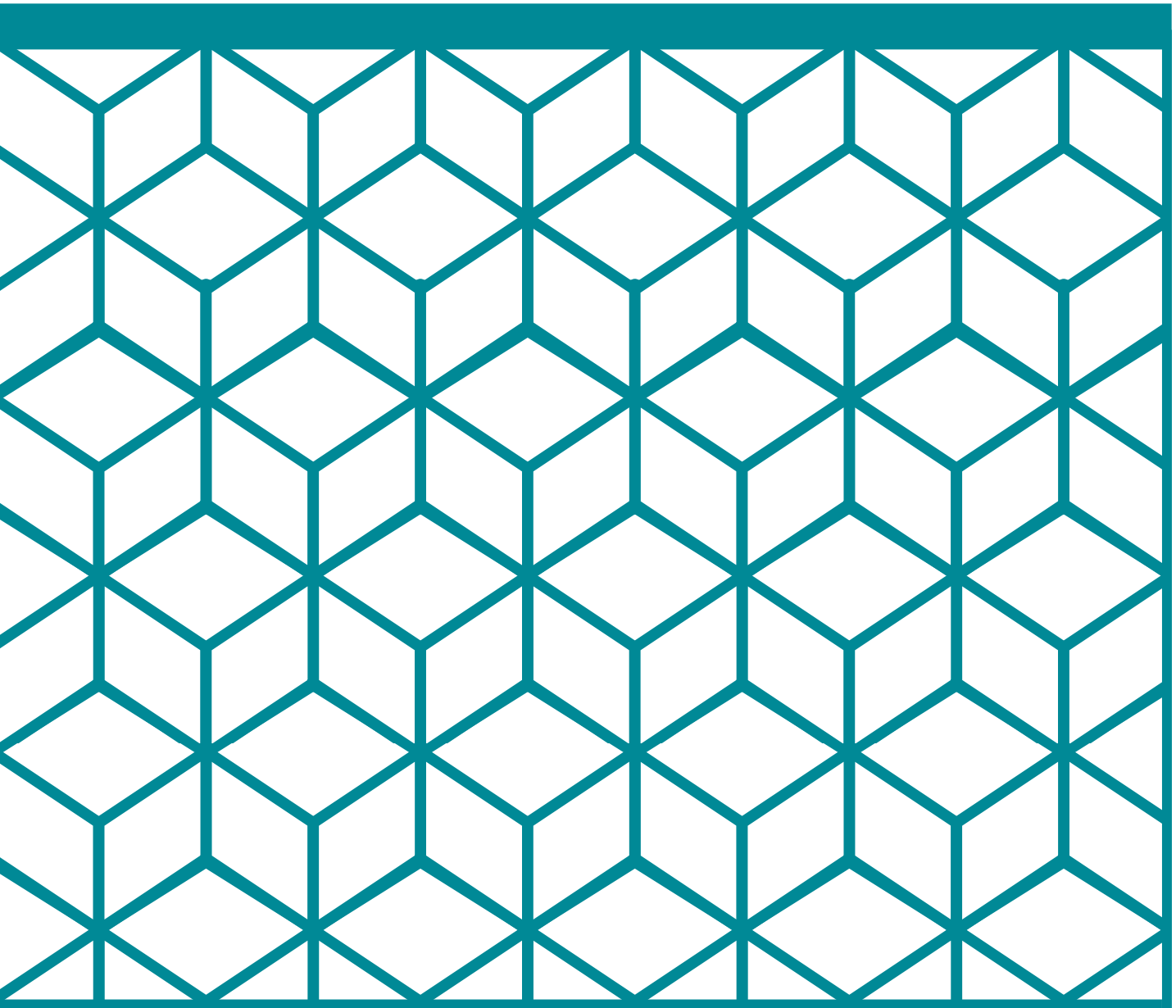


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Arab-Jewish Peace Education



WARM PEACE INSTITUTE

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INTRODUCTION

To ensure the success of a new and groundbreaking initiative, it is critical for founders and leadership to understand three fundamental factors. First, they must determine the specific problem they are trying to solve. Second, they should assess existing institutional infrastructure to ensure that their idea is original and missing from the current landscape and, finally, find areas for cooperation with existing organizations and their initiatives. This paper considers these three fundamental factors in the context of peace education in Israel, presenting a theoretical analysis of the pedagogical principles deduced from the cumulative experiences of Israeli civil society organizations in this space, as well as Israel's Ministry of Education. By identifying the initiatives, evaluating their modes of operation and exploring potential partnerships between the Ministry of Education and civil society organizations, this paper will also propose a practical roadmap for a meaningful trip to the UAE as a form of peace education that changes the lives and helps form the identities of young people in Israel and around the world.



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“Education is the path; the person is the goal.” (A. D. Gordon)

Sustainable peace depends on building trust, openness and mutual respect among young people. Unfortunately, in Israel, sustainable peace between communities has proven difficult for many reasons, including the separate curricula and educational systems for each sector of the population. Given these institutional limitations on the state level, it had been largely left to civil society organizations to build and scale peace education initiatives since the 1960s.

In the 1990s, Israel’s Ministry of Education joined the peace education efforts, developing initiatives geared toward reaching all students in Israel. The government’s involvement in furthering and expanding peace education marked a significant turning point for the field, providing tremendous advantages due to its sheer capacity to ensure a widespread impact, and its ability to build and sustain peace education programs for all ages and stages of life, from preschool through military service.

By virtue of being a state-run entity, the Ministry of Education could frame and include the progressive messages of peace education within the traditional national consciousness. The wide institutional impact of the Center for Civic Education and Coexistence in the Israeli Ministry of Education is steadily increasing, but there is still a long way to go, and sometimes the destination appears more distant than ever. The harsh and enduring reality of the violent conflict between Arabs and Jews deepens prejudices and intolerance, weakening Israel’s peace education efforts.

The Israeli-Palestinian conflict affects—directly or indirectly—every person living within the borders of the State of Israel and the Palestinian Authority. Given the significant language and culture gaps between the sides, breaking the ice is not just the first step but the entire process. Peace educators have found that bringing people together to fulfill a purpose or solve a problem is an effective method for breaking down barriers, arguing that participants must work together to find a solution, thereby providing a natural context for forming bonds.

Others take the approach of narrative discourse, asking participants to share their personal stories and experiences with regard to the Israeli-Palestinian conflict, as they consider it necessary for building real connections. Many organizations, however, feel that this method is divisive and discourages participants from working together and finding common ground. The Ministry of Education, for example, does not encourage the narrative discourse method for participants, especially young ones, but will sometimes employ it for educators and faculty.

Civil society and government agree that building relations around shared goals is a successful pedagogical method. Others include inspiring activism and instilling a sense of responsibility among young people to take charge of their futures. A main difference between civil society organizations and government programs is the flexibility of civil society to experiment with new ideas and activities without the restrictions of government bureaucracy. Importantly, civil society organizations also have the unique ability to facilitate experiences from a place of neutrality by breaking down power structures and fostering an environment devoid of the charged emotions that are often present in participants' lives at home.

Finally, the ability of civil society organizations to operate in neutral territory, which can liberate participants from the power dynamics and charged emotions they may find in their home environments, allows them to create the setting for the meaningful and intense experiences that become milestones in the participants' lives. For the past century, the most impactful settings for young Jews to solidify and build their Jewish identities take place on journeys with their peers. Subsidized journeys with broad impact, such as Birthright Israel, trips to Poland and "I Belong Israel" (Masa Israeli) programs have proven instrumental in building Jewish identity and fostering deep connections with the State of Israel.

In the spirit of the Abraham Accords, it is high time to create a new journey, this time for the Children of Abraham, that reinforces the civil values of peace and human fraternity as critical components of a strong Jewish or Arab identity.



Growing up Jewish in the Old City of Jerusalem, I experienced a period of coexistence with my Muslim and Christian neighbors. As a child, I wandered freely about the different quarters, finding my way around the cobblestone streets and toy stores of the Muslim Quarter—we, unfortunately did not have any toy stores in the Jewish Quarter. I also experienced the era of the First Intifada, during which dissociation and fear began to define the relationships between the quarters. As a young adult, I was physically attacked and was afraid to walk the streets I knew so well as a child.

The significant turning point in my educational journey began while I was fulfilling my military reserve duty before attending university. There, I was exposed time and again to tensions between reservist soldiers and Palestinian population in the West Bank. My attempts to soften the tension were Sisyphean, and I came out of a month of reserve duty with the decision to change my university registration and study education with the hope to have an impact on the values of the children who would soon be in the same situation. That year I started to teach and later became the Jerusalem District guide for teachers of Hebrew Bible, a mentor for continuing teacher education, and a lecturer, guide and coordinator of tour guide courses.

Throughout my involvement in the world of formal and informal education, teaching youth and adults alike, I have found that through a deep study of the identity, it is possible to reinforce a sense of national pride while also strengthening universal, humanist values; broadening perspectives; and seeing the commonalities between languages, cultures and identities. In the Ministry of Tourism, I took part in reframing the discourse regarding Arab-Israeli relations and Jewish denominations. Over the past seven years, I have had the privilege of presenting this approach to thousands of students and IDF soldiers. Inspired by the Abraham Accords and the growth of interfaith diplomacy, I have been taking part in an initiative to build a museum of Abrahamic faiths in Jerusalem, presenting the beauty, uniqueness and commonalities of the three monotheistic religions: Judaism, Islam and Christianity. I have also come to know many adult Palestinians as friends, colleagues, and teachers. I am accompanied in my daily life by the feeling of being lifted by the small changes for good which I have observed. The writing of this article is therefore a product of my subjective experience as an individual together with my engagement with peace education as a professional.



THE DEVELOPMENT OF ARAB-JEWISH PEACE EDUCATION IN ISRAEL

"There is no way to peace. Peace is the way"
(Mahatma Gandhi)

The term "Peace Education" includes a wide range of collective and individual challenges. Between 2000 and 2010, UNESCO invested in the theory and practice of peace education, producing an important perspective and a helpful reference point that can provide clear terminology and definitions. According to UNESCO, peace education includes integration, conflict resolution, human rights, multiculturalism, social and economic justice, reconciliation, rejection of violence and racism, ethnic and religious toleration, environmental justice, feminism and equality for ethnic minorities, migrants, and people with special needs. Peace education will often include education for the activism necessary to further promote its values.

Tony Jenkins of the International Institute on Peace Education at Columbia University elaborates on common elements in peace education:

- Education toward multiculturalism: learning about different cultures and cultivating positive and constructive interactions through intercultural encounters.
- Education aimed at critical thinking, self-assessment and crystalizing the views of the participants.
- Education toward social activism, providing individuals with the practical skills to influence their societies.

Peace education in Israel seeks to overcome tensions between many sectors within Israeli society, though the focus of this article will be on the Arab-Jewish tension which is the strongest and the most violent conflict in Israel (Gur-Ziv 2013).



PEACE EDUCATION INITIATIVES IN CIVIL SOCIETY

In the early days of the Israeli-Palestinian conflict, civil society organizations were among the first to initiate peace education. Among those still active today, the oldest civil society organization leading is the Jewish-Arab Center for Peace in Givat Haviva, established in 1963. Since its founding, the center has been initiating encounters and Arabic courses, hosting approximately three thousand Israeli and Palestinian youth annually.

That same year, Professor Yaakov Malkin of Tel Aviv University established Beit HaGefen with the support of the Haifa Municipality. Beit HaGefen is an Arab-Jewish center that seeks to promote tolerance and coexistence among the various religious communities in Haifa. For over fifty years, Beit HaGefen has run the El Karama Theater, the oldest Arab theater in Israel, producing award-winning plays in Arabic. With over 40,000 participants per year, Beit HaGefen has become an iconic symbol of the city.

The 1979 Egypt-Israel peace treaty gave great hope to peace education initiatives. The School for Peace was established that year in Neve Shalom, Israel's only Arab-Jewish community founded for the purpose of promoting a shared society. The School of Peace remains active today, organizing joint workshops and seminars for an average of 1500 Israelis and Palestinians each year.

In 1983, Jewish and Palestinian students established a movement in Jaffa, later registered under the name Sadaka-Reut. Today, Sadaka-Reut continues to educate Jewish and Palestinian youth in Israel to pursue social and political change through dialogue and leadership development programs.

The outbreak of the First Intifada at the end of 1987 increased fear and tension between Arabs and Jews, causing a setback for peace education efforts and encounters. It was in this context that American philanthropist Alan Slifka and Professor Eugene Weiner founded the Abraham Fund Initiatives in 1989. The program promotes peace education by awarding grants for activities that initiate programs for coexistence and Arab-Jewish shared society. Grant recipients focus their projects on diverse topics and activities including music, sports, culture, art, environmentalism and more. In its thirty years of existence, the Abraham Fund Initiatives has formed partnerships with the Ministry of Education, local authorities and other civil society organizations in the same field, thus reaching hundreds of thousands of students.



PEACE EDUCATION INITIATIVES IN CIVIL SOCIETY, CONT.

In the wake of the Madrid Peace Talks and the Oslo Accords in the early 1990s, both civil society and the state began to increase the scale of peace education initiatives. In 1993, in parallel with the initial impact of the Oslo Accords, John Wallach founded Seeds of Peace, bringing 46 Israeli, Palestinian, Egyptian and American youth to an American summer camp in Maine for a peacebuilding program. The novelty of this initiative was twofold: first, due to the decision to bring in more voices to the conversation surrounding the Israeli-Palestinian conflict, eventually including campers from Jordan and the Balkans; and second, by hosting its intense programming in a remote, neutral location in the context of a summer camp. The first Seeds of Peace cohort attended the signing of the Oslo Accords on the White House Lawn as the guests of honor of Bill Clinton, Yasser Arafat and Yitzhak Rabin. Several years later, a Seeds of Peace center was built in Jerusalem to serve a community of over 7,000 alumni.

A few years later, after his second term as prime minister of Israel, Shimon Peres founded the Peres Center for Peace and Innovation, an N.G.O. funded exclusively by private donations. The Peres Center facilitates encounters through sports, leadership programs, entrepreneurship and medical care and has trained approximately 50,000 alumni from around the world.

In 1997, after years of stagnation and no progress on the possibility of joint schools since the peace agreement with Egypt, Jewish-Israeli educator, Lee Gordon, and his Arab-Israeli counterpart, Amin Khalaf, founded the Yad B'Yad (Hand-in-Hand) School. The school started with two Arab-Jewish branches, one in Jerusalem and one in the Upper Galilee, with a total of fifty students. Today, there are more than one thousand students in Yad B'Yad's four schools, studying from preschool through twelfth grade.

The integration of Jewish and Arab students should be examined within the larger context of the Israeli education system. In general, educational institutions for both peoples are exceedingly rare. The lack of integrative frameworks for Arab-Jewish schooling stands out when compared to massive systemic progress in other areas of Israeli education, such as reforms in schools on behalf of students with special needs, and adaptations in course content and teaching methods to reflect and address cultural, social, racial and economic diversity.



PEACE EDUCATION INITIATIVES IN CIVIL SOCIETY, CONT.

For example, the Ministry of Education intervened and took significant steps when some schools refused to accept Ethiopian immigrants, or when others attempted to separate students from Sephardic and Ashkenazic backgrounds in the Haredi schools (Wargan 2010). Given its commitment to integration and inclusion in these cases, the Ministry's inaction with regard to integrating Arab and Jewish students becomes prominent. It should also be noted that there are barely any private schools in Israel. Yad B'Yad is one example of a school following a specific ideology and set of values that is the product of a collaboration between a nonprofit organization and the Ministry of Education, which also provides most of its funding. This cooperation is vital for the survival of Yad B'Yad, and most of the Israeli nonprofits mentioned, which also receive some form of governmental support.

The success and growth of all of these partnerships and joint programs can also be understood in the context of the developments of the overall conflict and peace initiatives. As Hamas and Islamic Jihad ramp up attacks, causing the Israeli military to tighten its oversight of Palestinian territories, tensions rise and encounters become difficult. The outbreak of the Second Intifada in 2000 was a great obstacle to peace education.

The construction of a physical barrier and roadblocks to prevent the entrance of suicide bombers into Israel made it even more challenging to arrange meetings between Israelis and Palestinians, due to both logistical obstacles and hostilities that made it harder to recruit participants.

In reaction to the violence and hatred that began the 21st century in Israel, a joint initiative of Jerusalemite parents, under the sponsorship of the Anglican International School founded Kids4Peace. Kids4Peace operates as a youth movement and runs after-school gatherings, summer camps, volunteer opportunities, communal events and leadership programs with participants of diverse religions, nationalities, perspectives and identities. The tensions of the Second Intifada also inspired change within the Abraham Fund Initiatives, which underwent a conceptual realignment and began focusing on improving government and municipal policy in Israel through programs that could serve as models for a more inclusive state education system. The Abraham Fund Initiatives concluded that social change demands maximum cooperation with governmental and municipal authorities.



PEACE EDUCATION INITIATIVES IN CIVIL SOCIETY, CONT.

Unfortunately, with the rise of Hamas to power in Gaza in 2007, encounters between Israelis and Palestinians from the Gaza Strip became almost impossible, and some Gaza-based peace activists were forced to move to other Palestinian-controlled cities in the West Bank. Hamas and Islamic Jihad operate mainly from their power base in Gaza, but they have always fought to increase their power and influence over all parts of the Palestinian Authority. Yet, despite the chronic violence that breaks out every two to three years since 2006 between Hamas, Islamic Jihad and Israel, organizations committed to peace education have never backed down.

Today, after the Abraham Accords and increasing normalization between Israel and the Arab world, encounters between Israeli and Palestinian youth have ceased almost completely, due to the Palestinian Authority's vehement opposition to normalization before the conflict is resolved. It is still too soon to assess the long-term outcomes of the historic turning point inspired by the Abraham Accords as they relate to peace education in Israel.

Currently, like their counterparts in the Ministry of Education, civil society peace education efforts for Arab and Jewish participants operate mainly within the Green Line,

with the occasional participation of Palestinians from Area C. Many more opportunities for encounters are opening around the Arab world, enabling the opening of hearts and minds, and reframing the Jewish-Arab discourse. In November 2020, a few days after the election of Joe Biden as President of the United States, the PA renewed its security coordination with the State of Israel. It also began reaccepting the taxes Israel collects on its behalf and restored its ambassadors to Bahrain and the UAE. Even in places where economic and security interests are less urgent, the Palestinian leadership will hopefully continue renewing and reestablishing connections.

This brief survey shows that nonprofit organizations and their social initiatives have always been and will always be affected by outside forces, including state leadership, politics and security, but these influences do not stop them from continuing their critical work in peace education. The next chapter will address the government's involvement in peace education over the past several decades.

The value of peace education was evident long before the State of Israel signed any peace agreements. In fact, it can be found in Israel's Declaration of Independence:

"The State of Israel...will foster the development of the country for the benefit of all its inhabitants; it will be based on freedom, justice and peace.... It will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex.... We extend our hand to all neighboring states and their peoples in an offer of peace and good neighborliness...."

Israel's first prime minister, David Ben-Gurion, recited these words as the War of 1948 waged on. Although he never got the chance to witness the peace treaties with Egypt and Jordan, Oslo or the Abraham Accords, the Prime Minister envisioned a future of peaceful coexistence between Israel and its neighbors.

Today, the State of Israel faces two major problems when it comes to peace education. First, Palestinian and Israeli children may grow up learning about the value of peace but ultimately grow up in the context of hostility and violent conflict.

The second challenge is Israel's divided education system. Israel's state education system has been split into four tracks that never encounter one another from kindergarten through twelfth grade. These tracks include the Jewish Ultra-Orthodox, the Jewish Modern Orthodox, the Jewish secular and the Arab sectors. Not only do the students from these different school systems never meet each other, but for many subjects, like biology, literature, Bible, history and civics, the curricular content is not uniform across the board. Israel's president, Reuven Rivlin, critiqued this system in his "Four Tribes" speech at the 2015 Herzliya Conference:

"Children born in the State of Israel are sent to one of four separate education systems.... A child from Beit El, a child from Rahat, a child from Herzliya and a child from Beitar Illit — not only do they not meet each other, but they are educated toward a totally different outlook regarding the basic values and desired character of the State of Israel."

These words are also true for children from mixed cities like Acre or Jerusalem who live in the same geographical area as another societal sector but rarely meet. Although every family is entitled to send their children to the school of their choice, the tendency is to send children to a school of the same denomination as the family. This split education system was created through early political agreements that were then deemed necessary for the country's future during Israel's first decade of existence. It remains, however, contradictory to the vision of unity in Israel pictured at its founding and even more so in the context of the multicultural Israel of the 21st century. Israel champions the unity of its diverse populations, as represented in aspirational political speeches such as that of President Rivlin in 2015; in the famous song, "A Tribe of Brothers and Sisters," composed at the invitation of the IDF radio station, Galei Tzahal; and in the syntheses of eastern and western, traditional and secular, and Jewish and Arab influences reflected in Israeli culture.

Governmental attempts to bridge this gap between the unifying vision of the state and the divided education system made a significant breakthrough in the 1990s. In 1992, Israel's parliament passed the "Basic Law: Human Dignity and Freedom."

This law, together with the "Basic Law: Freedom of Occupation," are together considered the basis for a constitutional revolution on matters of individual rights, extending to the education system. The signing of the Oslo Accords between 1993 and 1995 sparked an opportunity for Israel and the PLO to use the education system to instill within their respective populations the values reflected in the accords. The signing of the peace treaty with Jordan in 1994—the second Arab state in history to recognize the State of Israel—continued this momentum.

At this point in Israel's history, the theoretical and practical visions for state-sponsored or endorsed peace education truly emerged. About six months before the assassination of Israel's Prime Minister Yitzhak Rabin in 1995, the Ministry of Education, led by Amnon Rubinstein, appointed a steering committee known as the Kremnitzer Committee to develop a program "to imbue civics in students as a shared moral and behavioral foundation shared by all citizens of the state."

After a year of planning—one that happened to be an especially turbulent year in terms of internal clashes between Israel's communities—the Kremnitzer Committee published its foundational document known as, "The Kremnitzer Committee Report: To Be Citizens in Israel, a Jewish and Democratic State," emphasizing principles of multiculturalism, critical thinking and activism and addressing the importance of treating Israel's Arab minority equally:

"It is worth paying special attention to equality between genders and to Israel's permanent minority, the Arabs. Teaching materials should be examined to determine whether or not they stereotype women and Arabs. It is also worth examining how to produce identification with minority groups... With regard to Jewish-Arab relations: It is proposed to consider studying the basics of Islamic culture, with an emphasis on universal elements, the similarity of the Hebrew and Arabic languages, Jewish-Arab relations during the "Golden Age" in Spain.... (Kremnitzer 1996)"

The Kremnitzer Committee inspired amendments to the State Education Law in 2000, rephrasing the goals of education in Israel:

- *To foster an attitude of respect for human rights, for basic freedoms, for democratic values, for observance of the law, for the culture and worldview of others, and to educate to strive for peace and tolerance in relationships between human beings and between peoples...*
- *To acknowledge the language, culture, history, heritage and unique traditions of the Arab populations, and of other groups, in the State of Israel, and to recognize the equal rights of all citizens in Israel....*
- *To strengthen the ability to judge and criticize, to cultivate intellectual curiosity, independent thinking, and entrepreneurship, and to develop awareness and alertness to changes and innovations....*
- *To foster involvement in the life of Israeli society, willingness to accept and fulfill roles responsibly and devotedly, desire for mutual aid, contribution to the community, volunteerism, and striving for social justice in the State of Israel. (The State Education Law)*

These amendments and additional recommendations of the Kremnitzer Committee led to the establishment of the Center for Civic Education and Coexistence, tasked by the Ministry of Education with implementing the spirit and objectives of the Kremnitzer Committee with the help of district referents and guides.

As Israel entered the 21st century, peace education adopted a new concept known as “ḥayim meshutafim” – literally “shared life” or “joint life,” often translated as “coexistence” or “shared society.” This term is important in this context because the idea of “shutafut” (“sharing” or “partnership”), from which the word “meshutafim” stems, implies respect for and familiarity with the “other.” In 2009, the government appointed a public committee to develop a general educational policy to encourage “shared life” between Arabs and Jews. The committee, headed by Professor Gabriel Salomon and Dr. Mohammed Issawi, submitted a series of operative recommendations to the Ministry of Education on how to incorporate this concept into the education system, from preschool through high school and into teacher training. Among other things, the committee was tasked with determining precise definitions of the concepts comprising peace education. For example, “partnership” is defined on the first page of the Salomon-Issawi report:

"Equality between partners, mutual respect and legitimacy, recognition of each side's national and cultural right to exist, sustaining fair, positive relations through empathetic and sensitive dialogue, a shared sense of responsibility, and a shared striving for peace. (Salomon & Issawi 2008)"

The Ministry of Education accepted the report's definitions and recommendations, instructing its departments and branches to treat them as general objectives. This directive, however, was cut short when Israel elected a new government to power. Gideon Saar of Israel's Likud Party replaced the Labor Party's Yuli Tamir as Minister of Education, clouding the future of the Salomon-Issawi thesis. During Minister Saar's tenure, Israel's civics textbook, *On the Path of Civility*, was removed from circulation, based on claims that it contains factual mistakes and does not sufficiently address the history of the State of Israel or the values of love of the homeland, Judaism and Zionism. Additionally, Minister Saar dismissed the Ministry of Education's Inspector of Civic Education, Adar Cohen. These anomalous events exemplify the fact that many in Israel viewed teaching civics as a field in which liberal democratic views clash with national values.

Nevertheless, even when the work of the Center for Civic Education and Coexistence is not at the top of the Minister of Education's agenda, its work does not stop. The Ministry of Education continues to publish annual funding grants for which schools can apply to run programs promoting peace education and coexistence for eleventh and twelfth graders. To obtain the funding, a school must present a curriculum that culminates in a research paper, a shared performed task or a cinematic portrayal of coexistence or dialogue education. Here is a link to the staff's activities for 2020. In the institutional initiatives, the encounters are focused on connecting Jews with Arab citizens of Israel, not with residents of the Palestinian Authority. Since 2012, the "Learning Together" program has brought together principals, teachers and students from Arab and Jewish schools in the Negev, Jerusalem, Ramle and the Sharon Plain to learn and engage in activities as a group. The initiative connects Arabs and Jews who live in the same general neighborhood but have likely never interacted. Its core activity is to work together to reach a mutual goal, such as improving English speaking skills, studying economics or learning Hebrew or Arabic. Each group is required to work as a team to achieve success. The focus on the common goal enables participants to concentrate less on their fears and stereotypes of "the other" and more on teamwork.

The faculty and staff that participate in the program also take part in encounters that revolve around narrative discourse and expressing personal and group narratives.

In addition to the "Learning Together" program, the Ministry of Education develops peace education curricula for every age. In 2013, the Ministry launched a program called "The Other is Me," designed to prevent racism and teach coexistence. The K-12 curriculum includes both formal and informal training using classroom time, textbook learning and films across a range of disciplines. The program is designed to address six specific social gaps, examining issues of discrimination and considering the path toward a shared life. The six defined social gaps are Jewish and Arab communities, religious and secular society, immigrants and natives, what is known as "center" and "peripheral" groups, people with disabilities and LGBTQ community. In 2015, the President's House joined the Ministry of Education to run the "Israel's Hope" program that encourages educational institutions to engage in long-term efforts to teach coexistence and facilitate encounters between Israel's multifaceted and diverse communities.

In 2016, Israel's State Comptroller, Joseph Chaim Shapira, penned a comprehensive assessment titled, "Education for a Shared Society and Prevention of Racism," exposing and harshly criticizing the significant gap between the government's declared commitments and its actual implementation of peace education. Despite clear intentions set at the policy level, the government had not allocated the necessary budgets for constructing a holistic and permanent plan. Textbooks had not been updated, and some even omitted the democratic and multicultural principles that were included originally. The Ministry of Education had not monitored the implementation of the curriculum closely, and schools were given a great deal of autonomy to interpret and execute the program as they saw fit. According to the report, only 28% of schools implemented the curriculum in any significant way (Shapira 2016). Journalist Or Kashti published data stating that in 2018, the Ministry of Education allocated 218 million shekels toward the "Jewish Culture" curriculum and budgeted only ten million shekels for civics education, five million of which was allocated to the Center for Civic Education and Coexistence (Ha'aretz, June 21, 2019).

Unfortunately, thus far, it seems as though the trajectory of peace education follows a similar pattern to that of the Israeli-Palestinian peace process, which has not come to fruition despite more than 25 years of attempts. Peace education in the Arab-Jewish context remains a stated goal but is insufficiently ingrained in the minds and hearts of the younger generations. From policymakers to internal educational institutions, significant forces are at play that seek to invest educational resources in directions other than peace education, due in part to chronically deficient budgets spread thin across other offices, or because of trends that view multiculturalism as something that weakens national identity and patriotism.

Yet, despite all the challenges, political complexities and financial and strategic disparities, certain trends toward peace education are gaining momentum. As this assessment shows, the frequency of engagements relating to peace education in Israel is growing rapidly, and the number of schools that have opted to participate in joint learning initiatives has increased each year of the past decade.



A DROP IN THE OCEAN?, CONT.

While the gap between vision and reality is significant, peace education remains an intended aim of the State of Israel. All of the operational programs analyzed work in close cooperation with civil society organizations to achieve this shared goal.

This paper is published during a difficult period of escalating violence and unclear leadership on both the Israeli and Palestinian sides. The State of Israel is experiencing its fourth election cycle in two years. Election seasons are notorious for highlighting and exacerbating the opposing interests and viewpoints of various sectors of Israeli society and reinforcing identity politics and struggles between competing identities. While it is impossible to predict the makeup and balance of powers of the new Israeli government, the future of peace education relies heavily on an engaged civil society that can partner with any state leadership.



ARAB-JEWISH PEACE IN ISRAEL – CONCLUSIONS

- There is a significant gap between the vision and the reality of peace education in Israel. The need to bridge this gap is clear to all parties involved. The following infographic, based on a survey conducted by the Hebrew University of Jerusalem (Orian Harel, 2021), illustrates the negative stereotypes held by different sectors of Israeli society.
- Unfortunately, due to the PA's policy of anti-normalization, it is currently impossible to collaborate with PA institutions. Hopefully, this is a temporary state of affairs.
- The Israeli Ministry of Education has partnered with civil society in the field of peace education through numerous initiatives. In most cases, these collaborations are necessary for peace education initiatives to succeed. Aligning the mission of an initiative with core national values will always increase its chances for success.
- The steady and consistent development of peace education, as well as the sheer number of constituents and stakeholders connected to these programs via the Ministry of Education, civil society organizations and partnerships between the two, demonstrates that it is possible to implement impactful and scalable peace education initiatives for large and diverse populations. While the number of participants in government-run peace education efforts exceeds that of civil society programs, the latter offers a level of intensity that often leaves a stronger and longer lasting impact on the individual participant. Therefore, when government and civil society work together, their peace education efforts can achieve both profound meaning and a broad reach.



PEDAGOGY AND PRACTICE OF JEWISH-ARAB ENCOUNTERS

This chapter will focus on the pedagogical experiences of peace education initiatives; the preliminary value of peace encounters; and the inherent challenges of peace education in Israel on the ground.

The consensus among experts is that the best way to inspire a change in attitudes, mindsets, and stereotypes is through personal encounters. The relation between intergroup contact and prejudice, known as the "Contact Hypothesis," was first articulated by Gordon Allport in his 1954 book, *The Nature of Prejudice*:

"[Prejudice] may be reduced by equal status contact between majority and minority groups in the pursuit of common goals. The effect is greatly enhanced if this contact is sanctioned by institutional supports (i.e., by law, custom, or local atmosphere), and provided it is of a sort that leads to the perception of common interests and common humanity between members of the two groups. (Allport, 1954)"

Over the years, the "contact hypothesis" has been supported consistently by an abundance of research. In a survey of 203 studies from 25 countries with 90,000 participants, Thomas Pettigrew and Linda Tropp found that 94% support the contact hypothesis (Pettigrew & Tropp 2000). From the earliest Arab-Jewish encounters in Givat Haviva in 1963, more and more organizations have found great success with the method of personal encounters, contributing to a growing body of experience that can provide strategies and practices to implement in future encounters.



BREAKING THE ICE, PERSONAL ACQUAINTANCES, AND PRIMARY CHALLENGES

As implied by the title of the Ministry of Education's program, "The Other is Me," finding common ground and building a shared identity among a diverse group of participants is the main goal of an encounter.

In typical adolescent encounters, participants introduce themselves by saying their names, where they are from and where they attend high school. Introductions are often followed by "icebreakers," usually light-hearted games designed to break down the inevitable anxieties and awkwardness that can accompany a group of people who have never met before. The next phase is typically a transition into a discussion of neutral subjects that serves as an entry point into the exploration of identity, such as holidays, music, food and folklore. It is important to follow this method, as the ability to laugh together, find common areas of interest and learn about the diversity of life experiences can open the door for reshaping preconceived notions about "the other" (Gur-Ziv 2013). This method is not, however, devoid of challenges including, but not limited to, the following categories:

The Conflict: Israeli-Palestinian encounters can be intense and painful for participants, many of whom arrive armed with deep seated anger and stereotypes. In the words of my dear friend, Ibrahim Gizawi, "We all need to get psychological treatment for PTSD before we can start to rehabilitate life in this land." The emotional baggage participants carry as a result of their life experiences and what they see portrayed and reinforced in the media is ever present. Even certain Hebrew and Arabic names of fellow participants, such as Tziyon (Zion), Canaan, Golan, Jihad, Watan (homeland), Fida (an act of martyrdom) and others can intensify bias (Gur-Ziv 2013). It is often the most difficult, yet in many ways the most meaningful, challenge of an encounter to work through prejudices and negatively charged emotions. It is both the primary task and the fundamental challenge of the journey.



BREAKING THE ICE, PERSONAL ACQUAINTANCES, AND PRIMARY CHALLENGES, CONT.

Family and community: oftentimes potential participants are discouraged or even forbidden from participating in encounters by their communities and families. This refusal may stem from an ingrained and irreconcilable hostility toward the other participants partaking in the encounter. Some families worry that allowing their children to participate in an encounter with the other side could prove detrimental to their acceptance within their community. It is, therefore, wise for group leaders and organizations to gain the blessing of influential communal leaders to help reassure those who are hesitant about participation in peace education encounters.

Gender: in traditional societies, women and girls are often prohibited from attending overnight programs, especially when they are coeducational. Fostering a personal connection with a potential female participant's family, vowing to chaperone and take full responsibility for their daughter's wellbeing, will likely improve the chances for her family to allow her to participate.

Language: language barriers among participants of an encounter are a common roadblock to community building. For example, past encounters that included Bedouin populations from unrecognized villages required full time translators to accompany the group. While many participants likely speak some English, they are not all proficient, especially if they come from economically disadvantaged communities.



FAMILY GROUPS

An important tool for processing experiences and building trust among participants is intimate discussion circles in small groups. These so-called "family groups" follow clear rules for preserving a safe space and practicing active listening. Creating a culture of mutual respect is one of the most important responsibilities of the facilitator, as it encourages each person to participate actively and feel a sense of ownership of their experiences. By structuring these discussions as reflections at the end of each day, participants and staff members become more present throughout the day, knowing that they will be expected to share their thoughts later.

CRITICAL THINKING



Critical thinking is an essential element of peace education, necessary for nearly all topics. With unlimited information available and accessible, participants in peace education must approach opinions, arguments and decision-making with evenhandedness and a commitment to the facts (Cultivating Critical Thinking, Branco Weiss, 2015). It is also vital to encourage participants to ask questions and examine information with an eye for biases and possible agendas. One of the best ways to practice critical thinking is through problem-solving exercises, in which the group examines a situation from all angles and compares the efficacy and feasibility of various solutions. Importantly, critical thinking does not mean cutting others out or cutting them down; it means committing to understand an idea or identity without taking anything for granted.

Some organizations choose to deal with aspects of identity formation, political perspectives and narratives regarding the Israeli-Palestinian conflict on their encounters. In the “Learning Together” initiative of the Ministry of Education, faculty members participate in intensive conversations based on narrative discourse. My experience in these meetings has taught me how sensitive these conversations can be, not only between sectors, but also, and sometimes primarily, in the way that friends from the same sector present the collective narrative to which they subscribe.

On some student encounters, narrative discourse and an exchange of views on the conflict arise naturally and unprompted in conversations. In these cases, the discussions tend to remain open and calm. In other programs, these discussions are built into the curriculum. One of the core activities of Seeds of Peace is learning the history and narratives at the roots of the conflict, which is necessary, in their view, for the group to move beyond surface level relationships and become the social activists the world needs to end the conflict. In the case of Seeds of Peace, national attitudes of Palestinians are often intensified even when they encounter cohorts of Palestinian-American students as part of the discussion. However, rarely is it the case that nationalist sentiments of Israelis intensify through peace initiatives. Either way, it is apparent that organizations engaging in youth encounters accept that addressing the heart of the conflict constructively can only happen after a process of maturation and bonding among the participants has taken place. Most civil society organizations and the Ministry of Education programs take the approach of avoiding deliberate discussions about divisive topics and focusing on what unifies the participants. As Dana Friedman, Head of the Center for Civic Education and Coexistence, describes, “Coexistence programs today are based on conceptual models that emphasize finding commonalities” (Friedman 2017). Many feel that this method ignores the “elephant in the room.” The peace education community has not yet reached a consensus on this question of raising controversial topics on an encounter.



The most prevalent strategy to achieving solidarity in Arab-Jewish encounters is having the two populations work together to reach a shared goal. This is of course, the natural tendency, even among friends, to band together for a shared activity that fulfills their common interest. Given Israel's separated school structure, civil society organizations have stepped up to bridge the gap between students and encourage them to meet around a joint mission.

Since 2007, the Peres Center for Peace has run a project known as "Twinned Peace Sports Schools," which uses soccer as a vehicle for social change and breaking down barriers. In addition to improving physical fitness, offering tenth and eleventh grade students the opportunity to serve as assistant coaches and providing professional soccer coaching twice per week for all participants, the program's goal is to instill within athletes the values of teamwork, coexistence and peace. The teams fulfill the goals and pedagogical principles of peace education by unifying around a shared task, i.e., soccer, and the program culminates in an annual "Mini-World Cup" tournament.

The shared task strategy is also the cornerstone of the Kids4Peace initiative in Jerusalem and Beit HaGefen in Haifa. Both programs foster connections through theater.

Participants study acting, learning in the process to let go of their real-world identities and social positions, adopt perspectives of different roles and channel their personal expressions, talents and skills as they work together to produce a play. In the "Halonot" ("Windows") program, participants publish a Hebrew-Arabic newspaper, yielding a physical product that reflects the peace education vision of the organization.

The Nir School organizes encounters for young Jewish and Arab men and women who plan to become doctors. As they work toward their shared goal of reaching medical school, they develop friendships and build lasting partnerships. The Hartuv School in Tzora, which won the President's Prize for its work toward coexistence, runs junior leadership courses and field trips around Israel for Arab and Jewish youth, who share the task of becoming tour guides for school trips.

The shared task strategy can be found in the framework of every initiative, and it is important to consider the dynamics produced by the nature of the task as well as its final result. While it can be difficult for youth—and adults—to think about creating civil society as a concrete goal, demonstrating that it is possible to teach dialogue, equality, cooperation and shared identification through smaller scale activities that hold value for the participants.

"It is to create the useful and the beautiful with your own hands, and to admire what others have created in love and with faith."
(Kahlil Gibran, "I Believe in You")

After discussing the joint mission, it is appropriate to consider the contribution of the mission to the community—in other words, "activism." Activism can manifest itself within an institutional framework or try to break down boundaries, but it will always be characterized by taking an active role in improving the existing reality. Activism will usually grow from a broad and critical perspective and an awareness of social, political, economic, or environmental situations that need to be improved.

Currently, the Ministry of Education requires participation in a three-year program for personal development and social involvement during high school as a precondition for obtaining a matriculation certificate (Te'udat Bagrut) in Israel. The program requires the completion of a personal experience and a group project. None of the approved NGOs in the compulsory social involvement program have to do with the Arab-Jewish relationship, and only students who register for the enhanced "5 units of study" in social involvement can engage in such initiatives as part of their official activist project.

The activity in third sector organizations engaged in peace education is itself a primary educational tool when active involvement includes meetings with diverse populations and exposure to content that confronts prejudice and social stereotypes. When students engage in activism and it makes an impact, not only do they become more confident, but they grow motivated to build on their activism and bring it to other contexts. An overarching objective of peace education is developing leading activists and changemakers equipped with the tools necessary to build a better future.

The activism element of peace education, however, is not free of challenges throughout the process, as exemplified in the following possible scenarios:


A hostile environment: community-based programs that emphasize shared Arab-Jewish experiences can be a target for hate-based harm from within the community. In such cases, the solution is often to hide the process of peacebuilding, arriving at a positive outcome for the community without disclosing how it was reached.

The selectivity of leadership programs: One of the challenges of leadership programs is the “elitism bias”. Organizations must ensure that they reach as many populations as possible and check themselves to make sure they are fairly allocating their resources. Such programs often exclude participants who have not had the benefit of prior leadership training, mentorship, or communications. Scouting for other forms of volunteerism and teamwork in addition to leadership can make room for more people to join.

Paulo Freire, who created a massive revolution by teaching disadvantaged Brazilians to read, write and think critically, said, "Only the power that arises from the weakness of the oppressed will be strong enough to free everyone." Third sector organizations that educate toward activism must make sure that they direct resources toward a wide range of populations across the spectrum of viewpoints and socio-economic backgrounds.

Harnessing the “Activist Spirit” toward peace: in the coming decade, organizations will enter into partnerships with existing frameworks of schools and youth movements through which the state encourages activism. When this happens, more Arab-Jewish initiatives will be widespread and start meeting the needs of the time.

THE ENVIRONMENT OF THE ENCOUNTER AND IDENTITY



Peace educators have found success in hosting encounters in neutral locations because they level the playing field and encourage an equal sense of belonging within a group. If one side “hosts” the other, a power dynamic can arise that causes the visiting side to feel smaller. Schools that operate through the shared learning programs tend to solve the tension by hosting each other in turns. Some programs take place in a different country with its own internal conflicts, often providing participants with insights into their own conflict resolution. Neve Shalom, Givat Haviva and Seeds of Peace have created neutral environments for peace education, understanding how essential the surrounding environment can be for breaking down barriers and easing tensions. This kind of environment, which enables deep extended processes to take place, is common in civil society projects and not in governmental initiatives. In the next section, I will propose an environment for a peace encounter that does not yet exist on any large scale and can bring significant advantages to peace education.

There is no doubt that a break in routine, a visit to a new, neutral place or being outdoors are great foundations for productive encounters. The addition of the component of a significant journey to these elements could have a tremendous effect on the identity of the participants and their environment. There is a common denominator for religious pilgrimages, trips following the footsteps of Martin Luther King, Jr., Israeli "post-military travel," the March of the Living and many other identity building journeys that have served as the subjects of extensive sociological, psychological and educational research. The journey is a milestone in life and the person who embarks on the journey, designs his or her personal story and identity through the way of traveling and the objectives of the journey. The most famous examples of these journeys that are currently offered to young Jews and Israelis are Birthright Israel, which brings Jewish youth from across the world to the Jewish homeland; trips to Poland, bringing Israelis from the Jewish State to and the site of the worst atrocities to ever strike the Jewish people; and "I Belong Israel," offering a journey for Israelis to foster deeper connections to the Land of Israel.

Birthright Israel is the largest project in the field of identity journeys for Jewish people. 600,000 alumni of the trip make a huge impact on the Jewish identity and connection between Jewish communities around the world and the State of Israel. A key reason for its success is the prolonged personal encounter of Jews from the diaspora with Israelis of the same age. For many, the trip anchors one's Jewish identity to Israel, marking a milestone in the lives of Jews from around the world.

The Trip to Poland: Leaving the Jewish State for Poland is a journey into extreme exile. Since the first "March of the Living" in 1988, the Ministry of Education has encouraged all Israeli high school students to take the trip to Poland in eleventh or twelfth grade and face to the horrors of the Shoah (Holocaust). More than half of all Israeli high schools participate in the trip, and statistically, this is the most common identity-forming trip for Israeli high school students. The trip to Poland crystallizes a historical consciousness of Jewish peoplehood, the destroyed Jewish life and the necessity of a sovereign Jewish State.



AN IDENTITY-BUILDING JOURNEY, CONT.

"I Belong Israel" (Masa Israeli): a journey for Israeli high schoolers to explore Israel, culminating with a 5-day hike to Jerusalem and filled with visits to key sites. The experience has succeeded in helping 150,000 students strengthen their Jewish, Zionist and Israeli identities. Masa Israeli has established itself as a moment in the Israeli high school curriculum to which students look with great anticipation and excitement. In these journeys and many more Identity building journeys, the connection between the core values of the trip and the destination are clear. Anthropologist Victor Turner calls the destination "The Center Out There – The Pilgrims Goal." The significant site becomes embedded in the identity of participants even after returning home. The "original place," too, serves as a metaphorical starting point representing, for participants, where they came from and the new meaning that place will represent when they return. (Turner & Turner 1978).

Poland and Jerusalem are not neutral destinations. They are saturated with collective meaning and circles of identity and belonging. In the context of Birthright and Masa Israeli, some participants wish to add multicultural content to the trips, enabling the expression of their identities as part of the meaningful trip. These "add-ons", however, require additional time commitment from the participants and additional funding from the host organizations (or the participants themselves).

For example, the Harel High School in Mevaseret Tziyon offers an unsubsidized Masa Israeli program, so that it can define more multicultural contents for itself. Hillel at Princeton University offers students the option of adding a fee to extend their Birthright trips, so that they can include critical geopolitical aspects.

It is possible to create a multiculturalism trip in Israel, but it would be in a fraught environment comprising many different circles of identity, which are sometimes conflicting. The destination needs to provide the best environment for values of multiculturalism, peace and tolerance among Arabs and Jews. The next chapter focuses on the special assets of the United Arab Emirates for a transformative identity journey.



AN ARAB-JEWISH JOURNEY IN THE UNITED ARAB EMIRATES

Over the past twenty years, the UAE has worked tirelessly to champion the value of tolerance, become a recognized meeting point for East and West, and distance itself from the forces of radical Islam that, for too long, have overshadowed the region. Through the education system, the media, the public sphere, legislation and symbolism, young Emiratis are embracing the changes the government seeks. In 2016, the Ministry of Tolerance was founded with the goal of promoting and putting into practice the UAE's commitment to tolerance, acceptance, coexistence and multiculturalism. The UAE declared the year 2019 the "Year of Tolerance" and launched numerous projects to promote these values. One of those projects was the Crown Prince's official recognition of the presence of a Jewish community in the UAE (Zaga 2021). The pivotal moment of the Year of Tolerance was the visit of Pope Francis I on February 4, 2019, who, along with the Grand Imam of Al-Azhar, Ahmed al-Tayeb, signed the "Document on Human Fraternity for World Peace and Living Together." The UN and the Catholic church designated February 4 as the International Day of Human Fraternity. In a video released in advance of the day's designation, the Pope stated: "Fraternity leads us to open ourselves to the Father of all and to see in the other a brother, a sister, to share life, or to support one another, to love, to know" (Czerny 2021).

The Vatican is encouraging churches around the world to take part in religious and cultural celebrations in honor of International Day of Human Fraternity 2022. Abu Dhabi announced its intention to build the "Abrahamic Family House," a complex complete with a synagogue, church and mosque, demonstrating the idea of human fraternity and creating a significant destination for those who see interfaith dialogue as part of their identity.



BUILDING AN IDENTITY JOURNEY FOR THE CHILDREN OF ABRAHAM

While Israel's Ministry of Education and civil society have invested in developing a sense of global citizenship (GCE, or Global Citizenship Education), there is more work to be done. The view in Israel that national patriotism and humanistic values are mutually exclusive continues to gain momentum. To ensure that the next generation cultivates bold leadership that is beneficial to all residents of the land, it is necessary to nurture social activism and active collaboration among students to combat racism, discrimination and injustice, not in spite of national affiliations but as their authentic expressions of peace.

The goals of peace education and such a journey can come from within our national ethos and heritage. We should encourage the pursuit of justice like Abraham and his children, as Scripture attests, "he will instruct his children and his posterity to keep the way of the Lord by doing what is just and right" (Genesis 18:19). We must prepare our children to be agents of change, to welcome coexistence in a multicolored world, and to teach them, from within their own traditions, how to resolve conflicts peacefully: "Abram said to Lot, 'Let there be no strife between you and me, between my herdsmen and yours, for we are brothers'" (Genesis 13:8). Education must encourage critical thinking, questioning the present and fruitful discussion, as when Abraham sensed injustice and dared to challenge the judgment of God Himself: "Shall not the Judge of all the earth deal justly!?" (Genesis 18:25). Just as our shared forefather's tent was open to every person, so too shall the hearts of the Children of Abraham, Avraham, Ibrahim be open to each other.

Abraham's story begins with the words "Go forth!" – an invitation to embark on a terrestrial journey from the headwaters of the Tigris and Euphrates to the Promised Land. The journey shaped the identity of the Abrahamic family that today comprises the majority of humanity. The medieval Rabbi Bahya explains, "'Lekh lekha' – 'Go forth,' as a commandment to journey into oneself and one's own heart ('You shall constantly watch yourself')."

It is important to harness the cumulative wisdom of peace education initiatives alongside the journeys of identity formation to create a new kind of journey that strengthens the national identity of participants and draws upon it to renew the commitment to the values of peace and "equality without difference of religion, race, or sex" (Israel's Declaration of Independence). While John Lennon suggested we imagine a world without countries or religion, we can do so much more by imagining and creating a world in which countries and religions relate to one another with dignity and humanity. This kind of identity, which removes the conflict between universal humanism and particular affiliation, will open the door for hope and influence the discourse of identity in the Middle East and throughout the world of tomorrow's generations. Please find a sample itinerary for a UAE-Israel peace encounter in the appendix.



Sample Itinerary of a Trip to the Emirates

Day 1: The Desert

Educational goals:

- Bonding Interpersonal connections.
- Orientation of the trip and its goals.
- Building bridges based on shared foundations of the different identities.

Site	Topic	Pedagogical Practice
The airport	Opening eyes to a new land	Distribute personal journals; set group blog rotation; invite participants to upload pictures to the trip website.
Desert lookout	Trip orientation and icebreaker activity	Together, participants will write and share their main expectations from the trip in the large group. All papers will be collected and redistributed at the end of the trip for reflection and review.
Desert jeep tour and ODT activity	The role of the desert in personal and collective identity	Small-group discussion circles: students will choose cards with content relating to the desert in the Torah, the Quran, the New Testament and descriptions of personal experiences. Participants will choose a card and explain it, along with their personal connection to it.
Visit to a camel farm		
Bedouin hospitality	Bedouin culture, Arabic music	Short explanation of the culture of Bedouin hospitality, performance of Arabic music in Hebrew and Arabic
Bedouin encampment	Processing the day's experiences	Discussion circles.

Day 2: Tradition and Foresight

Educational goals:

- Working toward a shared mission.
- Educating to activism and responsibility for the future.

Site	Topics	Pedagogical Practice
The old quarter –Al Fahidi/ Al Bastakiya neighborhood; cruise on an <i>abra</i> boat	The tradition of commerce on ancient roads	Discussion of mental and cartographic maps for navigation. Navigation competition in teams of 3 or 4, with maps in 3 languages. Small group discussion after the activity on the difference between self-discovery and guided tours
The Sheikh Mohammed Centre for Cultural Understanding	Emirati culture in the 21 st century	Open discussion with young Emiratis over a traditional lunch.
Tour of protest art	Critical thinking	Guided tour and short, small-group discussions to process.
The Museum of the Future and the Youth Hub in the Emirates Towers	A view of the future. Problem-solving.	Guided tour. Workshop in small groups at the Youth Hub, raise problems that emerged on the trip and solve them using a problem-solving model
Dubai Mall; Burj Khalifa; dinner at the mall; fountain show	The sky's the limit. The need to see and be seen	Guided tour emphasizing the topics described.
Processing discussion at the hotel	Shaping the future	Family groups discussion: What does our future look like and how can we make it better?

Day 3: Identities – Tribal, Local, Religious, and National

Educational goals:

- Find shared identities and common mechanisms for defining identity.
- Encourage curiosity and respect for the culture and heritage of other trip participants.

Site	Topic	Pedagogical Practice
Sharjah Desert Park and Wildlife Centre	A person is molded by the landscape of his homeland	Guided tour of the nature center. Discuss connections between the natural environment and culture.
The fish market		
The Sharjah Museum of Islamic Civilization	Islam and its impact on the world	Tour in small groups with a list of tasks relating to faith, science and art in Islamic culture.
Tour of the University City of Sharjah	Respect for learning	Guided tour and discussion about how participants envision their future learning.
Optional activity: Water sports or visit to the Sharjah Aquarium	The Arabian Gulf	Guide to the Arabian Gulf and the cultures that cross it.
The Global Village	Multiculturalism	Walk around in small groups with a list of tasks that encourage human encounters. Assess the diverse and complex representation of the faces and cultures encountered. Process the experience afterward.
Processing at the hotel	"Identity card"	Participants will design their own identity card, including their own circles of affiliation and identities.

Day 4: Abu Dhabi – Human Fraternity

Educational goals:

- Experiencing “pilgrimage” to an iconic site of coexistence during the shared journey.
- Developing multicultural consciousness.

Site	Topics	Pedagogical Practice
Environmentally friendly Masdar City	Sustainability	Guided tour Play game related to the topic of natural resources shared by Israel, Jordan and the Palestinian Authority.
Sheikh Zayed Mosque	Familiarity with Muslim house of prayer and Muslim prayers	Guided tour.
Abrahamic Family House	One father, one God, and many sons and daughters	Guided tour of the visitor's center. Meet with a leading Emirati figure on interfaith relations. In the shared space: study the Document on Human Fraternity and formulate a the groups document to be signed by the participants.
Wahat Al Karama (Oasis of Dignity), monument to Emiratis killed in the line of duty	War and memorialization	Discussion about memorialization and the creation of collective national memory. Create joint artwork in Arabic, English, and Hebrew: "Nation shall not lift up sword against nation, neither shall they experience war anymore."
Qasr Al Watan (Presidential Palace)	Meet a representative of the Emirati Ministry of Education	Discussion about the mission of youth to reshape the Middle East
Dubai Miracle Garden	Take a breath	Free time in Dubai

Day 5: The Al Ain Oasis and Packing our “Suitcases of Principles” in Preparation for the Return Home

Educational goals:

- Encourage group solidarity on a calm day trip to process the entire journey.
- Address the ties between people, communities and their environment.
- Foster individual and group accountability for continuing social action.

Site	Topic	Pedagogical Practice
Jebel Hafeet	Look out over Oman – a small country with pragmatic foreign relations	While looking out toward Oman, participants will hear a short presentation on security and diplomatic threats in the region. After the presentation, participants will compare and contrast what they learned with Jordan and Israel.
Aflaj Irrigations Systems	Bringing maximum bounty to people by sharing between families	Presentation of a model of the system. Discussion: Do partnerships exist in Israel that can bring greater economic opportunity to more people?
Date Orchard	The heritage of the date as a symbol of the link between human beings and the earth	Agricultural tour and explanation of the necessity of passing down traditions from generation to generation – in this case, preserving the different varieties of date.
Rafting (Wadi Adventure)	The oasis and the symbol of the oasis and spring in the Bible and the Quran	Study in small groups with source sheets.
Concluding activity	Summarize the trip and share commitments for the rest of life's journey.	Summarize the trip according to topics and educational goals. Return to the expectations set at the beginning of the trip and compare between expectations and reflections. Write “a letter to myself in one year.” Reflecting on the trip and thinking of future commitments.
Festive meal	Celebrate new relationships among participants	Shared meal.

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