The Parent Circle – Families Forum Presents:



A Documentary Film Directed by Emmy Award Winner Tor Ben Mayor



A Discussion Guide





A Note from the Parents Circle - Families Forum

Dear Viewer,

We are so pleased that you have chosen to screen Two Sided Story. Whether you are watching this film with your class, synagogue, church, mosque, dialogue group or your friends in your own living room, we thank you for joining us in our work to promote reconciliation and understanding of many sides of the Israeli-Palestinian conflict.

We are all familiar with the stories presented by the media. They mostly focus on the events that mark the conflict's history and on their political repercussions. But, there are other stories that are rarely told. They are the human stories.

Two Sided Story immerses you in the conflict in the most personal way. You will join 27 Palestinians and Israelis on a unique journey that began in July 2011. Among the participants are bereaved families, Orthodox Jews and religious Muslims, settlers, former IDF soldiers, exsecurity prisoners, citizens of the Gaza Strip, kibbutz members, second-generation Holocaust survivors and non-violent activists.

Regardless of your political beliefs, you will be transported by the film's first-person perspective. You will experience what the participants experienced. You will see the conflict through their eyes, deeply emotional and rooted in mistrust. Understanding comes slowly as Two Sided Story brings Palestinians and Israelis together for their first face-to-face meeting facilitated by the Parents Circle-Families Forum.

As the documentary unfolds, Two Sided Story follows the participants as they take their individual journeys. You will get to know them as they get to know each other. Israelis and Palestinians paired together telling their stories and hearing stories from the other side. Learning from each other. Listening.

And somewhere along the journey, you will witness the transformation that comes from this groundbreaking approach to reconciliation.

This guide is intended to deepen the learning and dialogue opportunities. There is a wide variety of discussion questions and resources in this discussion guide. We recommend that you select the components that work best for your group.

Thank you for participating by viewing Two Sided Story and taking part in the discussion that will follow. Perhaps it will transform your understanding of what seems to be an intractable conflict and replace it with hope and a deep sense of what can happen when ordinary people take the time to talk and to listen.

Sincerely,

The Parents Circle - Families Forum



Background

Two Sided Story is a joint production of the Parents Circle - Families Forum (PCFF); the Israeli Production Company, 2SHOT; and the Palestinian News Agency, MAAN.

The PCFF is an organization made up of more than 600 bereaved Israeli and Palestinian families all of whom have lost a loved one as a direct result of the conflict and all of whom have chosen a path of reconciliation rather than revenge. The PCFF members work in Israel and the West Bank and all over the world sharing their stories of loss as an inspiration towards reconciliation. The PCFF operates youth and adult education programs, public awareness, and advocacy projects to forward their mission of promoting reconciliation as a catalyst and means towards conflict resolution.

More information about the Parents Circle can be found at www.theparentscircle.org.

If you haven't yet contacted us to obtain the rights to screen this film with your community, please join our initiative and e-mail us at <u>americanfriends@parentscircle.org</u>. Acquiring the rights includes informing us of your plans. We are asking for a screening contribution of \$300. For groups with limited budgets, contributions can be adjusted. Find out how you can host a screening and bring the messages of reconciliation, mutual understanding and trust to your churches, schools, campuses, mosques, synagogues, dialogue groups and living rooms.



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Pre-Screening Preparation

Notes for the Discussion Leader

Below please find suggestions for initiating an open discussion and dialogue.

- Most importantly, watch Two Sided Story prior to your group's screening. It is extremely
 important that you are prepared to act as a facilitator for the discussion that will follow. The
 PCFF facilitators that run the sessions in the documentary are very skilled at keeping the
 discussion on point. You can learn from them before you are pressed into duty.
- It is helpful for you as facilitators and discussion leaders to think about your own relationship to the Israeli-Palestinian conflict; please consider:
 - What are my own beliefs about this conflict?
 - Do I know any personal stories about people who have been involved or affected by the conflict or have I had a personal experience that has impacted the way I understand the conflict?
 - What are my prejudices about the many sides of the conflict, the people, the cultures, the governments, the religions?
 - Can I acknowledge the existence of multiple narratives and experiences?
- Be prepared that some viewers will have deep ties to the conflict and others will be thinking seriously about the issue for the first time.
- Establish explicit ground rules to ensure that everyone who wants to speak has a chance to participate. Ensure that people have a safe space to speak and that people will not be interrupted.
- Ask to hear reactions about the film and the people in the film from the participants by relating to emotions, values and motivations. Direct questions and comments toward an understanding of the characters in the film - acknowledging the other, generating empathy, humanizing the other. Try to avoid political disputes.
- Manage the discussion like a group dialogue so that participants are speaking with each other
 and not just the facilitator. The facilitator can ask: "Did someone else also feel or think this
 way?" or "What is your response to what participant X believes?"
- Encourage differences of opinions and try to avoid a question and answer type of conversation between the participants and the facilitator as well as long arguments between the participants.
- In case of a heated debate, the facilitator should acknowledge both sides and explain that the point of this discussion is to see the conflict through a human perspective and bring the discussion back to the perspectives of the characters in the film.



Pre-Screening Activities

- Participants can familiarize themselves with the glossary terms at the end of this guide.
- The facilitator can assign participants to different chapters in the film or pair of characters and ask participants to pay particular attention to them during the film so that they can report back about that issue or pair of characters after the film.
- If the audience is primarily Muslim and/or Jewish, the facilitator can assign a specific character to the participants from the "other side." After the film, participants should speak from that character's perspective.





Discussion Questions

General Questions

- Was there anything in the film that you didn't understand, or that surprised or confused you?
- Which scenes, if any, made you angry? Hopeful?
- Did you have any pre-conceptions coming into the film? If so, have they changed now that you've watched it?
- Which character did you identify with the most? Why?
- What scenes or characters impacted you emotionally?
- Think about difficult conversations you heard in the film. What made those conversations difficult, and what made them possible? What conversations would you have liked to have heard from the characters that did not take place?
- At what points during the film did you notice the humanization of the other side?
- What about the Israeli-Palestinian conflict does Two Sided Story portray that you hadn't seen before?
- What is the impact of the characters sharing their personal stories and pain? What is important about sharing and addressing your history both national and personal?
- What does it require, on an individual level, for peace to be possible? What fears and anger do both sides have to tackle? What do both sides have to acknowledge about each other?
- Did you feel you were more aligned with the Palestinian or Israeli "side"? If so, how does that impact your understanding of the other "side"?
- How can we, here today, help to resolve the Israeli-Palestinian conflict?
- How can the methods used by the PCFF be used in other conflicts and in your communities?



In-Depth Questions

- Shira, one of the Israeli participants, said that she feels that this is the first time that she is really experiencing the conflict, now that she is hearing personal, Palestinian stories. How do you feel about this sentiment? What role do personal stories have in the conflict?
- Hanem, one of the Palestinian participants, says that she thinks it is difficult for everyone to speak freely in the group. She believes that both sides are afraid to acknowledge the rights of the other side because it would mean that they are giving up their own rights. How can Israelis and Palestinians acknowledge the other side without it being a threat to their own sense of existence?
- A number of participants in the film have lost a loved one as a direct result of the conflict. What is shared about their pain? How can pain be a source of reconciliation?
- What are some of the preconceived notions the Israelis and Palestinians have about the other side in their initial introductory discussion before they meet the other side? How did these notions change over time?
- Ohad, an Israeli participant, mentioned a "Palestinian occupation," which may be considered to be a provocative and controversial term. Why do you think Ohad used this term? What would you say to Ohad in reaction to his statement in order to engage him in dialogue?
- Barriers are created not just because of Hebrew/Arabic language barriers, but because of the
 use of language. For example, "freedom fighter vs. terrorist" or "Occupation Army vs. Israel
 Defense Forces (IDF)." Nadeen, a Palestinian participant, says, "I'd like to know why they
 [soldiers] are not called terrorists?" What are other examples? How can you be more sensitive
 to the language you use in order to foster peace?
- Amna and Ora present two perspectives. Amna says: "Who is Amna? Amna was a prisoner who lost Yousef, and I have no way of escaping that identification. Because I need peace, I need to talk about my pain. Ora says: "All I said was my son was killed and that was it... I didn't even mention the Palestinian side. You Palestinians keep repeating the smallest details. It doesn't lead us anywhere. It only leaves us with massive energies of pain." Which of these perspectives better suits you? What can you identify with in the perspective that suits you less?
- Daniela, the Israeli facilitator, says that bridging the gap between Israelis and Palestinians means "opening your heart and recognizing that our identity won't suffer if we listen to someone else's pain." How does this apply to conflicts and gaps in your own life?



- Tamer, a Palestinian participant, speaks of post-conflict reconciliation. He says, "All this can happen only after the Palestinians receive their rights. First we must have a Palestinian state. First we must end the occupation...only then can we talk about our human tragedies and try to reach an understanding." What do you think about working towards reconciliation during a conflict?
- Khaled, the Palestinian facilitator, shows where he spent time as a child; Yaakov, an Israeli participant, tells his story of the Holocaust; Um Halil, a Palestinian participant, retells her story of expulsion in 1948; May, a Palestinian participant, speaks of her longing for her family's heritage in Haifa. How does dealing with the past with history play a role in the conflict? How can we see history through the human eye?
- What happens to Dano, an Israeli participant, when he travels with his Palestinian counterpart, Wajeeh, to Bethlehem? What change did you notice in him? What did he discover?
- Khaled, the Palestinian facilitator says, "I need to take responsibility for it [acts of violence]
 and stop it from happening again. If a mother loses her son in a suicide bombing, I need to
 take responsibility the same as you need to take responsibility for violent actions done by your
 side." What role do you think "taking responsibility" plays in the resolution of the conflict? What
 do Israelis need to take responsibility for? What do Palestinians need to take responsibility for?
- What impact do the "trading places" activities have on the group and on creating an understanding of the other? (e.g. introducing your partner as yourself, speaking as the other side, leading each other around the yard, etc.)
- Participants at the end of the film spoke about the changes that occurred for them as a result of the workshop. What were those changes they described? What other changes did you witness? How can these changes be a catalyst for conflict resolution and reconciliation?
- If you could meet any of the film subjects, who would you choose to meet? Why? What would you say? What questions would you ask?



Who's Who in the Film



Yarden Schwartzman, Israeli kindergarten teacher for children with special needs, from Tel Aviv: "I am part of the conflict. All the people that were with me in Beit Jallah are part of this conflict as well, their children and parents. We are all hurt, we are all human. We probably will not be able to find the solution soon, but at least for the beginning let us adopt the word to "listen." I discovered through this experience how much this word is meaningful and carries importance in this conflict."



Tamer Atrash, Palestinian student from Hebron: "You, the Israelis, need to stand by me as a Palestinian and help me achieve my rights. I want you to stand by me because I suffer from the Occupation... I still hold in me hope for freedom - you must help me."



Amna Abu Awwad, Palestinian whose husband was killed by the Israeli army. She, herself, is a former security prisoner, from Beit-Omar: "I think that it's a big success that an extreme right-wing Jew is coming to such meetings like these. I may not able to change his opinions, but at least he listened to my pain."



Ohad Tal, Israeli who works on a religious kibbutz and lives in the settlement, El Azar: "What changed in me is that I understand today more of their pain...after you understand their point of view, you can understand why, when a mother tells the story of her boy who goes to the street and a solider points a gun at him or shoots at him, this solider from their point of view - has hurt an innocent person exactly in the same way a suicide bomber kills innocent people."



Who's Who in the Film



Hanam Sbieh, Palestinian bereaved sister, from El Khader: "Why do Palestinians and Israelis lose someone every day? She lost her brother, and so did I. Why do we need to hate? Maybe she could have been my friend?!"



Ora Leper Mintz, Israeli bereaved mother and teacher, from Kriyat Motzkin: "It's so frustrating and hard. I feel that I am angry. What I hear every day from the moment that I came to Beit Jallah is 'occupation, occupation, occupation.' We have heard every story in detail. When I told my story, I said: 'My son was killed.' Period. You, the Palestinians, return all the time to the smallest details. How is this taking us forward?"



May Setti, Palestinian from Ramallah: "Some Palestinians say: 'If we agree to the 67' borders we can keep fighting and maybe get all of Palestine back.' Others say: 'We're fine with the two state solution; we just want to live our lives.' These are different opinions and you have to listen to everyone."



Shira Zimmerman, Israeli Bible studies teacher, from Tel Aviv: "I think the hardest thing for me was that I couldn't express exactly what I wanted to say. I really wanted things to be okay. I wanted us to be friends, both the Israelis and the Palestinians, and I didn't give them enough space to... There are unresolved issues between us."



Who's Who in the Film



Dan (Dano) Montokovitch, Israeli who lost his brother-in-law. Dan is an ultra-orthodox Jew who works for ZAKA - Identification, Extraction and Rescue, from Jerusalem: "These meetings taught us that it is possible to do this one-on-one. Even when I talk to people about it, or when they see the pictures on Facebook and ask me what I'm doing there, I quickly explain that if they don't agree, at least they understand the other side."



Wajeeh Tomeezi, Palestinian bereaved contractor, from Idna: "A half-truth is much worse than a lie. So if you look at things differently and put yourself in the other person's shoes, you'll know everything."



Victor Shammama, Israeli bereaved father, disabled veteran, contractor, from Even Yehuda: "My son died in the army, and... death isn't just a word."



Oshrat Rosenthal, Israeli bereaved sister, kindergarten teacher, from Kibbutz Nitzanim: "When I looked into her eyes, she was looking at me and saying you're the occupier, and I'm the occupied, and I think my terrorism is legitimate and the army you represent, your nation's army, is also a terrorist force. Suddenly I felt... like a terrorist. I don't think I'm a terrorist, but it made me feel very uneasy."



Bushra Awwad, Palestinian bereaved mother, from Beit Omar: "We were sleeping at home, my mother my brothers and I. My father was dead. We were little. Soldiers broke into the house and tore it apart. They arrested both my brothers. They abused us. They abused my mother because she didn't want them to take their children. They pushed her to the ground and took the children. My mother kept crying. I resented them for making my mother weep for her kids."





Director, Tor Ben-Mayor: "As a film director and a citizen of Israel, I have been given the opportunity to hear, see and document the pain of the other. There was something about these meetings that made a difference for me personally. What I learned during the filming is that to listen is not just to hear words but to open your heart as well. Not that there weren't challenges; the difficulties and the gaps were immediately laid on the table sharply. However, there were moments in which it was not two sides talking to each other, or two nations speaking, but moments in which both the talking and the listening were between person to person. I felt deeply moved and choked by tears when I realized that everything can be different here; that it must be different here."



How You Can Help

- Think about whether you have been a part of importing the Israeli-Palestinian conflict into your own community. How can you use what you've learned from this film to bring reconciliation into your own community around this issue?
- Invite two members of the Parents Circle an Israeli and a Palestinian to come speak in your community and share their personal stories of loss and how they used them as an inspiration for reconciliation, rather than revenge.
- Host a screening of Two Sided Story in your community. Do you know people who would benefit and be interested in watching this film? Bring the messages of reconciliation, mutual understanding and trust to your communities and living rooms. To screen the film in your community, we are asking for a screening contribution of \$300. For groups with limited budgets, screening contributions can be adjusted.
 Screening contributions can be made to the American Friends of the Parents Circle through the Network for Good (www.networkforgood.org) or by mailing a check to 301 E. 57th Street New York, NY 10022.
- Obtain your own copy of the *Two Sided Story* DVD. The DVD is available through a contribution
 of \$25 for private use only. DVD contributions can be made to the American Friends of the
 Parents Circle through the <u>Network for Good</u> (<u>www.networkforgood.org</u>) or by mailing a check
 to 301 E. 57th Street New York, NY 10022.
- Write an editorial for your local newspaper about the messages you saw in the film and the work of the PCFF.
- Make a contribution to the Parents Circle Families Forum. Your contribution will go to support
 our education, public awareness and advocacy activities among Israelis and Palestinians. You
 can make an online donation through the Network for Good (www.networkforgood.org) or
 mail a check to 301 E. 57th Street New York, NY 10022.
- Join our Facebook community at www.facebook.com/crackinthewall



Glossary of Terms

These terms are used in the film. Below are definitions that explain each term in more depth.

- Checkpoint: The Israeli army makes widespread use of roadblocks or military installations in the Occupied Palestinian Territories between Palestinian cities and villages and between the Occupied Palestinian Territories and Israel. There are checkpoints at the entry and exit points of every large Palestinian populated area in the West Bank, on every major road within the West Bank, and at almost every crossing point on the Green Line between Israel and the Occupied Palestinian Territories, except in parts of East Jerusalem, in addition to many smaller checkpoints within the West Bank. According to the Israeli army, checkpoints are present for security purposes.
- Hamas: (Arabic for "zeal" and an acronym for "Harakat al-Muqawamah al-Islamiyya" or "Islamic Resistance Movement") A Palestinian political party and Islamist national movement currently in control of Gaza; it also has party members in the West Bank. Ideologically and organizationally modeled after the Muslim Brotherhood of Egypt in 1987, Hamas is comprised of a militant wing responsible for armed operations, a political bureau and a social services branch. In 2006, Hamas' victory in the Palestinian legislative elections resulted in the end of Fatah's long-standing political dominance, but their victory was not widely embraced by members of the international community and Fatah. The events that followed resulted in the division between Fatah and Hamas. Members of the international community, including Israel, the United States and the European Union, designated Hamas as a terrorist organization for using tactics such as suicide bombings, and do not recognize it as a legitimate government. Hamas signed a unity agreement with Fatah in April 2011, the results of which are yet to be seen.
- Hebron ("al-Khalil" in Arabic and "Hevron" in Hebrew) A Palestinian city in the southern West Bank, located 30 km south of Jerusalem. It is home to approximately 250,000 Palestinians. In the Old City of Hebron, there are over 500 Jewish settlers and a comparable Israeli military presence. Tension between the settler and local Palestinian population is high, with the Israeli army and settler population often severely limiting the movement and security of Palestinian residents.



- IDF: An acronym for "Israel Defense Forces," the State of Israel's military.
- Intifada (First): Intifada literally means "shaking off" in Arabic and refers to the Palestinian national resistance against the Israeli Occupation. The "First Intifada" commonly refers to the Palestinian uprising against Israeli military rule from 1987-1993. It is characterized by resistance in the form of throwing stones and Molotov cocktails (see below) by the general public. Casualties: between 1300-1600 Palestinians and approximately 160 Israelis. This Intifada came to an end when Israel entered into negotiations with the Palestine Liberation Organization; they co-launched the Oslo Peace Process.
- Intifada (Second): Refers to the Palestinian uprising against Israeli Occupation which began in September 2000 following the breakdown of diplomatic efforts to resolve the Israeli-Palestinian conflict and Prime Minister Sharon's entering Al Aqsa Mosque. Between 2000-2007, casualties totaled 4,228 Palestinians, 1,024 Israelis and 63 foreign citizens.
- Israeli: Refers to a citizen of Israel, but when used on its own, most commonly refers to a Jewish citizen of Israel. Palestinians living in Israel who hold Israeli citizenship are usually referred to as "Arab-Israelis," "Palestinian-Israelis," "'48 Palestinians" or "Palestinian citizens of Israel." Palestinians do not usually identify themselves solely as "Israelis."
- **Keffiyeh**: A traditional Arab headdress fashioned from a square, usually cotton, scarf typically worn by Arab men. The keffiyeh became a symbol of Palestinian nationalism during the Arab Revolt of the 1930s. Its prominence increased in the 1960s with the beginning of the Palestinian resistance movement and its adoption by deceased Palestinian politician, Yasser Arafat.
- **Molotov Cocktail**: A generic name used for a variety of improvised incendiary weapons frequently used by protesters and urban guerilla warfare. During the Intifada, Palestinians used Molotov cocktails in demonstrations.



- Narrative: The personal, historical and national story each individual has to tell from her or his perspective. The use of narratives in conflict situations helps sides move beyond exclusive truths and learn about personal and national narratives of the other in order to undergo an emotional breakthrough that allows them to understand other perspectives of the same events. Sharing of narratives often leads to a gradual humanization of the other and of the conflict issues in order to create change in attitudes and standpoints.
- **Occupation**: Refers to Israel's military control of the West Bank, East Jerusalem and Gaza Strip since 1967.
- **Palestinian**: Refers to someone of the primarily Arabic-speaking people who live or trace their cultural and/or geographic heritage to what had been Palestinian until 1948, and which is now the area comprising the territory of Israel and the Occupied Palestinian Territories.
- Palestinian Refugee: Refers to Palestinians who lost their homes and lands as a result of the creation of the State of Israel, the War of 1948, as well as the War of 1967. Not including descendants, the recorded number of Palestinian refugees depends on the source: 520,000 according to Israeli sources, 726,000 according to United Nations (UN) sources and over 800,000 according to Arab sources. Including descendants, Palestinian refugees registered with the UN in 2010 numbered more than 4.3 million, with many of these refugees living in UN-administered refugee camps in Gaza, Jordan, Lebanon, Syria and the West Bank. The rights of and future solutions for Palestinian refugees have been a sticking point in negotiations between Israel and the Palestinian Authority, with Israel stating original refugees must relinquish claims to lands they resided in pre-1948 and 1967, and the Palestinians claiming some right of return for these refugees and/or formal acknowledgement from Israel that the Israeli state pushed these Palestinians off their lands. UN Resolution 194 stipulated that refugees be allowed to return to their homes and lands and that the responsible governments should compensate all refugees for any destroyed property or for properties the refugees do not choose to return to; for the most part, Israel has ignored this resolution.
- **Reconciliation**: A process of construction of persistent peace relations that is based upon the support of most of the members of the group developing trust, sensitivity to the needs of the other group, and mutual respect, fostering of cooperative relations characterized by equality and justice.



- Right of Return: Article 13 of the Universal Declaration of Human Rights states: "Everyone has the right to freedom of movement and residence within the borders of each State. Everyone has the right to leave any country, including his own, and to return to his country." Within the context of the Israeli-Palestinian conflict, the Right of Return has two controversial connotations: 1) For the descendants of the 700,000-800,000 Palestinians who became refugees during the period of the creation of the State of Israel in 1948, as well as for the Palestinian refugees from the War in 1967, the Right of Return refers to their right to return to their pre-1948 and/or pre-1967 homes and lands and to receive compensation if they freely choose not to return. United Nations General Assembly Resolution 194 affirms this right, but it has yet to be implemented. The Right of Return for Palestinians remains one of the main issues to be resolved in a political solution between Israel and the Palestinians. 2) By contrast, under the Israeli Law of Return, the Right of Return refers to the right of all Jews worldwide to immigrate to Israel, receive Israeli citizenship, and live as full citizens. The Law of Return was meant to facilitate the ingathering of all Jews worldwide and to fulfill the Zionist aim of creating a refuge in the State of Israel for Jews fleeing persecution and anti-Semitism.
- Separation Barrier: Also referred to as the "wall," the "separation wall," the "security fence," the "Apartheid wall," the "security barrier," and the "annexation wall." A long structure of concrete walls and fences that separates Israel from parts of the West Bank, and runs both along the Green Line and within the West Bank. Begun in 2002 as a result of the Second Intifada security actions, its construction is still in progress. Israel says security needs necessitate its construction in order to defend Israelis from terrorist attacks. Palestinians point out that the barrier was built unilaterally on privately owned Palestinian lands, that it cuts off many Palestinians from their lands, and that it chokes off some cities almost completely from the rest of the Palestinian Territories.
- Settler: Refers to a Jewish Israeli living in a settlement—a Jewish community in the West Bank or East Jerusalem. The settlements, established following Israel's capture of the West Bank, East Jerusalem and Gaza Strip in the war of 1967, are widely recognized as illegal under international law. They generally receive Israeli government funding and/or military and infrastructural support.
- **Shaheed**: Originates from the Quranic Arabic word meaning "witness" and is also used to denote a martyr. It is used as an honorific term for Muslims who have laid down their life fulfilling a religious commandment or have died fighting to defend their faith, country or family.



- Shuhada Street: "Shuhada" means "martyr" in Arabic. Shuhada Street is a main street in the city of Hebron. Hebron is a Palestinian city in the southern West Bank, located 30 km south of Jerusalem. In the Old City of Hebron, there are over 500 Jewish settlers and a comparable Israeli military presence. Tension between the settler and local Palestinian population is high, with the Israeli army and settler population often severely limiting the movement and security of Palestinian residents. The Temporary International Presence in the City of Hebron (TIPH) has been present in the city since 1997, after requests by both Israeli and Palestinian authorities to observe and report breaches of human rights law and regional agreements. The city is home to the Tomb of the Patriarchs, known in Islam as the "Ibrahimi Mosque," the supposed burial site of the biblical patriarchs and matriarchs, a site sacred to both Muslims and Jews.
- **Suicide bomber**: In the context of the Israeli-Palestinian conflict, "suicide bomber" refers to a Palestinian who commits suicide while killing or wounding Israelis with a bomb.
- Two-State Solution: Refers to the notion of establishing a sovereign Palestinian state alongside a sovereign State of Israel. Has been the most accepted framework in Palestinian-Israeli peace talks since the Oslo Process began in 1993, though some deem this solution to be impossible now due to the expansion of Jewish Israeli settlements in the West Bank and East Jerusalem. Key disputed issues for a two-state solution include: the actual boundaries of a nascent contemporary Palestine; the location of its capital; the nature of government; the type of economic relations with its neighbors; the handling of Palestinian refugees seeking repatriation to Israel and/or Palestine or compensation by Israel; the degree of access to natural resources, as well as control over borders; the contiguity of land; defense matters and air space; Israel's final borders and jurisdiction; access to and control over Jerusalem's holy sites by both states; the status of Israel's settlements.
- War of 1948: Known as the "War of Independence" to Israelis and "Al-Nakba" (Arabic for "the catastrophe") to Palestinians. The war lasted from the time of the passage of the United Nations (UN) Partition Plan on November 29, 1947 until January 1949, when armistice agreements with four Arab states temporarily ended the hostilities. Sporadic violence between groups of Jews and Palestinians began immediately after the passage of the UN Partition Plan, followed by the entrance of the Arab Liberation Army and others into Palestine over the next few months. The initiative remained in Palestinian hands until the Haganah (a Jewish paramilitary group and



precursor to the Israeli army) began a series of offensives in March 1948, resulting in the capture of considerable territory and the flight and/or expulsion of hundreds of thousands of Palestinians. Israel declared its independence on May 14, and troops from Egypt, Transjordan, Syria, Lebanon and Iraq entered Palestine the next day to support the Palestinians. Despite difficult battles and the death of 6,000 Israelis, Israel was overwhelmingly successful against these armies, except for the Jordanian Arab Legion, which held East Jerusalem and the West Bank. At the time, Israel greatly expanded beyond the territory it would have received under the Partition Plan. The war displaced hundreds of thousands of Palestinians (most estimates fall in the 700,000-800,000 range), who either fled or were expelled by pre-state Zionist militias or, later, by Israeli forces, leaving much of their belongings and land to Israeli expropriation. Hundreds of thousands fled into neighboring countries, the West Bank, or the Gaza Strip, which was held by Egypt. The disastrous impact of the war on Palestinians led to their terming of the war "Al-Nakba," while Israelis, considering that they were engaged in a defensive conflict, term it the "War of Independence."

• War of 1967: Commonly referred to by Palestinians as the "June War" or "Al-Naksa" (Arabic for "the setback"), and by Israelis as the "1967 War" or the "Six-Day War." The war began in the early morning of June 5, 1967, when the Israeli air force preemptively attacked and destroyed most of the Egyptian air force while still on the ground, as a response to Egyptian President Gamel Abdul Nasser's closing of the Straits of Tiran to Israeli ships on May 22, 1967. Earlier in the month, Nasser had deployed Egyptian troops to the Sinai Peninsula and had demanded the removal of the United Nations troops there, who obliged and left. Prior to these steps by Nasser, false intelligence reports by the Soviet Union claimed that Israel was planning an attack on Syria for their sponsorship of Palestinian guerillas and was massing troops on its borders. It is still a matter of debate as to whether Nasser knew that the Soviet reports were false (and acted anyway) or believed that they were true. Jordan had already put its troops under Egyptian command, and began shelling Israeli West Jerusalem, despite Israeli assurances that it would not attack Jordan if Jordan stayed neutral. Israel then destroyed the Jordanian Air Force. The war lasted six days, during which Israel captured the Egyptian Sinai Peninsula, the Syrian Golan Heights and the rest of pre-1948 Palestine, comprised of East Jerusalem, the West Bank and Gaza Strip. The war created a new reality in the Middle East, leading to the rise of Palestinian militancy, radical political activity and violence, and eventually the rise of Islamism as well as the willingness of Arab states to recognize Israel.



- War of 1973: Also referred to as the "Yom Kippur War," the "October War" or the "Ramadan War." A coalition of Egyptian and Syrian forces launched a surprise attack on Israeli forces on October 6, 1973, crossing the Suez Canal into the Sinai Peninsula and attacking the Golan Heights, both captured by Israel during the War of 1967. While Israel suffered severe military setbacks, particularly at the beginning of the campaign, the Egyptian and Syrian attacks were ultimately stopped, and Israeli troops crossed to the west side of the Suez Canal before a United Nations Security Council resolution halted the fighting. However, the ability of the Egyptian troops to breach the Israeli Bar Lev line east of the Suez Canal at the beginning of the war served as a major victory for Egyptian President Anwar Sadat, paving the way for his historic trip to Jerusalem in 1977 and the Camp David Accords of 1978.
- **Zionist**: One who believes that the Jewish people should have a national homeland in Israel.





Film Credits

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