واحـــة الســـلام

נווה שלום

NEVE SHALOM/WAHAT AL-SALAM
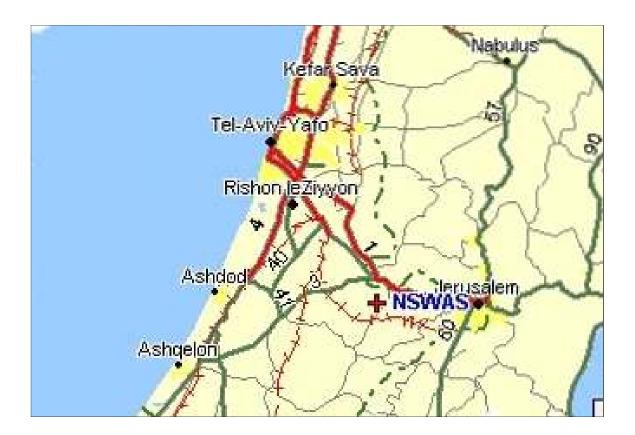"OASIS OF PEACE"

School for Peace Method

واحـــة الســلام נווה שלום

Neve Shalom/Wahat al-Salam: Jews and Palestinians Live Together Equally

- Democratically governed by Jewish and Palestinian residents

- 65 Jewish and Palestinian families, all Israeli citizens

واحـــة الســلام נווה שלום

Location

Midway between Tel Aviv and Jerusalem, overlooking the Ayalon Valley

واحـــة الســلام נווה שלום

Neve Shalom/Wahat al-Salam: Reaching Out Beyond Borders

- Bilingual, binational, multicultural Primary School
- School for Peace
- Bruno Hussar Center

واحـــة الســلام نווה שלום

School For Peace:

Conflict Management Workshops for Palestinians and Jews

واحــة الســلام   נווה שלום

School For Peace:

Getting to the Heart of Conflict

The unique method of the School for Peace calls for discussion of stereotypes and biases and the reasons behind them.

Issues such as language, land, rights, and equality are often at the heart of discussions.

واحـــة الســـلام נוה שלום

School For Peace
Objectives:

- Explore identity through interaction with the other community and understand the role of identity in conflict.

- Investigate the embedded patterns that pervade bi-national relationships and learn to break away from these patterns.

- Acquire tools to manage conflict that rely on dialogue.

واحـــة السـلام נווה שלום

School For Peace:
Outreach and Programs

Facilitator training courses

Youth Encounter workshops

Professional sector programs

Women's courses

The SFP Methodology

The theoretical and practical approaches to work involving intergroup meetings between groups in conflict is characterized by two major axes:

The first continuum

**The first of these is a continuum defined
by workshops in human relations,
at one end, and workshops in
conflict resolution at the other.**

❑ human relations --------workshops in conflict resolution

The second continuum

The second major axis generally addressed in studies of groups in conflict is a continuum defined by the contact hypothesis approach at one end and the intergroup encounter approach at the other.

☐ contact hypothesis------------------- intergroup encounter

Individual vs. Group

- **Individual**   **Group**

  orientation ------------------------------------ orientation

- **continuum one**

- **human relations---------------------------------conflict resolution**

- **continuum two**

- **contact hypothesis----------------------------intergroup encounter**

The Goal of the Encounter

- **The SFP's work, the vision of a humane, egalitarian and just society, is always present.**

The Goal of the Encounter

☐ **The goal for the encounters is to develop the awareness of the participants about the conflict and their role in it, as well as to enable them to explore and evolve their identity through interaction with the other.**

The Goal of the Encounter

☐ **Awareness gives a person the option to choose his/her path according to his/her understanding and consciousness; a clear and mature identity equips him or her to build reciprocal and egalitarian relationships (Phinney, 1990; Helmes, 1990).**

The Goal of the Encounter

- The Arabs must deal with being the controlled, the minority group, with all the ramifications of that. And the Jews on the other hand must deal with being the majority group. Meanwhile the direction for both groups is to investigate the oppressive patterns in which they are caught, moving toward liberation from these patterns through the search for what is human in them (Freire, 1974)

Two National Identities

The method is built on theory that the conflict between Arabs and Jews is between two peoples, two national identities, and not between individuals.

The goal of the encounter can be achieved only by sharpening these identities and by facing up to the reality of the conflict between the two peoples as it is reflected in the two groups engaging in the encounter (Wilder, 1985; Stephan, 1984; Tajfel, 1978).

Four basic assumptions

(1) The conceptions and beliefs on which a person's identity and behavior are constructed are stable and deep-seated. We are generally unaware of them, and they are generally resistant to change.

Dealing with Identity

- The best way to instigate change in individuals and systems is to bring people together in a way that confronts issues – equality, interests, rights, power and identity – directly and enables the participants to behave freely (Byon, 1961; Burton, 1991). One of the principal conceptions is a feeling of superiority or inferiority, both of which flow from the asymmetrical reality influencing thinking and behavior within the conflict (Libkind, 1992; Tajfel, 1978).

Four basic assumptions

(2) The encounter is between two national groups and not between individuals. The group as something essential, as more than the sum of the individuals who comprise it; and interactions between individuals are shaped by their national group affiliation, and that they relate to themselves and to others as representatives of these groups.

Four basic assumptions

(3) Link to Reality - The group and the larger reality are linked together and able to influence each other. The group acts as a microcosm reflecting the attitudes of the larger societies. The phenomena of majority and minority relations are manifested in the groups.

Four basic assumptions

(4) Because the group is treated as an open group which is linked to – which comes from, and returns to – external reality (Lewin, 1952). Thus we try to understand what goes on in the group in the context of events happening outside, and we hope that the changes we observe in the participants during the meeting may later have an influence on their surroundings and on the society in which they live.

Micro to Macro Connections

- The group is influenced by the facts-on-the-ground, but if differences can be made on the micro level, they can be applied at the macro level. The barriers between the safe space of the group and the outside reality are porous, as current events (e.g. wars, suicide bombings, blockades etc.) invariably have tremendous impact on the group dynamics. Thus we try to understand what goes on in the group in the context of events happening outside. The engagement of key stakeholders – persons who hold power in their respective communities and professions – are critical to motivating change more widely.

Model Power Sharing

☐ Each binational meeting is facilitated by one Jewish-Israeli and one Palestinian, each of whom supports that participants by analyzing and clarifying the deeply held beliefs of the two groups, and demonstrating power sharing, mutual respect and equality.

Facilitator Interventions

Interventions by facilitators complement the structure of the SFP methodology

- The role of the facilitators is to help the participants achieve the goal of the encounter. They do this by analyzing and clarifying the processes occurring between the two groups, and by linking these processes to reality, through ongoing dialogue with the participants.

Credibility with Participants

- Many Palestinians express disinterest in dialogue encounters with Israelis because these meetings are viewed as "kalam fadi," or empty talk.

- The SFP keeps the key issues of the conflict at the heart of discussion. The focus on activism for social and political change also gives credibility to the program among participants.

- The recent increased demand for training courses given by SFP with many participants seeking them out individually or being sent by employers is a further confirmation of their credibility with the participants.

Parity in Language

☐ In binational forums, there will be a translator for each group. Arabic and Hebrew will have equal status in the forum – all experiences, materials, etc. will be in both languages.

Similarity in Status – Change Agents

☐ Bringing together Palestinians and Israelis of the same professional background has an even more powerful affect on the participants than dialogues between members of assorted professions. By doing this, we minimize identity differences extraneous to the binational encounters – and can focus more clearly on the key identity issues in the conflict.

Intimacy and Confidentiality

- Opportunities for interaction that are sufficiently intimate and sustained to produce reciprocal knowledge and understanding: The dialogue setting is a controlled space designed to maximize intimacy, reciprocity and safety. Confidentiality agreements are signed to ensure participants feel comfortable talking about personal feelings, experiences and deep-seated beliefs. Indeed, the substance of the dialogues comes from the knowledge of the participants themselves, thereby creating a reservoir of shared information for participants to discuss, debate and absorb.

Connect to Conflict

□ The facilitators are trained to encourage participants to think about the ways in which their national identities interact both in space – at airports, checkpoints, schools, universities, the workplace etc. – as well as time – at the site of personal and historical narratives of the conflict. Still, by allowing them to take leadership roles in discussion – even if the facilitators are guiding the general direction of the interaction – the participants take ownership over their identity transformations since they were self-realizations rather than imposed from the outside.

Opportunity for Change

☐ Despite the differences between the two groups, at least on the level of declarations, we think that both of them actually want a political discussion, as do any two groups that find themselves in a situation of conflict (Tajfel, 1981).