

solutions
not sides



The Israeli-Palestinian Conflict

Handbook for Secondary Schools -
*Become a school that cares about
Palestine & Israel!*



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1. Introduction



1.1 About this guide

Welcome to the Solutions Not Sides (SNS) Teachers' Handbook on the Palestinian-Israeli conflict and how to tackle the issue in your school. SNS is a British education charity which provides workshops and training on the Israeli-Palestinian conflict to British teenagers, community leaders, and teachers. Our focus is on providing humanising encounters, teaching critical-thinking skills, and ensuring that the voices of ordinary Palestinians and Israelis take centre-stage in our education and in British attitudes and behaviour regarding the conflict.

SNS has worked with hundreds of Israelis and Palestinians since its inception in 2011, and those Palestinians and Israelis inform our work every day. We believe that British students should embrace complexity and feel empowered to discuss complex and sensitive issues, whilst also having the tools to carry out their own research and find ways to be active on the issues that they care about. We have worked with tens of thousands of students and teachers across the country, in hundreds of schools, receiving support from faith and interfaith groups, local and national government, teacher groups, anti-racism charities, education institutions, and many more.

This guide has five objectives:

1. To help schools become environments that offer safe and positive learning spaces on this topic on a regular, annual basis
2. To empower teachers in their understanding of the histories of and the current situation regarding the Israeli-Palestinian conflict
3. To support teachers who are thinking about or who are teaching the Palestinian-Israeli conflict
4. To provide teachers with additional resources and connections to deepen the provision of Israeli-Palestinian conflict education
5. To ensure that teachers can support vulnerable students and help eliminate antisemitism, Islamophobia, racism, and dangerous views and behaviours related to the conflict

Feel free to use the [Contents](#) page to look around the guide, returning to it at any point when you need it. You can also reach out to SNS to discuss anything in the handbook and for further support. We seek to empower you and your students to navigate the complexity and polarisation in relation to this topic, knowing that the skills and knowledge learnt will also be applicable in other areas in their lives. To make this handbook, we consulted with community, religious, and education leaders from around the country.

Sharon Booth, Founder & Executive Director, SNS

1.2 Why become a school that cares about Palestine-Israel?



Whether you are already studying the conflict with your students or currently faced with that choice, you'll be aware of how the topic reaches headlines in the UK on a regular basis. However, the headlines are often around how we in the UK are talking about the conflict, and what constitutes offensive or racist speech or attitudes. We are also often seeing pro-Palestine or pro-Israel protests, campaigns, debates, discussions, groups, and celebrities declaring themselves for one side or the other. It's easy to see how the myriad of ways to 'get involved' in the conflict here in the UK can pressure young people into taking a stance on a topic that they know very little about.



Palestinian speaker Radi speaks to a classroom in Wales, UK

Furthermore, this is a topic that affects many British students at both an emotional and intellectual level. It is a subject upon which some students will want to make decisions about regarding their active involvement in this internationally important issue. As educators, if there are students in the school that care about the issue, we believe the school has a responsibility to provide a safe learning opportunity to find out as much as possible about it, and most importantly, to connect students first-hand with their peers in the region who are affected by events on the ground.

Because the topic is so divisive and emotional, many Jewish and Muslim students, in particular (but some others, as well) will want to discuss and express their views about it. This is even more the case when the conflict hits our media headlines here in the UK. Becoming a school that cares about Palestine-Israel, not just when it appears in the media but all year-round, ensures that students feel they are in an environment that will support them to learn and express their views.

1.2 Why become a school that cares about Palestine-Israel?



It will also ensure that they are given guidance from the outset as to how they can be expressive and active on this topic without causing hurt to others in the school community. Antisemitism and Islamophobia tend to arise around this debate (see our guide to avoiding hate speech when talking about this issue), and young people are sometimes accused of supporting 'terrorism/extremism' or 'apartheid' by those who have a simplistic and binary view of the issue, which can undermine their confidence and, in some cases, make them feel that their very sense of identity is threatened. The more the pupils and staff of your school have understanding and empathy towards one another regarding this as a general norm in the school, the healthier the discourse and learning environment will be for everyone.

So why not become an SNS school that cares about Israel-Palestine and makes use of our resources, our facilitated sessions of dialogue for students with Palestinian and Israeli speakers, and our training sessions for teachers on how to deal with this issue in your school?



Students discussing potential solutions to the situation in Israel-Palestine during an SNS workshop

1.3 Why study the Israeli-Palestinian conflict at Key Stages 4 & 5?

Studying the conflict at Key Stages 4 & 5:

- Gives students the opportunity to learn facts and information about the conflict from trusted neutral sources, rather than only from pressure groups, friends or family, or unverified internet sources
- Is an interesting topic that many young people actively want to learn about
- Teaches the students about Britain's role in the conflict and is a useful platform to discuss themes of imperialism and Britain's history
- Tackles questions around identity, religion, belonging, and nationalism; questions that many young people are dealing with on a daily basis in the UK
- Can empower students to know about the conflict before they get to university, where they are often pushed to pick a side

1.3 Why study the Israeli-Palestinian conflict at Key Stages 4 & 5?



- Is a springboard to learning about other countries, conflicts, and cultures in the Middle East, some of whom have ongoing conflicts that students don't have the opportunity to study
- Should provide students with a safe space in which to ask hard and often polemical questions about religion, race, nationalism, and identity. These questions may cause offence and upset outside of the classroom, but students desperately need to be able to ask questions in a non-judgmental safe space

All in all, tackling this issue at KS 4 & 5 is akin to tackling a controversial and sensitive issue at one of the most formative, vulnerable, and important stages of young people's lives. The teenage years are the opinion-forming years, and also the years in which human beings are more open to hearing divergent views and perspectives and practising empathy and active listening. By choosing to study this conflict during these years, you are equipping young people with knowledge and skills to go out into society and into the world and discuss the conflict and those connected to it with maturity, complexity, and confidence. If you aren't able to study the conflict as part of the curriculum, there are still ways to provide Israel-Palestine education to your students. SNS offers workshops and has follow-up sessions and homework tasks to keep your students engaged and learning. Please click [here](#) for more information.



Students asking Israeli speaker Adi a question during Q&A in a Solutions Not Sides workshop

1.4 Which students may be affected?



Whilst you will likely encounter students from all backgrounds who feel affected by the conflict in one way or another, there are certain students who may feel more emotionally connected to the conflict and may bring the conflict into their identity and emotional well-being, and some who feel nothing at all.

Religious students:



Jews, Muslims, and Christians have a great connection to the land that we now know as Palestine and Israel, especially Jerusalem. As you'll see in the preparation video that students and teachers watch before our sessions (accessible when you book an SNS session) all three Abrahamic faiths have connections to this land and would like to access the holy sites there. However, students of Jewish, Muslim, or Christian backgrounds may not feel affected by this conflict simply because of their religion's history, but because of present-day religious matters in the region.

Let us begin by discussing why Jewish students might feel particularly affected by this:

Jewish people trace their origin back to this land, to over 2000 years ago, where various Jewish tribes, settlements, communities, and nations lived and were exiled from. Jerusalem is particularly important in Jewish prayer traditions and is referred to as 'Zion' in the Hebrew Bible - the place of return for the exiled Jewish people. Today, Israel is referred to as a Jewish state; as the modern-day state of Israel was created to be a safe place for Jewish people from all over the world to go and live in and be citizens of, at a time when they were not safe elsewhere. Many Jewish people around the world today support the existence of Israel as a Jewish state and feel some sort of affection and/or support for the country because of this.

Illustration:
the
Western
Wall in
Jerusalem



1.4 Which students may be affected?



A small minority of Jewish people do not agree with the existence of the modern nation-state of Israel on religious, Messianic grounds of belief or from their own political reasoning, and students who hold this perspective may also need some extra support around how they feel about this and any opposition to their opinion from other members of their community.

There are still high and rising levels of **antisemitism** in the UK, and these often flare up when there is conflict between Palestine and Israel. Many British people who are also Jewish experience antisemitism related to Israel-Palestine; they are blamed for the actions of the Israeli military or government, assumed to be loyal to Israel and not to Britain, accused of antisemitic conspiracy theories such as drinking the blood of Christian children, holding the world's political and economic power in their hands, and not caring about the lives of Palestinians, or Muslims. For British teenagers who are also Jewish, the prejudice, discrimination, and racism against them can be extremely difficult to deal with. Added to this, they may be experiencing other pressures from within their communities in relation to Israel and how they should think or feel about it. They are particularly vulnerable to having an emotional reaction to discussing the conflict.



Illustration: the Al Aqsa
Mosque in Jerusalem

Muslim people also have strong historical roots in this land.

Jerusalem is a particularly important place in Islam due to the Al-Aqsa Mosque and the history of Islam which has its origins in the Middle East, over 1,300 years ago. Jerusalem was under Muslim rule for centuries - first, under the Arabs for the first half of the 7th century, then under subsequent Muslim empires, the most recent being the Ottoman Empire. Muslims believe that Jerusalem is where their prophet, Mohammad (PBUH), was transported on a winged creature in a night journey. They call the foundation wall 'Al Baraq wall', and it's a very sacred place for Muslims. Jerusalem is also important to Muslims as having been the first direction to face for prayer, before it changed to Mecca.

1.4 Which students may be affected?



In addition, the majority of Palestinians are Muslim, and within the state of Israel there are also Israeli citizens who are Muslim or Christian of Palestinian, Syrian, Druze, and other origins. Because the lands assigned to be a Palestinian state by the United Nations, and under agreements between Israel and the Palestinians, are still under an illegal occupation by Israel (the West Bank and East Jerusalem), or under blockade by Israel and Egypt (Gaza), Palestinians do not have political or physical freedom. Many British students who are Muslim may have feelings of sympathy, sadness, desperation, and anger over the current situation for Palestinians. They may feel helpless regarding the situation and unsure where to turn for support. They may also, like Jewish students, feel pressure from within their own communities to think or feel a particular way towards Palestine and Israel and need emotional support if they hold a different political view from those around them. There is also discrimination and prejudice towards British Muslims regarding the Israeli-Palestinian conflict; for example, the view that because British Muslims may support Palestine it automatically makes them antisemitic or that they support terrorism or are in danger of 'radicalisation', that they support or are somehow part of the political decisions that some Palestinian leaders make, that they want to destroy Israel, or that they are more loyal to Muslim countries than the UK. They, too, are particularly vulnerable to having an emotional reaction when discussing the conflict.



*Illustration:
the Dome of
the Rock in
Jerusalem*

1.4 Which students may be affected?



British students with a Christian background also experience vulnerability when discussing the conflict and should be supported in this process.

Christianity originated in the region, and there are many Christian holy sites. However, there are also many Christians living in Palestine and Israel who experience discrimination and often do not feel safe. As they are such a minority, the same focus is not given to them, and their issues and experiences aren't particularly well known here in the UK. British students in the UK who are Christian may feel sadness, desperation and empathy for the Christians living in Israel and Palestine and may also feel frustrated about the lack of media coverage for their plight. Furthermore, different denominations may show solidarity with either Palestinians or Israelis. For example, Quakers and Catholics tend to support the Palestinians, while Protestants may express solidarity with the Palestinians if they focus more on a theology of human rights, or the Israelis if they focus more on a theology of 'Christian Zionism' or come from Northern Ireland.



*Illustration:
the Church
of the Holy
Sepulchre in
Jerusalem*

British students of other religions and none may also feel sadness, anger, or helplessness at the situation, and many may not feel comfortable discussing it. All in all, for these young people, whilst there is a plethora of information on the conflict online, it really can be a quagmire trying to wade through it whilst also feeling pressures from inside and outside their communities to focus on one particular perspective. Through your guidance, studying the conflict, and support from organisations such as SNS, we can help to give them a solid foundation of knowledge about both sides and prepare them for the challenges and to make up their own minds.

1.4 Which students may be affected?



Refugees:



Another group of students who may be particularly vulnerable to sensitivities related to the conflict are refugees and those of refugee background. The majority of Israelis and Palestinians have heritage rooted in refugee experiences; for Jewish Israelis, most fled or were forced out of their homes in Europe, Russia, North Africa, or the Middle East. Few British students will realise that around 1 million Jews who were expelled from their ancient homelands around the Middle East made their way to British-Mandate Palestine and think only that Jews fled from Europe, especially after the Holocaust. This increased the Jewish population in British-Mandate Palestine, although the total number still remained a minority at this time. For Palestinians, the 1948 Nakba (meaning catastrophe in Arabic) saw the expulsion and flight of around 780,000 Palestinians from their homes as a result of settlements and violent campaigns led by Jewish militias to clear areas of Palestinians. Many Palestinians still have refugee status today and live scattered across Palestine, Lebanon, Syria, Jordan, and other places around the world. There are now around 6 million Palestinians with refugee status, so refugees in the UK may see their own experiences and stories reflected in those of Israelis and Palestinians. Furthermore, many Palestinian refugees who have been displaced in refugee camps in Syria since 1948 have had to flee Syria due to the war there, and some are now residing in the UK. You may have Syrian refugees in your school whose heritage is Palestinian but have never visited there nor spoken much about this.

Politically active students:



The final group of students to highlight here are particularly politically active students. Israel-Palestine is also a political issue here in the UK, with the tendency of left-wing activists and politicians to side with the Palestinians, and right-wing with the Israelis. Please note that this is a generalisation, and there are plenty of activists and politicians who do not simply pick a side but choose to work down the middle and advocate justice and safety for all.

1.4 Which students may be affected?



However, the political divide between pro-Israel and pro-Palestine has become particularly prevalent in the last few years, with groups on the far-left using antisemitic stereotypes about Jews and global wealth/domination in some of their campaigning, and far-right groups sometimes claiming to support Israel out of anti-Muslim sentiment. Brexit has also had an influence on the debate surrounding Israel-Palestine. The Brexit campaigns and subsequent battles for and against it have seen a resurgence of the debates and discussions around Britain's colonialist and imperialist past.

The Balfour Declaration and subsequent events are subject to much contention by Palestinians and those who support them. However, it is also seen as a period of pride and leadership by many who support Israel, some right-wing activists and politicians (who generally feel pride in Britain's history), and Christian Zionists (often found within the evangelical Christian denominations in the US). There is little middle-ground or complexity in these debates or positions. You may have very politically active students who support Israel or Palestine as a proxy to their right- or left-wing activism. These students may not be personally invested emotionally or vulnerable here, but it may still be an important subject for them.



Students listening to Palestinian and Israeli speaker's personal stories during a Solutions Not Sides workshop

2. Considerations when the Israeli-Palestinian conflict comes up in school contexts



This part intends to help you tackle discussions about the conflict when they arise at school, whether you're studying the conflict or not.

In the classroom – pedagogical guidelines

If you have chosen to study the conflict, or you anticipate discussions arising about the conflict, be prepared for emotions, divergent views, ignorance, and language that you may never have heard before. We also advise you to watch out for feelings of shame and embarrassment amongst students, who feel that their views may be taken as wrong, offensive, or anticipate being censured due to their views. The classroom may be the only safe space that students will ever have to discuss the conflict; therefore, enabling discussions in a safe space is of utmost importance. This is easier said than done and may be particularly difficult for you if you feel that you don't have much knowledge regarding the conflict, or if you yourself are emotionally involved.



Creating a safe space

So, what does creating a safe space in this context look like? As mentioned above, it's really important that students feel able to voice their opinions and ask difficult questions, even if you are not able to answer them all. At the start of each lesson about the conflict, or if you're teaching a subject that is related to the conflict and may result in a discussion about it, you could do the following:

- Inform the students that you're aware that the Israeli-Palestinian conflict is a sensitive issue, an ongoing, lived conflict, and that some students present may feel strongly about it, and that's a good thing. Feeling empathy with others or frustration at injustices is normal. Let's talk about these issues, rather than ignore them
- Highlighting how in the UK we are often asked to pick a side to the conflict, but that that's not why you're studying it or discussing it, and you're not going to pick a side yourself. Rather, you want them to see many different perspectives and come to their own conclusions
- Let them know that you'll do your best to answer their questions if they have any, but you can also point them towards other people and organisations with more knowledge who may be able to help



2.1 In the classroom – pedagogical guidelines



- Tell the students that there will be no judgement here, and they can speak freely
- Remind the students that some students may feel sensitive about this issue and to take care not to deliberately use racist or offensive language with an intention to hurt someone else. This needs to be balanced with the reassurance again that the point is not to be overly politically correct but to speak honestly and respectfully, and accept that we have the right to disagree
- Have a 'Zero Tolerance' policy for racism in place and refer the students to your school's policy or values about racism
- Asking students where they heard/read/saw the information that they bring up can be helpful in allowing students to see for themselves that not all sources are trusted and reliable. You can use the [free SNS' Fake News Guide](#) to learn more about sources.



Katia, a Druze speaker from Israel, speaking to students in Leicester

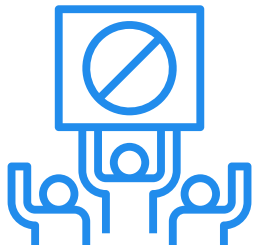
a. What language and terminology are used in discussing the conflict?

In studying the conflict or in discussing it, these are the following terms which are likely to be used. You can better understand these by reading through a later part of this guide. These terms are often used differently by different people so it's important not to jump to any conclusions when students bring these up and to ask students what they mean by each of the terms. Please also keep in mind that students may use some of these words incorrectly, without realising that their use may be construed as offensive or inflammatory. A safe space can help them to explore language and interpretation.

2.1 In the classroom – pedagogical guidelines



- Jewish
- Israeli
- Zionism
- Palestinian
- Arab
- Muslim
- Israel
- Palestine
- Occupation
- Intifada
- Freedom Fighter
- Martyr
- Terrorism
- Holocaust
- Genocide
- Colonialism
- Borders
- Jerusalem
- Antisemitism
- Islamophobia
- Nationalism
- Refugees
- Settlements
- Apartheid
- Boycotting



There are brief explanations of different definitions and understandings of these terms in the Appendix from page 34 onwards, but you will surely encounter others too.

b. Safeguarding students

Whilst you are seeking to create a safe space and encourage open dialogue, you are now also aware that some students may be particularly emotionally connected to the conflict and those of particular backgrounds may need to be cared for. Some actions to consider:

- Telling the students in advance that you will be studying or discussing the Israeli-Palestinian conflict and they can come to you with any questions or concerns ahead of time
- Telling them at the start of each class that they do not have to share their personal views or opinions if they don't wish to
- Giving short breaks in the lesson for reflection time
- If you spot a student looking particularly emotional, subtly ask them if they want some time out
- Ensuring that students are not pressuring other students to speak up, pick a side, or state a view



2.1 In the classroom – pedagogical guidelines



Another aspect of safeguarding students is watching for views that **advocate for violence against others**. Violence against civilians is unfortunately a common occurrence in the Israeli-Palestinian conflict, whether by civilians against other civilians from both sides, or by Israeli soldiers or Palestinian militants against civilians. Please click [here](#) for our resources that outline some of the details about how violence affects civilians in the region.

Students may bring up that under International Law, an occupied population is legally allowed to resort to armed resistance, or that the Israeli army is a legitimate legal army that is allowed to respond to security threats.

These are difficult but important discussions to have, which should not throw up any red signals or concerns about extremism when discussed within the framework of the Geneva Convention, International Law and the right to resistance or defence in a military context.



Students speaking with Hafez, a Palestinian speaker, about solutions during an SNS workshop

Here are some tips on dealing with this issue:

- Open a discussion about the motivations for violence and allow people to voice their opinions
- Discuss other ways to channel anger or seek political change e.g. elections, campaigns, protests, lobbying, international justice institutions, direct nonviolent action etc. You can find a list of Israeli and Palestinian organisations who use non-violence, with success, in section four of this guide
- Focus on the consequences of the violence for ordinary people; why should any individual or family suffer because someone chooses violence to promote a political cause? Try to find human stories of those affected by violence. Part Two of SNS' programme addresses this, and the Parents' Circle Families Forum is another good organisation to look at
- Highlight how violence hasn't achieved anything for Palestinians and Israelis so far, and contributes to a cycle of revenge, hatred, dehumanisation, violence, and suffering

2.1 In the classroom – pedagogical guidelines



It is important to re-emphasise here that discussing violence is not a red flag, and students who seek to justify it within the Israeli-Palestinian conflict can soon have their views changed by exploring the topic using the tools above, and especially by engaging with someone who has suffered from this sort of violence. This can be done via the resources listed above, in section four, and also through a Solutions Not Sides workshop.

However, some things to watch out for:

- Students **advocating for and encouraging others to engage in violence** or discrimination against UK citizens and not backing down e.g. 'I think that Jews/Muslims here deserve a taste of their own medicine and should experience violence/suffering too. Let's make this happen/let's do this' etc.
- Students referring to their **intentions** to join any form of violence in the UK or abroad e.g. 'I'm going to go to Palestine to help Palestinians fight the Israelis' or 'I'm going to stop pro-Palestine protesters in the UK by any means possible'.

If students persistently show these intentions inside and outside the classroom, seek secondary support through the school's safeguarding lead, and consider asking a psychology professional or social worker to have further discussions with the student. You may also wish to declare any antisemitic or Islamophobic incidents. More details on these can be found in the next section.



c. Dealing with disclosure

i. How might various students understand language and terminology?

As mentioned above, students may have very different understandings and definitions of terms used to discuss the conflict. Before deciding how to deal with a situation, it is important to have some understanding of what students may (or may not) mean in their use of language. **There are brief explanations of different definitions and understandings of these terms in our Appendices from page 34 onwards**, but you will surely encounter others too. Reading these and having these ready in any discussion about the conflict could come in useful when students have one particular understanding of these terms. Feel free to reach out to SNS with further questions or to further explore any of these terms. Our Palestinian and Israeli speakers will each have their own interpretations of these terms, as well as be able to explain diverse perspectives.

2.1 In the classroom – pedagogical guidelines



ii. What should be challenged and what should be referred?

We have considered above how to tackle justifications of violence and how to dissect where students may be getting their news or information from. We shall now reflect on when things may cross the line into antisemitic, Islamophobic, or racist territory and how to challenge them.

You may wish to set boundaries at the start of the lesson or discussion by using an agreed upon definition of antisemitism and Islamophobia, with the caveat that if students don't understand why these definitions are as such, that you will discuss it and possibly also run another lesson on it.¹

One possible option for antisemitism is the [IHRA definition](#), and the specific section about Israel:

“Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities. Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities”.

The word “may” is used frequently throughout and indicates that each case must be carefully examined before jumping to the conclusion that something is antisemitism.



The Jewish community protesting against antisemitism in the UK

¹ Organisations such as '[Stand Up Education Against Discrimination!](#)' run workshops specifically on Anti-Semitism and Islamophobia

2.1 In the classroom – pedagogical guidelines



The [All-Party Parliamentary Group on British Muslims](#) have published this as a possible definition of Islamophobia:

“Islamophobia is rooted in racism and is a type of racism that targets expressions of Muslimness or perceived Muslimness. Making mendacious, dehumanizing, demonizing, or stereotypical allegations about Muslims as such, or of Muslims as a collective group, such as, especially but not exclusively, conspiracies about Muslim entryism in politics, government or other societal institutions; the myth of Muslim identity having a unique propensity for terrorism and claims of a demographic ‘threat’ posed by Muslims or of a ‘Muslim takeover’. Accusing Muslims as a group of being responsible for real or imagined wrongdoing committed by a single Muslim person or group of Muslim individuals, or even for acts committed by non-Muslims. Denying Muslim populations the right to self-determination e.g., by claiming that the existence of an independent Palestine or Kashmir is a terrorist endeavour.”

These definitions are detailed and deserve further discussion. There are also other possible definitions that can be searched online.

So, when do discussions cross the line into offensive views? It’s worth reiterating here that students often do not understand that they are causing offence or wading into Islamophobic or antisemitic territory so exploring their views and understanding the roots are really important. Check out the SNS Conspiracy Theories document in Section four for much more information on conspiracy theories surrounding Palestine-Israel. Please note that there is a distinction between antisemitism and anti-Israeli, and between Islamophobia and anti-Palestinian.

It's important to note that at the time of writing (2022) there is no legally binding definition of Antisemitism or Islamophobia in the UK.



Human Rights campaigner Peter Tatchell at the protests in London over former US President Donald Trump's 'Muslim Ban'

Credit: [Alisdare Hickson, Flickr](#)

2.1 In the classroom – pedagogical guidelines



Antisemitism or anti-Israeli views may include:

- Tropes about Zionists and Jews controlling the world's economies/media/power
- Use of the label 'Zio' as a slur
- Comparisons between Israel and Nazi Germany
- Denying the Jewish right to self-determination while supporting the same right for other groups
- Holocaust denial or minimisation

- Celebrating Jewish suffering
- Assuming Jews responsible for the actions of the Israeli state and also disloyalty to own nation (boycotting Jewish businesses etc.)
- That Jews are involved in a 'Great Replacement' of Whites / Christians / Western people/culture

2.1 In the classroom – pedagogical guidelines



Islamophobia or anti-Palestinian views may include:

- Stereotypes about 'Muslim' terrorism
- Comparisons between Palestine and ISIS or Al Qaeda
- Denying Muslim/Palestinian history in the region
- Suggesting Palestinians should move to other Muslim countries
- Suggesting Palestinians only have children to increase demographic advantage

- Stereotypes about Palestinians being uneducated, under-developed, violent and helpless as a nation
- Promoting the idea that Palestinian citizens of Israel voting is a threat within the democratic system, or a 'fifth-column'
- That Muslims are involved in a 'Great Replacement' of Whites / Christians / Western people/culture

iii. Who should be the point of referral?

If you hear an Antisemitic comment or see an incident, you should report it to the [Community Security Trust](#), who record and trace Antisemitism. You don't need to name the student when making the report.

2.1 In the classroom – pedagogical guidelines



Any Islamophobic comments or incidents should be reported to [Tell MAMA](#), who record and trace Islamophobia. You don't need to name the student when making the report.

Tell Mama and the Community Security Trust ensure that incidents reported are logged in databases and are reflected in statistics released each year.

If there has been a violent incident or attack in the school, you can refer it to the local police who may take it up with the [CPS](#).

If you are witnessing continuous Islamophobic or antisemitic comments at the school, there are several organisations who can run free workshops to support you and try to deal with the issues. These include us (SNS), [Stand Up! Education Against Discrimination](#), [HOPE not hate](#), and the [Anne Frank Trust](#).



Students talking about Israel-Palestine in school

d. Outside Class Time

You may also encounter discussions, debates, and arguments about Palestine-Israel outside of normal class time. It's often in these contexts that things get more heated and may descend into emotional arguments or incidents.

i. Mediating Between Students

Students speak about controversial and difficult issues between themselves constantly and there is no need to treat discussions about Israel-Palestine any differently to those about say Brexit, the environment, or other conflicts. However, sometimes discussions can become arguments or even physical fights. In witnessing something between two students, the ideal place to take them to is a quiet place away from other students. Depending on the level of hostility between the students, and especially if one student is being picked on by another, you may wish to separate them to hear both sides of the story.

2.1 In the classroom – pedagogical guidelines



- Ask each student why they are in conflict
- Make sure to identify if the student is vulnerable and has been picked on because of their identity
- If so, seek appropriate support for the student
- If the incident appears to be a heated discussion between two students and neither is at risk, then you could bring the students back together in a safe space
- Ask both students why this is a subject that matters to them
- Using the iceberg model of needs and interests that we provide, try to understand what both students need for the issue to be resolved. Do they need to be listened to? Do they need to feel that others are aware of what they're aware of? Do they need acknowledgement of their identity?
- With you there as a mediator, ask each student to speak without speaking over the other. Encourage them to be as honest as possible
- Remind them that it's okay to disagree, and in fact it's healthy
- Raise a discussion about different ways to help Israelis and Palestinians, perhaps pointing them towards the resources available in Part 4 of this guide, and also on our website
- You could encourage them to keep educating themselves and sharing resources with each other
- Point them towards organisations like Solutions Not Sides and encourage them to get involved
- Applaud them on showing maturity by having an open discussion without resorting to name-calling etc.
- Ensure that the conversation concludes with a request to continue the discussions further and a reminder that no one is right or wrong here

If you wish to prepare further for these discussions and how to mediate them, you could look into Non-Violent Communication training and take up some simple training in how to use this form of communication. SNS staff are trained in this and find it especially useful when mediating between people of all backgrounds and ages. SNS can provide training for you.



2.1 In the classroom – pedagogical guidelines



ii. When the conflict is in the media headlines

- The vulnerable students listed in Section 2 will need further support
- Fake news online will be more frequent, and your students may be exposed to it more often
- Conspiracy theories around the conflict will resurge and your students may be more exposed to them
- Politicians may model the behaviour of picking one side against the other
- Antisemitism and Islamophobia are likely to increase

In these times, supporting vulnerable students and watching out for incidents is of utmost importance, as well as following the guidelines listed above for having difficult discussions in the classroom. Please remember that SNS is always available to come and run our workshops with Palestinians and Israelis, whether in person or online.



Israeli police assault pall bearers during the funeral of killed Palestinian journalist Shireen Abu Akleh, in Jerusalem 2022. This event was widely covered in the media

iii. When students are interacting online

Students may interact about this issue far more online than offline. This is also where:

- The issue could become more heated, simplified, and aggressive
- Students may interact with strangers
- Students may read fake news or unreliable sources
- Students may be subject to racism or aggression, detailed in previous sections
- Students may feel more comfortable having difficult conversations

As you are unable to monitor their online conversations and activity (unless conducted on school networks), you will most likely rely upon the reports from students in order to understand if you need to intervene to support students or mediate between them. We have worked with several schools who asked us to come in after online fights between students.

2.1 In the classroom – pedagogical guidelines



If you need to intervene in students' online interactions, here are some recommended steps:

- Find out who has been involved and whether there has been any bullying or harassment online that you'll need to deal with
- Find out if there are any safeguarding issues to deal with
- See if there is a certain issue related to the conflict (settlements, Jerusalem, refugees, identity etc.)
- Find out what sources the students have been sharing and whether they are from reliable sources or not - check out the resources in the **Appendix, on Pages 49-53**
- Reread the previous section to ascertain whether lines have been crossed and further intervention is needed (workshop by Solutions Not Sides, Stand Up! etc.)
- Provide students with trusted sources to continue their research and discussion - check out the resources in the **Appendix, on Pages 49-53**
- Point students towards organisations that work towards conflict resolution and development in Palestine and Israel



e. Dealing with the emotional impact

You will understand from your reading of the prior sections and your own experiences how all of the above can have a huge emotional impact on young people. This section seeks to support you in supporting them.

i. What to look out for

You may see students' emotions manifested physically or verbally, and they may develop these emotions over time. Research conducted by SNS Trustee, Dr Rachel Lewis CPsych showed that 'SNS gave students a chance to approach conflict in a safe and constructive way, obliging them to become more open to and tolerant of differences of opinion...implying openness to learn more, to leave one's comfort zone and engage with challenging ideas.'

2.1 In the classroom – pedagogical guidelines

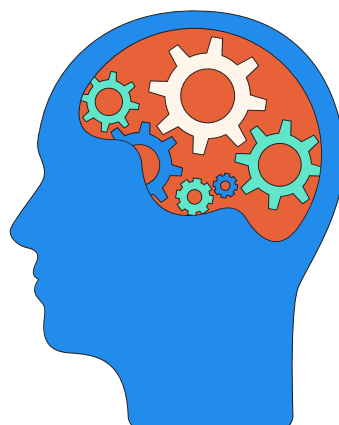


What you may understand from this statement, is that the students interviewed in this research previous to participating in the SNS programme struggled with hearing different opinions and with learning new information that runs counter to their beliefs or understandings. This psychological experience is called **cognitive dissonance** and was first coined by Leon Festinger. Festinger observed how when faced with information about their beliefs or understandings that run counter to their beliefs, people seek ways to eliminate the inconsistency by, for example, seeking out selective information that confirms that their beliefs are right and the new information is wrong, or closing off the communications that are delivering the new information.



Palestinian speaker Yasser shares with students the story of how the Nakba affected his family, during an SNS workshop

Cognitive dissonance can therefore cause anger, sadness, frustration, and feelings of being attacked or under duress. You may very well witness this when students have debates or discussions around emotional issues such as the Israeli-Palestinian conflict. For any students who are particularly involved with the conflict from a certain perspective, meeting someone from ‘the other side’ may be an intimidating prospect and you will witness students pushing back against this prospect.



2.1 In the classroom – pedagogical guidelines



Students who use racism, conspiracy theories, antisemitic tropes, Islamophobia, or promote violence when discussing the Palestinian-Israeli conflict prior to any sort of intervention from you (an SNS session, a student debate, a one-on-one accompanied discussion with another student), may be responding this way as a defensive mechanism, fearing cognitive dissonance and a subsequent dismantling or weakening of their perhaps strongly held prior beliefs that were imparted onto them. If possible, supporting and speaking with these students could go a long way to support their emotional needs.

Another factor to take into account when looking out for students' emotional needs and emotional reactions, is the dynamic of the group. As referenced above, some students may react so strongly to discussing the Israeli-Palestinian conflict because they belong to a group and feel secure in the identity of a group. That identity may be related to the Palestinian-Israeli conflict in one way or another and to have that challenged may challenge their sense of security in the group, in their community, and in their life in general.

Rachel Lewis' study showed that *'As a result, some participants in the study felt marginalised from social groups at their school and some feared recrimination and relationship rupture for expressing their own opinions about the conflict.'* This is why dealing with the conflict in a group setting can prevent some of these ramifications, as all students will be introduced to new and opposing information at the same time and it is not simply one student feeding back new information to others and potentially being judged for it.



2.1 In the classroom – pedagogical guidelines



ii. How you can support individuals

The good news is that you are likely to already be equipped with toolkits of how to support individuals through emotional challenges, but here are some specific steps you can take to support your students when faced with emotional challenges to the Israeli-Palestinian conflict.

- **Listening:** Before reaching conclusions about their motivations or how they have developed their views, actively listen to them as much as you can. Give them space to talk and say their piece. Some of their frustration and anger may emanate from not being listened to by other students, their family, or community. They may really benefit from a willing ear, and it will better help you to assess if there are other measures to take.
- **Opening their eyes to the wider world:** if, without prying, you can find out where they are finding their information and if you assess that they are reading or listening to just one perspective, why not point them in the way of others, especially differing ones? You can find some great resources and websites in the back of this guide.
- **Opening their eyes to like-minded individuals:** If the student feels quite alone in their views, rejected by their group, or isolated, remind them that there is a bigger world out there full of like-minded individuals. SNS has a big network of students who have completed our Student Leadership Programme, for example, and there are plenty of groups they will be able to participate in at university too. Other organisations such as [FODIP](#) support teenagers around the country to have dialogue on the conflict. They don't have to suffer in silence.
- **Providing further opportunities:** SNS offers five sessions/homework for students to participate in related to the Israeli-Palestinian conflict, plus a Student Leadership Programme and a Youth Leadership Network. Perhaps you could support them in applying to these programmes or doing some extra-curricular reading.
- **Checking up:** As you will know, strong emotions and feelings rarely dissipate overnight. Check up on the student from time to time, especially when the Palestinian-Israeli conflict hits the headlines, and the student may therefore be struggling with their feelings. This is a time when they may feel extra pressure from their peers or communities to respond and/or think in a certain way.



2.1 In the classroom – pedagogical guidelines



- **Encouraging deeper study:** Similar to some of the above suggestions, challenge them to engage in deeper study about the conflict. Use the resources recommended at the back, and the SNS resources to encourage them to keep learning. Remind them that if this was such a simple conflict it would have been solved long ago, and experts are still studying it and trying to understand it!
- **Group exploration:** Giving the students the chance to explore and discuss the conflict in a group may really help to avoid some of the dynamics of pressure, bullying, or judging described above. If you can provide a safe space for groups to explore the conflict, especially with Israeli & Palestinian speakers present, this will go a long way in supporting their growth. SNS provides exactly this sort of opportunity. [You can book a session here or get in touch with us for further information here.](#)



Students exploring different ideas and perspectives on Palestine-Israel during the SNS annual Student Leadership Programme

3.1 Booking SNS to work in your school

SNS offers a range of sessions to students and teachers. Please click [here](#) to book a session.

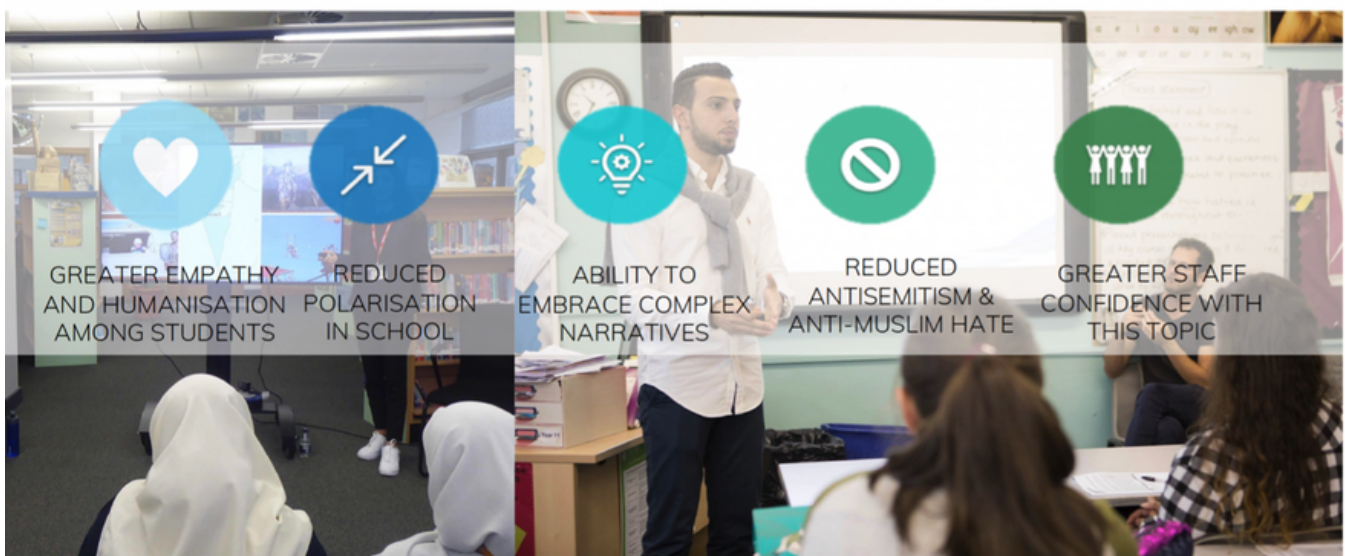
1. What are the signs that your students may need this kind of workshop?

Reading back through Sections 1 and 2, are you witnessing issues in your school related to the Israeli-Palestinian conflict? This could be conspiracy theories about the conflict, Jews, or Muslims, Islamophobia, or antisemitism, harassment of students or teachers for not participating in certain activism or boycotts, or heated discussions that can't be resolved. You may also be studying the conflict with your students, or they may have an increased interest in the conflict due to the news.

2. What are the outcomes of the programme for schools?

Here are the main outcomes for students that we have researched and observed through qualitative and quantitative research, and teachers have reported, over the past eight years of operating:

OUTCOME: SCHOOLS BECOME A SAFE AND CONSTRUCTIVE SPACE FOR LEARNING AND DISCUSSION ABOUT ISRAEL-PALESTINE



3.1 Booking SNS to work in your school



We hope that we can work closely with you to help get to these outcomes in your own school or college by becoming an 'Olive Branch School' (ask us for more information about this).

3. What is the format of the programme?

The SNS programme operates in three core parts but has an additional optional fourth part if you would like to continue learning with your students. Sessions are best run in small groups of up to 30 at a time.

- **PART 1: EXPLORATION** - Learning about historical narratives (can be done as homework or as a teacher-led preparatory session). Session run by school teacher on the historical narratives using our film 'The Beginner's Guide to Israel-Palestine'. All materials and guidance provided by SNS.
- **PART 2: EMPATHY** - Learning about conflict resolution (teacher-led preparatory session). Session run by school teacher introducing the conflict resolution principle of the iceberg using the new film developed in conjunction with The Parents Circle, and materials on understanding the experiences of Palestinians and Israelis and their needs.
- **PART 3: EMPOWERMENT** - Group work on potential solutions, followed by live classroom session with Israeli and Palestinian speakers and an SNS facilitator. Session run by an SNS facilitator and the Palestinian and Israeli speakers online or live focused on answering student questions and having a solutions-focused discussion around pros and cons of one and two state solution options, plus other ideas for solutions. Facilitator to lead a 10-minute debrief time during the last section of the session



Students in Wales enjoying a speaker's personal story

And finally, we have a plethora of follow-up and online resources for your students to use.

3.1 Booking SNS to work in your school



4. What is expected of teachers?

After booking the programme with SNS to run at your school, we expect you to run the preparation sessions, before SNS comes to run the next part. We will provide an online training session for the teachers who are going to run the prep sessions.

We also appreciate you providing us with as much information as possible about the students' perspectives and opinions (anonymously) so we can prepare to focus on specific issues, tailored to your school, and prepare our speakers.

We also expect to have a teacher present in our session to help with any behavioural issues, and we would be grateful if you could help us collect feedback from the students at the end of the session, as well as completing our feedback form yourself.



SNS
Founder
Sharon
Booth
speaking to
teachers
during a
teacher
training
session

5. What is expected of students?

We hope that students will do the preparation and follow-up tasks set to them and turn up to the session with the speakers with questions. Most importantly, however, is that we expect students to listen. To listen to what the speakers are saying, and to each other, understanding that there will be plenty of time to have discussions and ask questions if they would like to. In a rare number of cases, we have encountered deliberate racism towards our speakers. However, our experience is that the vast majority of students are respectful to us and to each other :-)

3.1 Booking SNS to work in your school



6. Empowering teachers further

As well as some training for delivering our prep sessions, SNS can also run a 90-minute teacher training session for the wider staff body on understanding and tackling antisemitism and Islamophobia around this topic.

Book your school or group into a private online or in-person training session during the year.

Cost: £50 per person

Max. 20 participants per session

[Please click here to book one of these sessions in your school.](#)



*SNS Youth & Partnerships Director,
Ali Amla, running a counter-racism
training session*



APPENDICES



4.1 GLOSSARY

A

- **Apartheid:**

Historical: From the Afrikaan word “apartness,” Apartheid was a government system originated South Africa in which a white minority and nonwhite majority were racially, economically, and politically segregated. The policy dictated where South Africans could live, work, their type of education, and whether they could vote. The policy began in 1948 when the National Party gained office. Two policies entrenched apartheid: the Population Registration Act of 1950 which classified South Africans as Bantu, Colored, or white; and the Group Areas Act of 1950 which established residential and business sections for each race. Compared to “grand apartheid,” policies that dictated physical separation, laws that segregated daily activities became known as “petty apartheid.” South Africa was forced to withdraw from the Commonwealth due to apartheid, and protests for racial equality erupted in the 1960s. The United Nations General Assembly denounced the policy in 1973, and voted unanimously to impose an embargo. In 1985, the UK & US imposed economic sanctions on South Africa. By 1990, the South African President F.W. de Klerk repealed most of the social legislation for apartheid; however, racial segregation is still entrenched in society through de facto policies.

Current/International Law: The Apartheid Convention within United Nations declared that apartheid is a crime against humanity and racial segregation and discrimination are international crimes. It ensured that the crime of apartheid can apply to situations other than South Africa. They list actions that constitute apartheid including physical inhumane treatment and policies that impose racial divisions. (contd. overleaf)



4.1 GLOSSARY

A

- **Apartheid (contd.):** It created a collective responsibility that those who commit apartheid be held responsible. Although no one was prosecuted for the crime of apartheid in South Africa, the UN created a reconciliation commission.
- **Arab:** This term often refers to anyone in the Middle East or North Africa, coming from the Arabian Peninsula. A good definition of Arab would be someone who speaks Arabic as their mother tongue. However, it is often used as a blanket term for Muslims and is also often used as a derogatory insult. Within Israel, Palestinians are often called Arab instead of Palestinian, which many Palestinians feel is an attempt to disregard or erase their identity.

B

- **BDS/boycotting:** BDS refers to Boycott, Divestment, and Sanctions. This is a tactic used by pro-Palestinian activists and groups to pressure Israel into action. The idea is to boycott Israeli goods and sometimes even people, thus weakening the economy and isolating the country. The movement asks companies, councils, and states not to invest in Israeli companies, but invest elsewhere, and put sanctions on the government of Israel until it acts. This strategy has grown in popularity in the past ten years, drawing comparisons to tactics used to help end Apartheid in South Africa, answering the calls from many Palestinians to support it. However, some particular individuals associated with it, as well as some campaigns or activities, have been criticised for antisemitism through their targeting of Jewish, rather than Israeli, businesses, for conflating anything related to capitalism and large corporations with Israel and its supporters, or for singling out Israel and no other countries for this kind of activism. (contd. overleaf)



4.1 GLOSSARY

A

- **BDS/Boycotting (contd.):** The idea of boycotting may also draw out terrible memories and fears for Jewish people, as Jews in Germany were subjected to boycotts before the Holocaust.

C

- **Colonialism:** Colonialism refers to systems of domination, land, economic and population control by one country, power, or empire, over another, in the latter's indigenous land, to the detriment, exploitation, and abuse of the indigenous population. Here in the UK, we have a very significant history of colonialism all over the world; a history which many are now deeply ashamed of, and which is subject to debate today. Colonialism was perpetuated by many European powers as well as the Ottoman Empire, Australian, Japanese, Chinese, Thai, Moroccan, and other governments throughout the past few centuries. When it comes to the Israeli-Palestinian conflict, Britain's control of the British Mandate of Palestine is often referred to as colonialism, and some even call Israel itself a colony or colonial power. However, although the establishment of Israel as a state undoubtedly required drastic changing of the demographics; 96% Palestinian and 4% Jewish at the start of the 20th century, which required a process of settling and occupying to alter the vital demographics and make way for establishing the sovereignty of a Jewish state, the latter description is misapplied in the context of modern international agreements, as Israel is now a fully recognised and legitimate state, rather than a temporary foreign power. (contd. overleaf)



4.1 GLOSSARY

C

- **Colonialism (contd.):** In addition, some Israelis are themselves indigenous to the land, too, as their families have been in the land for many generations. Israel's settlements in the West Bank, however, may still be referred to as colonies or as examples of colonisation due to their illegal status under International Law, and the fact that they are built on Palestinian land. Nonetheless, many Israelis living in the West Bank do not see things this way, as they may view their presence there as a return to historically Jewish indigenous lands and do not respect International Law.

F

- **Freedom Fighter:** You may have heard the term 'one man's terrorist is another man's freedom fighter'. The same goes in Palestine and Israel, where violence against unarmed civilians has occurred since the conflict began. Whilst more recent history has seen Palestinians use this sort of violence, before Israel was established, there were Jewish militias that particularly targeted the British presence in Mandatory Palestine. In recent years, a small number of Israeli citizens have also targeted Palestinian citizens. Whilst the term freedom 'fighter' or 'martyr' may be used by one side in order to communicate a righteousness to violence and a justification for violence, it's really important to understand the human implications of using violence, and question why there is still no peace, despite decades of violence. Widening this debate to the glorification of violence more generally, there is often objection in Israeli society to the naming of squares or streets in Palestine after militant figures, and likewise in Palestinian society to the naming of squares or streets in Israel after military leaders.



4.1 GLOSSARY

H

- **Holocaust:** The Holocaust is the term used to describe the Nazi genocide of over six million Jews and other minorities during World War Two, 1939-1945. It was a horrific period in human history with a whole race of people targeted for extermination, and a large percentage of that population were murdered in state-run, heavily organised and bureaucratised structures, institutions, and camps. The term Holocaust is sometimes used, wrongly, to describe other phenomena including the treatment by the Israeli government or army of Palestinians. It is sometimes useful to draw comparisons between current affairs and history as it can help us to make sense of and respond to situations. However, the occupation of Palestinian territory is in no way similar to the Holocaust, and many Palestinians will tell you that while they see their treatment as oppression, it is an entirely different situation and that making these comparisons is not helpful at all. Plus, many Jewish people and others will be particularly offended and hurt by any comparisons between Israel and Nazi Germany.



4.1 GLOSSARY

I

- **Intifada:** Intifada means 'uprising' in Arabic. This refers to two or three periods in the history of the conflict in which Palestinians rose up against the Israeli occupation. The first intifada from 1987-1992 began through civil disobedience including strikes, and later extended into more violent acts. Over 1500 Palestinians were killed, the majority by Israeli security forces, and hundreds of Israelis were killed, mostly by Palestinian militants. The Second Intifada was far more violent, taking place between 2000-2005 and was marked by many suicide bombings by Palestinians against Israeli citizens, with military incursions, curfews, and closures of whole Palestinian cities by the Israeli army. It was a time of great fear, mistrust, and violence, and every Israeli or Palestinian above the age of 20 will have stories about how the Second Intifada impacted their families, childhood, education, and friends. The Third Intifada is said to have taken place between 2015-2017 in which some young Palestinians took knives and attempted to stab Israelis. Over 30 Israelis died, many more injured, and also over 100 Palestinians were shot and killed before the attacks, some in circumstances judged to be extrajudicial killings by local & international human rights observers. This intifada was marked by the young age of the Palestinians, the use of social media, incitement, and frustration over the lack of a better future. The intifadas were bloody and have not resulted in peace for Israelis or Palestinians, and saw more trauma, distrust, hatred, and fear.



4.1 GLOSSARY

I

- **Israel:** Israel is a fully recognised and legally established state established in 1948. Whilst the borders of the country are subject to disagreement and a conflict with the Palestinians, which includes an illegal Israeli occupation of Palestinian lands in the West Bank, East Jerusalem, the Gaza strip and the Golan Heights, Israel has clearly demarcated borders according to International Law. However, some pro-Israel students may refer to Israel as the whole land between the river and the sea, including the West Bank, and some pro-Palestine students may claim that Israel doesn't exist and is an illegal entity.
- **Israeli:** Israeli refers to someone who is a citizen of the Israeli state. This does not necessarily mean that they are Jewish or Zionist.

J

- **Jewish:** The term Jewish generally refers to someone of the Jewish faith, but Jewish is also an ethnicity; something which many people do not realise. There is a misconception that Jewish people are all white ethnically. In fact, this is far from the truth. There are Mizrahi and Sephardi Jews, who hail from North Africa, the Middle East and southern Spain, there are African Jews, particularly from Ethiopia and Eritrea, and many other origins.

M

- **Muslim:** Muslim refers to people who follow the religion of Islam. Because the majority of Palestinians are Muslim, sometimes people misrepresent the conflict as Jews vs. Muslims, or use the words Palestinian, Arab, and Muslim interchangeably, which is incorrect as not all Arabs are Muslim, not all Muslims are Arab, not all Palestinians are Arab, not all citizens of the Middle East are Arab, and so on.



4.1 GLOSSARY

N

- **Nakba:** This Arabic word refers to the 1948 catastrophe or devastation for Palestinians. After Israel accepted the 1947 UN partition plan and declared their independence, the Palestinians rejected the proposal, for various reasons, and the surrounding countries declared war on Israel. Israel won that war, and during that war around 750,000 Palestinians were expelled or fled from their homes, all hoping to return. Many homes were physically destroyed, and Palestinians were also killed by Israeli militias in documented massacres. This was a time of utmost devastation for Palestinians. Some Israelis may consider the term Nakba to be referring to the establishment of Israel itself and therefore feel upset or threatened by the term.

O

- **Occupation:** The occupation refers to Israeli control of the West Bank and East Jerusalem which is illegal under International Law and has persisted since the 1967 six-day-war. Whilst Palestine has a government called the Palestinian Authority and control over some areas of civilian life in some parts of the West Bank, Israel controls the borders inside and outside the territory and the army may enter Palestinian cities and towns, with no possible legal response by the Palestinians. For Palestinians, the occupation means control of their lives, limited opportunities, insecurity for their physical safety, and a lack of independence. Some Israelis or pro-Israel people may argue that the occupation is a safety measure to prevent attacks on Israel. Many Israelis do not in fact support the occupation and how to end it is a bitter internal debate. (contd. overleaf)



4.1 GLOSSARY

O

- **Occupation (contd.):** It can be a sensitive term because some Palestinians or pro-Palestinian people call the whole state of Israel an illegal occupation, thus seeking to delegitimise the existence of Israel and the people living there, which is threatening and scary for Israelis. However, the term 'occupation' is usually used to refer to the illegal Israeli occupation of the West Bank, Gaza, the Golan Heights and East Jerusalem.

P

- **Palestine:** Palestine under International Law and in accordance with the agreements signed between the Palestinian Liberation Organisation and Israel refers to the West Bank, East Jerusalem, and the Gaza Strip. These are the proposed legal parameters of the Palestinian state, even though Palestine currently has only observer status at the UN. Before the establishment of Israel in 1948, Britain was in control of the greater land and it was referred to as the British Mandate of Palestine. So, for Palestinians who were living all over the area that we know now as Israel and Palestine, Palestine was the area between the river and the sea and their land, even if it was not technically a nation state at the time. If you search online for Israel or Palestine, you will probably see wildly different maps depending on the source. The images used in our school session materials will show you how the internationally recognised borders look.
- **Palestinian:** Palestinian refers to someone who identifies as Palestinian due to their heritage or nationality. Palestinians may be Muslim, Christian, Druze, Bedouin, Samaritans, or other. Whilst Palestine is not yet a fully recognised and independent nation state, it has a government and there are Palestinian citizens (contd. overleaf)



4.1 GLOSSARY

P

- **Palestinian (contd.):** and a Palestinian travel document that functions as a passport. However, Palestinians who are refugees and not living in the Palestinian Territories may have UNRWA identity cards or their nationality may read as Palestinian on their passport, depending on where they are currently living. There are also Israeli citizens who are Palestinian, who may struggle with being seen as Palestinian in Israel and prefer to be called Arab-Israeli instead. Alternatively, they may prefer to be called 'Palestinian citizens of Israel'. You can find the term Palestinian, or Palestine used many hundreds of years back in time, and there are often simplified presentations of history as Israel replacing Palestine. You may also hear false narratives that Palestine never existed, or Palestinians are a made-up people. There are more sinister and Islamophobic narratives, for example that the Palestinians are a made-up people or that they played a leading role in perpetrating the Holocaust.

R

- **Refugees:** Refugees are people who are fleeing, or have been pushed out of their home places or countries due to threats to their life which may be political, social, economic, or environmental. At the end of 2019, the UN registered 79.5 million displaced people worldwide, many internally in their own countries, and many externally. 5.6 million of these are Palestinian refugees. These refugees are Palestinians and their descendants who experienced the Nakba in 1948. Many were displaced within what became the new state of Israel and within the Palestinian areas that were subsequently occupied by Jordan (the West Bank and East Jerusalem) and Egypt (Gaza). (contd. overleaf)



4.1 GLOSSARY

R

- **Refugees (contd.):** Others fled or were forced to flee to neighbouring countries such as Jordan and Lebanon, and others made it further afield to other countries around the world. How to help these refugees in a future solution is one of the final status issues that Israel and Palestine discuss in negotiations. Refugees, in the Palestinian-Israeli context, also refers to Jewish refugees who came to Israel-Palestine from Europe before, during, and after World War Two and the Holocaust, as well as Jewish refugees from North Africa and the Middle East who came in the 1950s and 60s, mostly. You will find that most people living in Palestine-Israel have refugee heritage, or even refugee status in the case of some Palestinians. These are lived experiences for millions of people. These are not the only refugees in Israel-Palestine. There are also Ethiopian and Eritrean refugees in Israel, and some Syrian refugees in the North of the region.

S

- **Settlements:** Settlements refers to Israeli homes established on Palestinian land in the West Bank and East Jerusalem. There were also settlements in Gaza, but these were evacuated when Israel's internal occupation of Gaza ended in 2005. Settlements are illegal under International Law, as an occupying power cannot move its population to the occupied land, nor establish private companies on the land. Settlements mostly began after the 1967 six-day-war and have grown in number and size since that time. The 1993 Oslo Accords, an agreement signed between Israel and the Palestinians, divided the West Bank up into three areas, with the proposal that eventually the newly established Palestinian government, (contd. overleaf)



4.1 GLOSSARY

S

- **Settlements (contd.):** the Palestinian Authority, would be handed control over the majority of the West Bank. In that time, Israeli settlements have grown rapidly and there are now around 600,000 Israelis living in the West Bank and East Jerusalem. Settlements built without Israeli government approval are known as 'outposts' and are illegal under Israeli law. Some pro-Palestinian activists call all of Israel an illegal settlement and all Israelis settlers, despite the legal status of Israel as a country. Some pro-Israel activists may not see an issue with the settlements as they believe the entire land constitutes Israel, or that Palestinians benefit from the settlements as they may be able to obtain forms of employment in them. It is a very important issue when it comes to discussing solutions to the conflict.

T

- **Terrorism:** Terrorism has become a politicised term, and you might well have your own definition that came to your mind as soon as you read the word. Just as the phrase 'freedom fighter' has different meanings depending on whom you speak to, the word terrorism or terrorist is the same thing here. When we hear the word 'terrorism', we loosely understand that it refers to violence carried out, usually by civilians or civilian groups, targeting civilians, often random, and usually for political goals. However, we have also seen the term being politicised and used against certain groups of people, who do not carry out violence, in order to delegitimise their own aspirations or goals. People who have not carried out, planned or supported acts of violence have been called terrorists due to their views, and some states have used the term terrorism to arrest political dissenters. It is a particularly polemical term in Israel-Palestine.



4.1 GLOSSARY

Z

- **Zionism:** The term 'Zion' comes from the Hebrew Bible and initially meant Jerusalem, then was later used to refer to the land of Israel as a whole. 'Zionism' refers to a national movement established towards the end of the 1800s which sought to establish a safe home for Jewish people. The term has carried different meaning both historically and in the present to different people. Students will need to understand the significance of the term for various groups and make up their own minds about the topic. For many Israelis and their supporters, Zionism is the safe return of the Jewish people to their homeland after centuries of persecution, granted with the approval of the United Nations in 1948 and defended on repeated occasions against its enemies in surrounding countries that wish to destroy the state and its people. Equal rights for minorities are something that many Israelis understand to have been part of the original founding documents of the idea of a Jewish state in their homeland, and security concerns are usually cited as the reason for this not having been implemented (although some Israelis do have an ethnic supremacist view towards non-Jewish people in Israel and the Occupied Territories). As there are many examples of human rights abuses around the world, Israelis and their supporters will often view the negative focus upon Zionism (as the movement supporting the existence of the only Jewish state in the world) as antisemitic, if the attention is disproportionate to such criticism levelled at other states. (contd. overleaf)



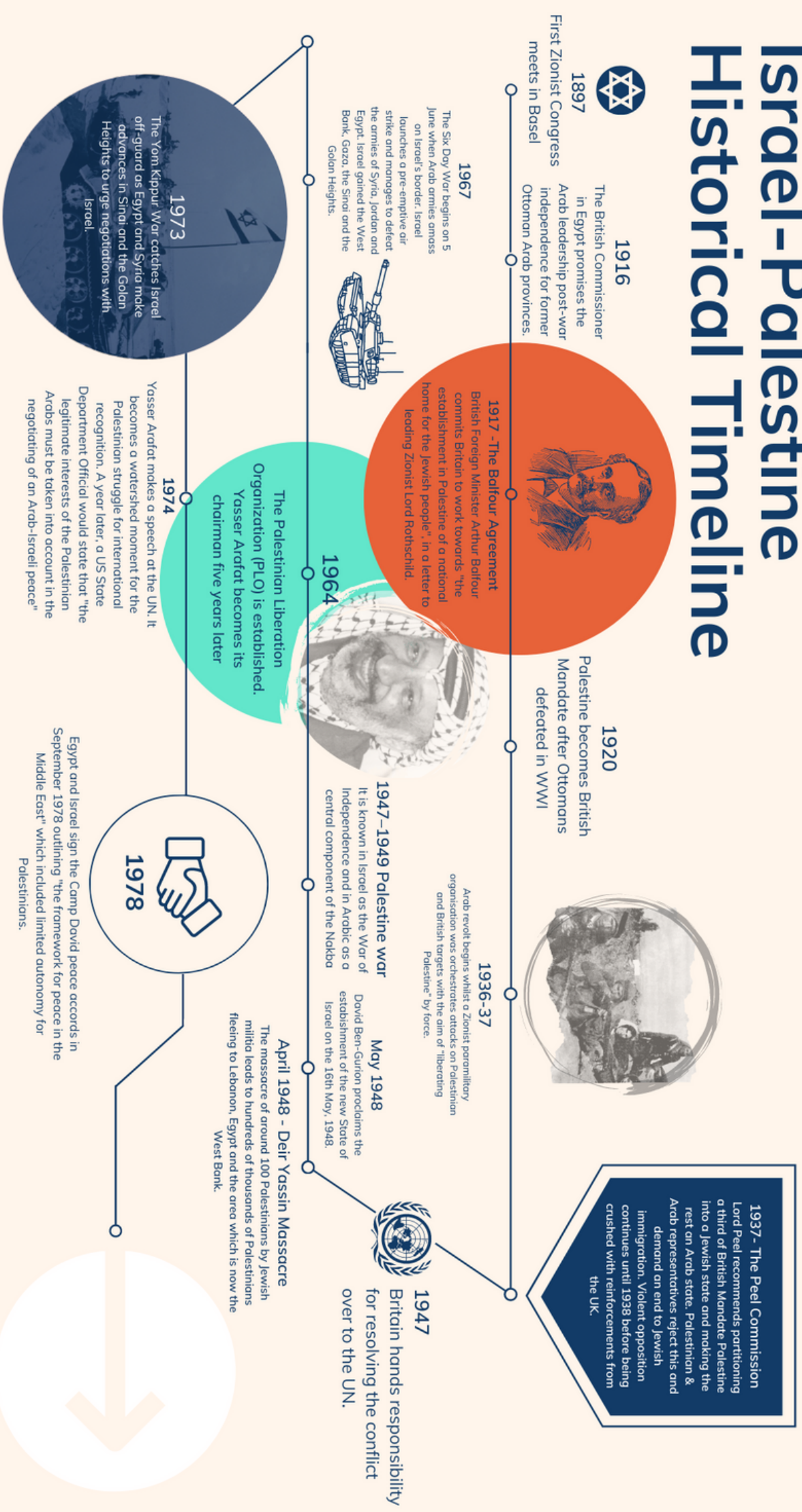
4.1 GLOSSARY

Z

- **Zionism (contd.):** For many Palestinians and their supporters, the aims and objectives of Zionism as embodied in the Zionist Congress are that the goal was to establish an exclusivist state that necessitated mass immigration, settlement, and subsequent occupation of the land where this goal was to be realised. They see it in a negative light because Zionism is seen as one of the reasons behind the 1948 Nakba (disaster or catastrophe in Arabic), the displacement and death of many Palestinians, an ongoing refugee crisis, and continuing expulsion and destruction of Palestinian homes and land. In some cases, it has also been used as an insult (shortened to 'Zio'), or for more sinister purposes such as replacing the word Jewish with Zionist as a way to cover up antisemitic conspiracy theories. Some see Anti-Zionism through a general anti-nationalist lens and do not support nationalism of any form. Some consider themselves as 'post-Zionists' because they feel that the initial goal of Zionism has been achieved. For many, Zionism is an on-going movement because there is a feeling that the state of Israel is under constant threat by some of its neighbours and by those who wish to see it destroyed. Many Zionists also support the establishment of a Palestinian state along the basis of the 1967 borders, but some interpret Zionism to mean Israel expanding into the territories in the West Bank and having all the land between the Jordan River and Mediterranean Sea (also known as 'Biblical Israel'); this is a more extreme interpretation but is held by some.

If there are other words or terms that you come across not listed here or in any of the appendixes, please feel free to [contact SNS](#).

Israel-Palestine Historical Timeline



1988



1987-1993 The First Intifada

The Palestinian National Council (a government-in-exile) convenes in Algeria in November and votes to accept a "two-state" solution based on the 1947 UN partition, to renounce terrorism and to seek a negotiated settlement calling for Israel to withdraw from territory captured in the 1967 war.



1993 - The Oslo Accords

A mass uprising - or Intifada - against the Israeli occupation begins in Gaza and quickly spreads to the West Bank. Protesters take the form of civil disobedience, throwing stones and molotov cocktails, general strikes, boycotts on Israeli products, graffiti, and barricades. The uprising gets widespread international attention. The Israeli Defence Forces respond with plastic bullets and sometimes live ammunition, which is criticized as disproportionate. During the six years, 1551 Palestinians, 271 Israeli citizens, and 150 Israeli security forces were killed.

The election of the left-wing Labour government in June 1992, led by Yitzhak Rabin, triggers a period of frenetic Israeli-Arab peacemaking in the mid-1990s. Israel finally agrees to allow PLO participants in peace talks and negotiations culminate in the Declaration of Principles, signed on the White House lawn and sealed with a historic first handshake between Rabin and Arafat watched by 400 million people around the world.

1994

On May 4, Israel and the PLO reach an agreement in Cairo to implement Israel's military withdrawal from most of the Gaza Strip, excluding Jewish settlements and the land around them and from the Palestinian town of Jericho in the West Bank. On 1 July, jubilant crowds line the streets of Gaza to cheer Yasser Arafat's return to Palestine after 27 years in exile. The Palestinian National Authority (PA) in the autonomous areas is formed.

1995

Israeli Prime Minister Yitzhak Rabin is assassinated by a Jewish religious extremist on November 4th sending shockwaves around the world.

2004-05

Yasser Arafat is taken ill and flown to France in late October 2004. He dies of a mysterious blood disorder on 11 November. Mahmoud Abbas is elected president of the PA in January 2005.

2002

Palestinian militants step up their suicide attacks against Israeli citizens in 2002 as the death toll increases at an alarming rate. Israel responds with Operation Defensive Shield, building a "security barrier" along the West Bank that Palestinians see as an attempt to annex more land.

2000-05 - The Second Intifada

Ariel Sharon with an Israeli political delegation tours the Temple Mount, a provocative act to Palestinian Muslims, sparking demonstrations. The demonstrations marked a start to the violent Second Intifada lasting five years. During this time, 1010 Israelis and over 3000 Palestinians were killed. The Palestinians engaged in numerous suicide bombings, rock throwing and gunfire, while the Israelis responded with gunfire, tank and air attacks, and numerous targeted killings.

1996

Benjamin Netanyahu wins the election on 29 May, campaigning against the Oslo peace deals. Tensions increase under Netanyahu's settlement and religious sites policies.



2020

The 'Deal of the Century'
After ongoing delays to the Trump administration's long-awaited 'deal of the century', in January it is finally released. The plan suggests a two-state solution with Israel annexing the Jordan Valley and a complex proposal of land swaps between Israeli settlements in the West Bank and land in the Negev desert. The plan is rejected by the PA who cite that it is based in nature.



2008-09

Israel launches Operation Cast Lead in a full-scale invasion of Gaza to counteract the launching of rockets by Hamas. In January 2009 Israel and Hamas agree to a unilateral ceasefire ending months of war.



2010

Obama, Abbas and Netanyahu gather to restart negotiations and direct them towards a two-state solution, with a Jewish state of Israel and the creation of a state for the Palestinian people.

2012

Clothes between Hamas and Israel erupted with the deadliest violence since the 2008 Gaza invasion. Israel and Hamas exchange rocket fire killing and wounding dozens of Israelis and Palestinians.

2014

Hamas and the PA form a reconciliation agreement as tensions rise on both sides leading to more violence. During seven weeks of fighting, approximately 2100 Palestinians were killed (approx. 1617 civilians and 483 Hamas militants), with more than 11,000 wounded and 100,000 left homeless. On Israel's side, 64 soldiers and six civilians were killed while 469 soldiers and 256 civilians were injured.



@realDonaldTrump 21st March 2019
After 52 years it is time for the United States to fully recognize Israel's sovereignty over the Golan Heights, which is of critical strategic and security importance to the State of Israel and Regional Stability.

2017

Donald Trump announces that the US government would recognize Jerusalem as the unified capital of Israel. This was followed by the move of the American embassy from Tel Aviv to Jerusalem soon after.

4.3 THE SNS WEEKLY NEWS UPDATE



<https://solutionsnotsides.co.uk/news-blog/newsletter-archive>

We have developed this resource into a short, sharp weekly update with a focus on an important story, as well as context and, where possible, comment from our Partner Organisations. We think this will provide a good opportunity for students & young people to analyse, debate and discuss how the media covers politically charged topics such as Palestine-Israel. Further down this News Update you'll find a few other suggested articles to read. As always, if you want to share comments, questions or suggestions for future Updates, please email laurence@solutionsnotsides.co.uk.

We provide articles from a varied selection of articles from Arabic, Hebrew and English mainstream media outlets so readers get a flavour of what is being said about the Israeli-Palestinian conflict from different perspectives. The aim is to shine a spotlight for readers on the polarised narratives and constant one-sided messaging that appears in the media of each society, and often also in the international media. Solutions Not Sides makes no attempt to reconcile or support any of these narratives, but we believe it is important to understand each side's perspective and the way that their society presents events if a negotiated solution is to be reached.

Solutions Not Sides seeks to draw on a broad spectrum of sources and voices when we share stories, important news updates and opinion. We want to represent a wide range of political views, the distinct regional perspectives and meaningful opinion and discussion which comes out of Middle East & North African (MENA) countries - particularly Palestine & Israel - and also the international community.

We don't restrict the sources or voices that we share other than those which directly contravene points 8, 9 and 10 of our guiding principles. We will not use any sources that promulgate unfounded and potentially dangerous conspiracy theories, promote Antisemitism or anti-Muslim hate, or endorse violence.



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We also will not use blogs, think tanks or organisational communications as primary sources and will seek out coverage of their stories elsewhere. We use the impartial tools [Media Bias & Factcheck](#), [Full Fact](#) and [Snopes.com](#), alongside others and internal research, to determine which sources meet our standards.

We do not currently have the capacity to provide translations of actual Hebrew and Arabic media, so bear in mind that news agencies that issue articles in those languages may not produce the same content as the English versions of their outlets provided here (e.g. Al Jazeera Arabic and Al Jazeera English do not simply produce the same content in both languages). The content and opinions of these articles do not reflect our aims or opinions.

Our main educational point about media sources on this issue is that they are almost always biased and should never be trusted in isolation. Please **BE RESOURCEFUL** and research for yourself a diversity of sources for everything you read or hear about Israel-Palestine.

Some news sources used by SNS for the weekly News Update:

Arab:

An Nahar: <https://en.annahar.com/>

Al Arabiya: <https://english.alarabiya.net/>

Asharq Al-Awsat: <https://aawsat.com/english>

Al Araby: <https://www.alaraby.co.uk/english/>

Palestine News Network: <http://english.pnn.ps/>

Al Jazeera: <http://www.aljazeera.com/>

Daily Star [Lebanon] <http://www.dailystar.com.lb/>

The Palestinian Information Centre: <https://english.palinfo.com/>

Ma'an News: <https://www.maannews.com/>

WAFA: <http://english.wafa.ps> [Note: PA state media]

Gulf News: <http://gulfnews.com/news/mena/palestine>

Naharnet: <http://www.naharnet.com/>



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Arab [contd.]:

Arab News: <http://www.arabnews.com/>

The National [UAE]: <https://www.thenational.ae/>

Al Bawaba: <https://www.albawaba.com/>

The Week In Palestine: <http://thisweekinpalestine.com/>

Ahram: <http://english.ahram.org.eg/>

Jordan Times: <http://www.jordantimes.com/>

Jadaliyya: <https://www.jadaliyya.com/>



In major new report, Amnesty International conclude that Israeli policies towards Palestinians amounts to apartheid.



A Palestinian girl in the rubble of buildings destroyed by Israel's bombardment in Beit Lahia in the Gaza Strip last year © MAHMUD HAMS/AFP via Getty Images

What Happened?

Amnesty International have released a [new report](#) looking at the treatment and experiences of Palestinians under Israel's rule in the Occupied Palestinian Territories (OPTs) and inside Israel proper. They have come to the conclusion, previously articulated by Palestinian and other international human rights organisations, that the treatment amounts to the crime of apartheid under international law. Their report points to four key components which, they argue, taken together justify the claim: territorial fragmentation; segregation; dispossession of land and property; and denial of economic and social rights.

In response the Israeli Foreign Ministry said in a statement that it "absolutely rejects all the false allegations" in the report. They also accused Amnesty of recycling "lies, inconsistencies, and unfounded assertions that originate from well-known anti-Israeli hate organisations". The Palestinian Authority, Palestinians in the OPTs and abroad welcomed the report's findings, saying that it lined up with what Palestinians have been articulating for many years.



Israeli Foreign Minister Yair Lapid (Flickr)

An extract from one weekly News Update, from Feb 2022.



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Hebrew:

Ynet News: <http://www.ynetnews.com/> [Note: online version of popular daily paper Yedioth Ahronoth]

The Times of Israel: <http://www.timesofisrael.com/>

Jerusalem Post: <http://www.jpost.com/>

Israel Hayom: <http://www.israelhayom.com/> [Note: the most widely read newspaper in Israel, distributed for free]

Arutz Sheva: <http://www.israelnationalnews.com/>

Jerusalem Online: <http://www.jerusalemonline.com/>

Haaretz: <https://www.haaretz.com/>

The 7th Eye: <https://www.the7eye.org.il/topic/the-seventh-eye-in-english>

i24 News: <https://www.i24news.tv/en>

+972 Magazine: <https://972mag.com/>

International:

The BBC: <https://www.bbc.co.uk/news>

The New York Times: <https://www.nytimes.com/international/>

The Guardian: <https://www.theguardian.com/uk>

The Times: <https://www.thetimes.co.uk/>

The Washington Post: <https://www.washingtonpost.com/>

Christian Science Monitor: <https://www.csmonitor.com/World/Middle-East>

New Lines Magazine: <https://newlinesmag.com/>

Middle East Eye: <http://www.middleeasteye.net/>

Mondoweiss: <http://mondoweiss.net/>

Tablet Magazine: <http://www.tabletmag.com/>

Deutsche Welle: <http://www.dw.com/en/>

Axios: <https://www.axios.com/>

The Forward: <http://forward.com/>

Jewish Currents: <https://jewishcurrents.org/>

Hamodia: <https://hamodia.com/>

Daily Sabah: <https://www.dailysabah.com/>

Buzzfeed News: <https://www.buzzfeed.com/news>

The Jewish Chronicle: <https://www.thejc.com/>



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International [contd.]:

The Daily Beast: <https://www.thedailybeast.com/>

The Jewish Press: <https://www.jewishpress.com/news/israel/>

Fathom Journal: <http://fathomjournal.org/>

Xinhua: <http://www.xinhuanet.com/english/>

This isn't an exhaustive list of sources who report on the conflict, but it provides a relatively broad selection of positions and opinions. Many of these sources challenge the perspective of the other and also reflect how the conflict is represented by different media around the world. SNS encourages critical media consumption and looking to sources which do not promote violence or hatred and have some kind of legitimacy.

4.4 COMBATTING CONSPIRACY THEORIES



The information below is intended to help you understand common conspiracy theories surrounding Israel, Palestine, Muslims and Jews both in the UK and around the world, and how to rebuff these conspiracies when you hear them in your classroom, or among colleagues. Perhaps some of what you read below is new to you, however a recent study shows that three in five Brits believe at least one conspiracy theory (Opinium). The links included are there to provide some context and exploration around these conspiracies, but their content is not the work of, or in any way related to, Solutions Not Sides.

The list is not exhaustive. You may also find it useful to attend one of our teacher CPD workshops on Understanding and Tackling Islamophobia and antisemitism in Relation to Palestine-Israel where we will address countering conspiracy theories in the classroom.

Is Pepsi controlled by Zionists?

Context: Existing since at least the 1980's is the conspiracy that Pepsi is an acronym for 'Pay Every Penny Save Israel' and is funding the Israeli state. What had first emerged as an obscure phrase heard by schoolchildren across the Arab world became adopted by university students to anti-Zionist activists, Turkish journalists, Hamas members and Egyptian TV personalities and is still sometimes heard today.

Response: Pepsi is actually named after 'dyspepsia' which is another word for indigestion. The rumours around its name have not stopped Pepsi being sold across the region, with an £150 million-pound factory being inaugurated in Turkey. Interestingly, Pepsi initially chose not to sell its product in Israel in the 1960's following pressure from the Arab league to boycott Israel (Pepsi always denied the claim this was a boycott). Instead, it launched into the Arab world market, a move which resulted in a lot of criticism in the US, which was vehemently opposed to companies avoiding trade in Israel.



4.4 COMBATTING CONSPIRACY THEORIES

Once Pepsi started selling in Israel in 1992 it actually faced a lot of backlash due to its marketing techniques and struggled to compete with Coca Cola which was already well established there.

Sources:

[ADL article on Egypt and the Pepsi conspiracy](#)

[Snopes fact check on Coke and Pepsi in Israel](#)

[Did Israel and the Jews create coronavirus?](#)

Context: When the equally bizarre theory that 5G towers were spreading coronavirus, some posts appeared online claiming that Jews owned the telecommunications companies and had only been building towers in non-Jewish areas. In times of public crisis, people quickly seek a scapegoat to direct their fear and misunderstanding at. Whether they believe the virus is real or not, people have taken to social media to claim that measures to control the virus are planned by Israel, as well as the US and China, to control global markets and cause the collapse of society. This has also extended to saying Jewish businessmen have a financial interest in spreading the virus. More common in the UK is the idea that Jewish communities are the primary spreaders of the virus. This has come from real news reporting that Jewish communities have suffered high numbers of infection and death rates. On the more extreme end, there have been posts urging others to spread coronavirus to Jews and to celebrate their deaths.

Response: This harkens back to a classic antisemitic conspiracy from the 12th Century that Jews caused the Black Death. Thousands of Jews were murdered in response to these mistruths spreading, indicating the extreme harm such information can have. There was an 18% increase in antisemitic hate crimes from 2018 to 2019 and researchers fear the coronavirus pandemic will see cases increase. Following coronavirus lockdowns in the UK at the start of 2020, there has been a change in the way antisemitic hate crime has materialised with violent attacks and assault reducing and attacks over social media increasing.



4.4 COMBATTING CONSPIRACY THEORIES

Sources:

[CST report on antisemitism and coronavirus](#)

[Reuters article](#)

[CST Antisemitic Incidents Report January-June 2020](#)

[Palestinians don't exist](#)

Context: A statement often heard in the far-right, and other anti-Palestine circles is that Palestinians are a made-up identity adopted by Arabs as a political tool in opposition to Zionism and to forge a claim over the land. Former Israeli Prime-minister Golda Meir famously stated that Palestinians do not exist and a multitude of arguments to support this have developed over time. These arguments include that Arabs living in Palestine never claimed sovereignty over the land and that the Arabic word for Palestine is not Arabic in origin, rather Biblical.

Response: Palestinians began developing a distinct national identity in the early 1800s in reaction to Ottoman and Egyptian control. After WWI, the land subsequently became the British Mandate of Palestine and the desire of self-determination for the Palestinian people in the land of Palestine remained strong. Most Palestinians trace their ancestry to the Canaanites whose civilisation was based in the land including and around Israel-Palestine, its influence stretching from 4500 BC to 1500 AD. Palestinians have multiple ethnic origins whilst connecting to a unique Palestinian nationality and identity. Despite Palestine never being recognised as an independent state, Palestinian personhood has been enshrined in UN resolutions and spans across nations to connect people, some of whom, despite having never set foot in the Palestinian Territories, have a shared history, suffering and collective memory.

Sources:

[My Jewish Learning who are the Palestinians](#)

[Vox: Israel-Palestine misconceptions](#)



4.4 COMBATTING CONSPIRACY THEORIES

Did Israel create ISIS?

Context: Conspiracies that Israel and the US created ISIS, which have been circulating for a few years, were fuelled when Iranian state media claimed to have discovered ISIS was invented to break down resistance armies in the Middle East which are opposed to Israel. It was claimed a document of this information was provided to Iranian media by whistleblower Edward Snowden. Other allegations are that the ISIS leader Abu al-Bagdadi was trained by Mossad and the CIA, that his real name is Simon Elliot, or that he is a Jewish actor hired by Israel to play the most wanted terrorist in the world.

Response: There is no credible evidence to support any of these theories. Snowden has neither confirmed nor denied that he provided information to Iranian media but also there is no evidence of a document containing this. What appears to be more likely is that Iran, seeing the impending threat of ISIS approaching its Iraq border, sought a national narrative of stability by claiming ISIS is just another Western plot to overthrow the Iranian government. Much of ISIS' narrative is based on destruction of Israel and the Jewish people as well as calling for its members to actively carry out attacks on them. Recently, ISIS militants in Sinai were urged to commit cross border attacks into Israel in response to the Trump administration's announcement of a new peace deal and Israel's threat of annexation. The conspiracy that Israel or the US created ISIS serves to disregard and downplay the active threat that the group continues to advocate for the murder of people in the West and Jewish people. Linking a violent extremist group to Western government only stirs a narrative of animosity, hate and revenge towards these governments for the miseries caused by ISIS in the Middle East.

Sources:

[Haaretz article on ISIS and Israel](#)

[Time article on Iranian media](#)



4.4 COMBATTING CONSPIRACY THEORIES

Do Palestinians/Muslims have lots of children to win the demographic war?

Context: This allegation can be found globally and is connected to the far-right belief that Muslims are trying to replace white Christian Europe in a demographic war, known as the Great Replacement. Demographic dispute has been a significant point of friction in the Israel-Palestine conflict. Birth rates can serve as a method to secure a population within the land whilst also providing a political threat, with a growing number of Palestinians and Israelis increasing the number of army recruits or militants able to fight in the resistance. During the second intifada, Yasser Arafat said, “The womb of the Arab woman is my strongest weapon” and during that period the Palestinian fertility rate in the Gaza Strip rose significantly to 8.3 births per woman.

In the UK, journalists and politicians have joined in the unfounded assertion that Muslim birth rates will soon be high enough take over the white British. This has long been written into anti-immigration and Islamophobic sentiment within British society and politics with UKIP leader Nigel Farage claiming Britain was becoming unrecognisable from the number of immigrants. From a quick web search you can find more claims of this vein, such as by 2050, Britain will be a majority Muslim nation, or sensationalising a study which suggested, with zero immigration policies in place, the Muslim population could treble by 2050.

Further abroad, claims that the Muslim population is threatening the majority one have emboldened policies of ethnic discrimination or even cleansing, as can be seen of the Rohingya in Burma who had child policies imposed on them despite only being 4% of the population.

Response: Whilst it is true that, in Europe, population growth has largely been driven by immigration, there is no consistent data to show how much of this is Muslim. The outlandish claims of rapidly growing Muslim populations have been widely dismissed as unfathomable.



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Predictions such as Muslims becoming the majority population in the UK based on birth-rate alone would require women to be giving birth to very high numbers of children. In reality, the birth rate among Muslims in Europe over the years has been decreasing, most recently at 2.1 in 2010-2015 (Christians were at 1.6% and Jews were at 1.8%). Previous data showing large increases in the Muslim population is more realistically based on an increase in people self-identifying as Muslim when they previously chose not to. If current immigration patterns in the UK do not change significantly (in fact, they are likely to become more strict) then the predicted Muslim population by 2030 will be only 8.3%. Muslim birth-rates across the world are decreasing in a trend less to do with religion, and more to do with economics, social services, conflict and displacement, women's empowerment and access to contraception. Birth rates amongst immigrants in Europe also tend to change to match that of the local population.

In Palestine, birth rates have dramatically decreased since the creation of the State of Israel in 1948. This has been even more significant within the Palestinian population inside Israel where the birth-rate has gone from 9.2 per woman in the 60's to 3.3 per woman in 2015.

Sources:

[Snopes fact check on Muslim population in Europe](#)

[Channel 4 fact check on Muslim majority](#)

[Pew Research Centre on Muslim population growth](#)

[Yale study on Israeli demographics](#)

[Columbia JIA the politics of demography in the Israel-Palestine conflict](#)



4.4 COMBATTING CONSPIRACY THEORIES

Did Israel know about or do 9/11?

Context: This is another conspiracy which can be rooted in the falsity that Jews control world events for their own benefit. There have been a variety of allegations that Israel/Zionists/Jews 'did 9/11' and the theory has gained some traction in the Arab World. One claim is that 4000 to 5000 Jews did not attend work at the World Trade Centre on that day due to the fact they have been forewarned about the attack by Israeli intelligence, who knew that it was going to happen all along and did not inform the US government. Some theorists claim that the US and Israel had masterminded the attack in order to justify a war in the Middle East (against Israeli enemies). This narrative was even broadcast in a series of radio ads by a right-wing activist, reaching large numbers of people.

Response: This multifaceted conspiracy has managed to unite antisemites across all groups who share disdain at the events of 9/11 and subsequent impact it had on the Arab world. Many recognise that believing Israel and Jews knew about 9/11 could be used to legitimise attacks against Jews in the future by people already holding antisemitic beliefs. It has been reported around 400 Jews were sadly amongst the casualties of that day from an attack which did not discriminate between any religion or ethnicity. Other data has proven that had 4000 Jewish workers not shown up that day for work then the total Jewish casualty rate would have been much lower. There is also an extensive report by ADL dismissing Jewish involvement in 9/11.

Sources:

[ADL Unravelling antisemitic conspiracy theories](#)

[Snopes fact check on Israel and 9/11](#)



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Is Europe being invaded by Muslims (also known as the 'Great Replacement Theory')?

Context: The theory commonly known as 'Eurabia', a term coined by a British author under the pseudonym 'Bat Ye'or' in the 1970's, declares that Europe has "surrendered to Islam and is in a state of submission in which Europe is forced to deny its own culture, stand silently by in the face of Muslim atrocities, accept Muslim immigration, and pay tribute through various types of economic assistance". Perceived as a relatively obscure conspiracy for a long time, the theory began to gain popularity following the 9/11 attacks followed by other Islamist terror attacks in Europe. Many far-right groups have adopted this narrative to attack Muslims in Europe, labelling them as one homogenous group. In Britain, the migrant crisis has exacerbated this under the perception that Muslims entering the country as refugees or asylum seekers are doing so to establish a caliphate within the UK.

These beliefs are not only confined to far-right politics, but a 2019 survey of Conservative Party members found that over 54% of the Conservative party believed that Islam was 'generally a threat to a British way of life', 43% 'would prefer not to have a country led by a Muslim' and 40% believed we should lower the amount of Muslims entering Britain. A survey of the British public in 2020 found that 38% thought Islam is incompatible with a British way of life and from this, 23% (11% of the total population) answered that the Muslim population will "replace white British people" due to higher growth rates.

Response: Islam and Muslims are not a threat to Europe. In 2016, only 4.8% of Europe's population was Muslim, and current migration rates have not had a drastic influence on the demographics from a Christian-majority Europe. In 2017 in the UK, Muslims only numbered 10% of the number of Christians.



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Many predictions by certain political commentators or advocacy groups which claim the Muslim population will reach significant numbers in the coming years are based on inconsistent data and speculation and don't take into account changing birth and immigration rates. In 2019, 612,000 people immigrated to the UK and 54% of these were from outside of the EU (this is not indicative of their religion). Non-EU immigration has remained relatively stable since 2013 with only marginal increases, showing there is no evidence of a dramatic demographic change in the UK based on immigration alone. In addition to this, an estimated 114,000 non-EU citizens emigrated out of the UK in 2019.

The impact of these conspiracies has resulted in discrimination against the Muslim community. A 2017 study found that one in three European Muslims faced discrimination in the previous 12 months and 27% had experienced a racist crime.

Following the Christchurch Mosque terrorist attack in March 2019, reports of hate crimes against Muslims in the UK given to the charity Tell MAMA increased dramatically, by 692% in one week. The Christchurch attacker himself believed in the 'great replacement theory' - that Muslims in Europe will eventually outnumber white people and a race war is required to remove this threat. High-profile and large-scale attacks against Muslims such as this one result in rapid but long-term increase in Islamophobic hate crime.

Sources:

[The Guardian: The Myth of Eurabia](#)

[Poll of Conservative Party members](#)

[Hope Not Hate survey report](#)

[Pew Research Centre statistics on Europe's Muslim population](#)

[Office for National Statistics Migration Statistics](#)

[EU Minorities and Discrimination Survey](#)

[Tell MAMA reports](#)



4.4 COMBATTING CONSPIRACY THEORIES

Do Jews run the world? And Do Jews control the media?

Context: This antisemitic conspiracy is based on a book called 'The Protocols of the Elders of Zion', which fabricated the claim that cosmopolitan Jewish elites wanted to destroy the white nation state and become global dominators. The book has no singular author, but its origin can be traced back to a Tsarist official who made several publications, but it has been edited numerous times from a variety of plagiarism sources. It is the most notorious antisemitic publication and was published globally in the early 20th Century and grew in popularity during WWII as Nazi propaganda to rationalise discrimination against Jews. Globally, the Protocols are still believed as a genuine proof of Jewish global domination and still hold popularity in much of the Arab and Muslim world. In contemporary society the impact of this text appears in conspiracies claiming George Soros, the Rothschilds or other prominent Jews are controlling global finance/banking, immigration and wars. Hope Not Hate's survey of the British public found 13% agreed that Jewish people have an unhealthy amount of control over the world's banking system.

Response: The Protocols have widely been dismissed as fake and courts around the world have taken legal action against groups or people distributing the text as a fact. One of its origins claims to be a reveal at a World Zionist Headquarters which doesn't exist. The use of such conspiracies throughout 20th Century history is a classic tool in othering Jews from society and making them a target for social and economic frustrations. Jews across Europe faced the same economic struggles as all the other Europeans trying to rebuild their lives and communities after WWI. On top of this, they also faced multifaceted antisemitic persecution stemming back to the 11th Century. Back then, Christian Europe prohibited Jews from owning property or working in most professions and trades, instead forcing them into the unpopular profession of moneylending.



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This resultantly led to the association between Jews and money and finance and the various conspiracies of them controlling the economic sector. Studies on media corporations owned by people with Jewish heritage have shown that this does not impact on their media or serve certain Jewish interests and causes, nor do they work together in any co-conspiratorial way.

Sources:

[ADL: A Hoax of Hate](#)

[Holocaust Memorial Museum page on the Protocols](#)

[Britannica entry on antisemitism](#)

[HuffPost commentary on Jews and the media](#)

[Hope Not Hate survey on conspiracies](#)

Did Muslims start the Holocaust?

Context: In 2015, Benjamin Netanyahu, the then Israeli Prime Minister, publicly claimed that the Grand Mufti of Jerusalem during WWII convinced Hitler to exterminate the Jews before the Holocaust. Netanyahu stated "Hitler didn't want to exterminate the Jews at the time, he wanted to expel the Jews. And Haj Amin al-Husseini went to Hitler and said, 'If you expel them, they'll all come here (to Palestine).', Hitler then asked, 'What should I do with them?' and the mufti replied: 'Burn them.'" The background of Netanyahu's comments root in a real meeting between the Mufti and Hitler. Haj Amin al-Husseini was Mufti under the political authority of the British Mandate in Palestine from 1921 to 1937 and collaborated with the Axis powers during WWII, helping to broadcast various antisemitic and anti-Israel broadcasts throughout the Middle East as well as inciting violence against Jews.

Response: The Mufti's discussion with Hitler, available to read online, focussed on al-Husseini's desire to formulate an Arab revolt against Jewish independence in Palestine and British and French colonial powers in the Middle East.



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Despite him viewing Germany as sharing a common enemy with the Arabs, Hitler was unenthusiastic at the potential of Arab revolt and refused to sign al-Husseini's declaration of Palestinian national rights. Much evidence also shows that the final solution and mass killings of Jews had already begun to take place around three months before this meeting. Despite some collusion within the Muslim world with the Nazis and contributions or bystanding to the persecution of Jews during WWII, nearly all Holocaust historians reject the claim that Muslims masterminded the Holocaust. In addition to this, Muslims were also victim to persecution and a number were also murdered during the Holocaust, while some Muslims helped to project and hide Jews in Europe and North Africa who were being rounded up.

Sources:

[The Times article on the Mufti and Hitler's meeting](#)

[Holocaust Memorial Museum factsheet on the Mufti](#)

[Project Aladdin The Holocaust and Muslims](#)

[Did Jews finance/facilitate the slave trade?](#)

Context: Allegations that Jews were dominant actors in the slave trade have been made by a number of controversial figures such as Louis Farrakhan, leader of the Nation of Islam, and David Duke, the former Ku Klux Klan grand wizard. In 2016, former Labour party member, Jackie Walker, claimed that Jews were the 'chief financiers' of the slave trade. The conspiracy stems from a book published by The Nation of Islam named "The Secret Relationship" which claims that Jews owned slaves disproportionately more than any other ethnic or religious group in New World history. The book, despite making this false claim, was also formed with many scientific claims and legitimate sources.

Response: Although some Jews participated actively and helped to fund the slave trade in the 18th Century, they were by no means individually responsible nor did they play a disproportionate role.



4.4 COMBATTING CONSPIRACY THEORIES

Evidence has disproved the claim Jews owned a majority of slaves in comparison to the mainly Catholic and Protestant slave owners. Numerous other ethnicities and religions participated and paid into the slave trade. In addition to this, records show that nearly 40% of Jewish families in certain Southern states owned slaves, however the Jewish population there was very small so the numbers of slaves owned by this group would have been a minority, as well as proportionate to the population. One study on the Jewish role in the slave trade notes that Jewish traders played a minority role in the trading and purchase of slaves, but a small number did provide large sums to help fund trading companies. Historically, Jews and Black people had a close affinity based on their persecution and fight for civil rights. This became strained in the 90's based on different approaches to public policy and opinion on the establishment of Israel.

Sources:

[Tablet Mag article on The Secret Relationship](#)

[My Jewish Learning: Jews and the African Slave Trade](#)

[Did Jews fake the Holocaust so they could create Israel?](#)

Context: The Holocaust has been wrongly co-opted as the cause of Palestinian tragedy created at the hands of European colonialists and Zionists. Palestinian President Mahmoud Abbas has famously engaged in Holocaust denial and even published his doctoral dissertation on the claims that the number of Jewish victims was significantly less than 6 million, and that the Nazis and the Zionist movement had secret cooperation to prompt Jewish immigration from Europe to Palestine. Another related conspiracy is that Israel now receives reparation money from Germany and 'guilt' money from America in reaction to the Holocaust.



4.4 COMBATTING CONSPIRACY THEORIES

Response: There are other factors leading to the creation of Israel that existed before the Holocaust occurred. The Balfour Declaration, written in 1917, announced support for the establishment of a Jewish national home in historic Palestine. Many years of persecution against Jews in Europe meant there were already Jewish immigrants in Palestine prior to the events of WWII, which helped spur further support for a Jewish state. The Nazi government did not allow Jewish immigration out of occupied Europe during the war and tried to suppress it as much as possible. The British even tried to heavily limit the immigration of Jews to Palestine, in one famous case sending over 5000 Jewish refugees who arrived by boat to Haifa back to refugee camps in Europe. The Holocaust was not the only factor in Israel's creation but was one of many. Denial of the actuality or the extent of the casualties of the Holocaust have been widely disproven and are a typical example of antisemitism. The true reasons for the Holocaust lie in antisemitism, nationalism, eugenics and socio-economic factors which have been widely documented, alongside the massive death toll and impact. Reparations were not paid to individual Jews for the loss of life of family members, so the myth that the Holocaust was used as a way to receive money from Germany is untrue. American funding to Israel is not connected to the Holocaust, but rather to other trade and security interests the countries share.

Sources:

[Jerusalem Post article on Abbas' claims](#)

[Vox: Israel-Palestine misconceptions](#)

[The Holocaust Explained](#)

[Jewish Virtual Library refuting Holocaust denial](#)



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4.4 COMBATTING CONSPIRACY THEORIES

Educational methods to combat conspiracy theories

Socratic Questioning

1. **Revealing the issue:** 'What evidence supports this idea? And what evidence is against its being true?'
2. **Conceiving reasonable alternatives:** 'What might be another explanation or viewpoint of the situation? Why else did it happen?'
3. **Examining various potential consequences:** 'What are worst, best, bearable and most realistic outcomes?'
4. **Evaluate those consequences:** 'What's the effect of thinking or believing this? What could be the effect of thinking differently and no longer holding onto this belief?'
5. **Distancing:** 'Imagine a specific friend/family member in the same situation or if they viewed the situation this way, what would I tell them?'

Conspiracy theories and psychology

Confirmation bias: People's willingness to accept explanations that fit what they already believe.

Proportionality bias: The inclination to believe that big events must have big causes.

Illusory pattern perception: The tendency to see causal relations where there may not be any.

4.5 ISRAEL-PALESTINE ORGANISATIONS



Here are a number of organisations that work inside Palestine, inside Israel, across borders and internationally. These organisations show that people can work together to find a solution to conflict and demonstrate leadership and bravery. On their websites you may find useful resources for exploring active peace-work in the region today. This list is not exhaustive, and many others organise and act together on a number of issues.

Cross-border/ International Organisations

<p><u>ALLMEP</u></p> <p>ALLMEP is a coalition of over 100 organizations – and tens of thousands of Israelis and Palestinians, Arabs and Jews – building people-to-people cooperation, coexistence, equality, shared society, mutual understanding, and peace among their communities in the Middle East. ALLMEP works internationally to promote and raise awareness of the community of peacebuilders whilst building the coalition’s capacities in the region.</p>	<p><u>Friends of Roots</u></p> <p>Roots is a grassroots movement based on understanding, nonviolence, and transformation among Israelis and Palestinians who live in the West Bank. They believe human interaction is the first agent of transformation and run a series of projects such as inter-religious exchange, partnership lectures, joint iftars, youth groups, summer camps, after-school programs, pre-army academies, visiting schools, speaking groups and meetings.</p>
<p><u>Eco Peace</u></p> <p>EcoPeace Middle East brings together Jordanian, Palestinian, and Israeli environmentalists to promote cooperative efforts to protect their shared environmental heritage. They seek to advance both sustainable regional development and the creation of necessary conditions for lasting peace in the region by combining grassroots and advocacy approaches.</p>	<p><u>Seeds of Peace</u></p> <p>Seeds of Peace brings youth and educators from areas of conflict to its camp in Maine for a summer to build relationships of trust, empathy and respect for one-another and address obstacles to peacebuilding. It also provides local programming to support Seeds of Peace graduates once they return home.</p>



4.5 ISRAEL-PALESTINE ORGANISATIONS

Cross-border/ International Organisations [contd.]

<p><u>Combatants for Peace</u></p> <p>Combatants for Peace is an Israeli-Palestinian NGO and bi-national, grassroots movement committed to non-violent action against the Israeli occupation and all forms of violence in Israel and the Palestinian territories. Their mission is working towards a two-state solution in the 1967 borders, or any other mutually agreed upon solution that will allow both Israelis and Palestinians to live in freedom, security, democracy and dignity in their homeland.</p>	<p><u>New Story Leadership</u></p> <p>The mission of New Story Leadership is to equip a new generation of Palestinian and Israeli change agents with the leadership tools needed to create social, economic and political change in the region. Delegates spend 7-weeks in Washington to collaborate on social impact projects and strategic meetings with peace organisations. Delegates have gone on to create initiatives such as 'yalla yoga', the Museum of Palestinian people, and the 'beyond the land' documentary</p>
<p><u>Kids for Peace</u></p> <p>Founded in Jerusalem and now part of the organisation Seeds for Peace, Kids4Peace is an interfaith youth collective aiming to end conflict and bring about peace to divided countries. Their programmes in leadership, communications and social action have involved over 500 young students in North America, Jerusalem and Europe.</p>	<p><u>Arava Institute</u></p> <p>The Arava Institute for Environmental Studies is an environmental studies and research institute in the Negev desert for Jordanians, Palestinians and Israelis, forming cooperative initiatives which focus on a range of environmental concerns and challenges.</p>
<p><u>Our Generation Speaks</u></p> <p>Our Generation Speaks (OGS) is a fully funded, three-month summer fellowship program and incubator where emerging Israeli and Palestinian leaders create high-impact ventures. They engage in seminar and mentorship programs and are equipped with the tools to launch new ventures for which they are granted seed funding.</p>	<p><u>The Parents Circle Families Forum</u></p> <p>PCFF is a joint Israeli-Palestinian organization of over 600 families, all of whom have lost an immediate family member to the ongoing conflict. PCFF uses education, public meetings and the media, to spread the idea that reconciliation between nations is a prerequisite to achieving a sustainable peace.</p>



4.5 ISRAEL-PALESTINE ORGANISATIONS

Cross-border/ International Organisations [contd.]

<p><u>Oasis of Peace</u></p> <p>Is a village of Palestinian and Jewish citizens of Israel dedicated to building justice, peace and equality in the country and the region. The community has established educational institutions based on its ideals and conducts activities focused on social and political change. Many of the village members work in peace, justice and reconciliation projects.</p>	<p><u>Yala Young Leaders</u></p> <p>The YaLa Academy for Citizen Journalism trains and provides young activists with practical skills in citizen journalism and new media activism, creating a network of tech-savvy, forward thinking citizen journalists who engage in cross-border dialogue and voice their opinions on issues facing young people in the MENA region today.</p>
<p><u>Hand in Hand</u></p> <p>Hand in Hand is building inclusion and equality between Arab and Jewish citizens of Israel through a growing network of bilingual, integrated schools and communities. It enrolls over 1,850 students in six public schools from Jerusalem to the Galilee. The schools are open to all parts of the Arab and Jewish populations in Israel. Hand in Hand proves that shared living is possible, it is real, and it is happening throughout Israel right now.</p>	<p><u>Heart to Heart</u></p> <p>Heart to Heart is a youth leadership program for Palestinian and Jewish citizens of Israel. They are dedicated to empowering youth with the tools and relationships needed to create a more inclusive and peaceful society. During their summer camp program, held in Ontario, participants live together and engage in relationship building activities and facilitated dialogue. They also bond over swimming, arts and crafts, hiking and canoe trips.</p>
<p><u>Sulha</u></p> <p>The Sulha Peace Project is a grassroots organisation for the healing and reconciliation of the people in Israel and Palestine. Every month or two, they hold gatherings in which 60-125 Palestinians and Israelis meet to reach beyond arguments and political posturing to the essential humanity longing to be heard.</p>	<p><u>Jerusalem Peacebuilders</u></p> <p>Jerusalem Peacebuilders (JPB) is an interfaith, non-profit organization with a mission to create a better future for humanity across religions, cultures, and nationalities. JPB promotes transformational, person-to-person encounters among the peoples of Jerusalem, the United States, and the Holy Land.</p>



4.5 ISRAEL-PALESTINE ORGANISATIONS

Israeli Organisations

<p><u>Peace Now</u></p> <p>Peace Now is a Zionist left-wing movement that seeks to ensure the continued existence of Israel as a Jewish and democratic state and works to advance the only solution that will allow it - the establishment of a Palestinian state based on 1967 borders alongside the State of Israel. The movement's various channels of activity include demonstrations and field activities, lectures and conferences, tours and educational work, public campaigns and publicity dissemination.</p>	<p><u>B'Tselem</u></p> <p>B'Tselem strives to end Israel's occupation, recognizing that this is the only way to achieve a future that ensures human rights, democracy, liberty and equality to all people, Palestinian and Israeli alike. B'Tselem works to expose the injustice, violence and dispossession inherent to the regime of occupation, to deconstruct the apparatuses that enable it, and challenge its legitimacy in Israel and internationally, and it has won various human rights awards.</p>
<p><u>Gisha</u></p> <p>Gisha's, whose name means both "access" and "approach," goal is to protect the freedom of movement of Palestinians, especially Gaza resident by using legal assistance and public advocacy to protect the rights of Palestinian residents., Gisha represents individuals and organizations in Israeli administrative proceedings and courts and reaches out to members of the public and opinion-makers using publications in various media, in order to promote awareness and sensitivity for human rights in the occupied Palestinian territories.</p>	<p><u>Ir Amin</u></p> <p>The mission of Ir Amim is to render Jerusalem a more equitable and sustainable city for the Israelis and Palestinians who share it and to help secure a negotiated resolution on the city. It works with Israeli and Palestinian partners on public and legal advocacy promoting policies that respect the rights of both the Israeli and Palestinian communities to live in dignity in the city, and creating bridging frameworks towards a peaceful and agreed-upon resolution whilst safeguarding their holy places.</p>
<p><u>Darkenu</u></p> <p>With more than 300,000 active supporters, Darkenu is the largest non-partisan civil society movement in Israel. They organise, amplify, and empower the moderate majority of Israelis to exert influence on government policy and on the public discourse, including through the groundbreaking 'DemocraTV' channel they established.</p>	<p><u>Breaking the Silence</u></p> <p>Breaking the Silence is a non-profit organization made up of veteran combatants who have served in the Israeli military since the start of the second intifada and have taken it upon themselves to expose the public to the reality of everyday life in the occupied territories. They collect and publish testimonies from soldiers who have served in the West Bank, Gaza and East Jerusalem to boost public awareness.</p>



4.5 ISRAEL-PALESTINE ORGANISATIONS

Israeli Organisations

<p><u>Women Wage Peace</u></p> <p>WWP is the largest grassroots movement in Israel whose purpose is to promote a political agreement to resolve the Israeli-Palestinian conflict. The aim of the movement is to bring about the resolution of the Israeli Palestinian conflict by means of an honourable, non-violent and mutually acceptable agreement and to include women in all aspects of decision making.</p>	<p><u>Tag Meir</u></p> <p>Tag Meir battles against racism as part of a campaign to support democratic values, and the very traditional Jewish values of loving neighbours and justice for all. Tag Meir holds hundreds of demonstrations, meetings, vigils and activities throughout the year. Their groups pay condolence visits to victims of terror and violence, repaint over racist graffiti, and offer material support to religious places defaced. They hold meetings with politicians and decision makers to end incitement and rhetoric that is inflammatory.</p>
<p><u>Blue White Future</u></p> <p>Blue White Future seeks to help resolve the Israeli-Palestinian conflict on the basis of a “two states for two peoples” solution by facilitating the relocation of settlers so that all Israel’s citizens reside within secure permanent borders that guarantee a Jewish majority. It seeks to assist the Israeli leadership in overcoming challenges related to the absorption of settlers and ensure appropriate compensation for those wishing to relocate regardless of whether an agreement or a government decision regarding relocation is reached.</p>	<p><u>Standing Together</u></p> <p>Standing Together is the grassroots people's movement in Israel who organize Jews and Arabs, locally and nationally, around campaigns for peace, equality, and social justice, in order to build power and transform Israeli society. They recognize the interconnectedness between struggles including the growing social and economic disparities in Israeli society, the ongoing occupation of the Palestinian territories, attacks on democratic freedoms, and the hardships faced by minorities such as Arab-Palestinian citizens of Israel, the LGBTQ community, women, and immigrants.</p>



4.5 ISRAEL-PALESTINE ORGANISATIONS

Palestinian Organisations

<p><u>Zimam</u></p> <p>Zimam is a pioneering grassroots youth movement that challenges the status quo. Taking a domestic approach to conflict resolution, they work with the leaders of tomorrow to build a more democratic, actively engaged and pluralistic society. Their programs empower young people and transform public thinking, fostering respect for others, building peace and instilling democratic attitudes.</p>	<p><u>Taghyeer</u></p> <p>Taghyeer is a non-profit organization that is leading a Palestinian national nonviolence movement. Their vision is to achieve a peaceful solution to the Israeli/Palestinian conflict that guarantees independence, freedom, dignity, and a secure life for all. Their mission is a movement that creates social and political change by transcending victimhood and practicing the values of good citizenship with integrity.</p>
<p><u>Holy Land Trust</u></p> <p>Holy Land Trust's desire is to realize a global peace-making movement founded on the power of love and transformation, where all people live in justice, equality, respect, and peace. They engage in the deep work of discovering, exposing, and resisting the foundational reasons for fear and conflict including healing work, nonviolent activism, as well as facilitating an environment of personal transformation. They are an open space for the healing of the historical wounds and narratives that have shaped us to live in fear, separation, and victimisation.</p>	<p><u>Youth Against Settlements</u></p> <p>Youth Against Settlements are a Hebron-based Palestinian grassroots movement dedicated to ending the occupation through nonviolent methods. They engage in community work against the expansion of Israeli settlements in the West Bank and the resulting expulsion of Palestinian residents by supporting the Palestinians who live in Hebron. As a human rights group, they oppose any forms of racism – including Antisemitism and Islamophobia.</p>
<p><u>Youth of Sumud</u></p> <p>A group of Palestinians in the South Hebron Hills who believe in and are committed to a peaceful popular resistance as a strategic choice to end the Israeli occupation. Alongside international volunteers, they accompany shepherds in their work to protect them from settler attacks.</p>	<p><u>Miftah</u></p> <p>Miftah seeks to promote the principles of democracy and good governance within various components of Palestinian society through informing local and international public opinion and official circles on the Palestinian cause and strengthen national unity. It also strives to ensure the Palestinian government is accountable, transparent, democratic, and includes women and youth in its institutions and decision-making bodies.</p>



4.5 ISRAEL-PALESTINE ORGANISATIONS

Palestinian Organisations [contd.]

Al-Haq

Al-Haq is an independent Palestinian non-governmental human rights organisation which documents violations of the individual and collective rights of Palestinians in the OPT. The organisation conducts research; prepares reports, studies and interventions on breaches of international human rights and humanitarian law in the OPT; and undertakes advocacy before local, regional and international bodies. Al-Haq also cooperates with Palestinian civil society organisations and governmental institutions in order to ensure that international human rights standards are reflected in Palestinian law and policies.



Thank You!

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