



משיבות את התקווה
مُعِيدَات الأمل
BRINGING BACK HOPE



ZOCHROT ANNUAL REPORT 2018

JANUARY 2019

ABOUT ZOCHROT

Zochrot ("remembering" in Hebrew) is a grassroots NGO working since 2002 in Israel Palestine to promote acknowledgement of and accountability for the ongoing injustices of the Nakba, the Palestinian catastrophe of 1948. Zochrot work towards the reconceptualization of the right of return as the imperative redress of the Nakba and a chance for a better life for all the country's inhabitants. Zochrot is the first and major Israeli nonprofit organization and growing movement devoted to the commemoration of the Nakba and for the return, first and foremost among the Jewish Israeli majority in Israel.

The Nakba, 'Catastrophe' in Arabic, is the mass destruction and depopulation of Palestine in 1948, during the war that led to the founding of the state of Israel. Palestinians who were expelled during the Nakba have since grown to become the largest refugee population in the world according to the UN. Within Israel, a quarter of a million Palestinians lives as 'internally displaced' refugees and are denied the right to their land, homes and property.

The State of Israel has been doing since 1948 to erase all remains of the Nakba and the Palestinian life that preceded it: the Nakba is absent from the Israeli education system, erased from its landscape, and the Palestinian tragedy is overwhelmingly denied. Indeed, over the past years, and due in part to Zochrot's work, the term 'Nakba' has become part of the Israeli discourse; nevertheless, its mere presence still does not mean an understanding of its meaning, let alone the broad acknowledgement of and accountability for the events of 1948 and their ongoing effects until this very day.

Zochrot sees the Nakba as the 'ground zero' of the Israeli-Palestinian conflict and believes that all other appearances of violence or human rights violations since 1948 to this very day (including the occupation of 1967), are the symptoms of this root cause. Thus, Zochrot believes that Jewish Israeli accountability for the Nakba and related aspects of oppression of Palestinians, will pave the way for a just and sustainable resolution of the conflict.

For the past 16 years, Zochrot has been working to create sustainable projects aiming at 'cracking' the system and challenging the taboo in Israel over the Nakba and Return. Zochrot's program is multilayered, and by working in different fields and various methods the organization is implementing both large scale projects which address the wide public, as well as small participatory projects that sustain and nurture a pool of social change agent who can lead a larger impact in their communities and among their peers.

2018 CONTEXT

Zochrot faces a challenging political and social context in maintaining strong advocacy for increasing discussion of the nakba in public discourse and for the right of return of Palestinian refugees. The political environment in Israel has, in many ways, become more hostile to nongovernmental organizations (NGOs) overall and to critical and dissident NGOs specifically. Moreover, the political and legal environment has become openly more hostile to organizations that seek to challenge dominant discourse in Israeli political life. Socially, while there have been some unexpected advances in the increase of the idea of return in public discourse, these advances have been accompanied by fear and hatred stirred up by the media and by political elites.

The existing legal framework for Zochrot's activities has remained complicated and contentious. Israel's 2011 "Nakba" law, for instance, empowered the Finance Minister to reduce state funding and support for institutions that either view Israeli Independence Day as a day of mourning or that oppose Israel's Jewish and democratic character. Similarly, in 2016, Israel passed the NGO "funding transparency" law that requires organizations with 50 percent or more funding from foreign institutional sources (importantly, not private individuals) to disclose this to government officials and in their written reports, subject to fine for violation. Israeli NGOs are already required to publish quarterly reports on their funding from foreign donors. These laws are part of a broader effort to limit the ability of NGOs to advocate effectively and freely in Israeli public life. In October 2018, for instance, Likud MK Nava Boker

submitted a bill that proposes stripping the income-tax exemption from majority-foreign-funded NGOs and imposing a maximum tax rate of 45 percent on them.

In 2018, the Knesset passed Basic Law: Israel – The Nation State of the Jewish People, a law that has constitutional status in Israel. The law limits “the exercise of the right to national self-determination” in Israel to Jews, declares that “complete and united” Jerusalem is the capital, removes the status of Arabic as an official language, and promotes Jewish settlement as a “national value.” Despite the controversy surrounding many of its positions, the law passed the Knesset, and it has chilling effects on Israeli political discourse and the status of advocacy NGOs like Zochrot.

Broader efforts by Palestinians of Gaza especially have notably increased the subject of return in Israeli public discourse. In March 2018, Palestinians began protesting in Gaza, calling for the right of return of Palestinian refugees, who make up about two-thirds of the population of Gaza. More than 250 Palestinians have been killed, and more than 23,000 injured, since the beginning of the protests. The protests are ongoing, and have coincided with an increase in discussion of return in Israeli politics. Unfortunately, this discussion has been accompanied by fearmongering, dehumanizing language. Turning these scare tactics into a productive and creative conversation around return represents a challenge for Zochrot in the years to come.

TARGET GROUP

Zochrot aims first and foremost to impact the Jewish Israeli constituency. All of our programs are open to the wide public, with an emphasis on working with social agents who are able to provide gateways to their communities and through them, to the wider public. Social agents include teachers and educators who work in Israel's formal and informal education systems, artists of various media, filmmakers, writers, scholars, planners, and more individuals who work in their own community. Zochrot will continue to reach out to the wide public and to social agents in both the large central cities and increasingly in the Israeli peripheries. Most of Zochrot's online materials are translated also to Arabic and English, translation is available also in some of our activities. Thus, Palestinians and internationals are a secondary target group of Zochrot.

OVERALL GOAL

To realize its vision, Zochrot will act to promote Israeli Jewish society's acknowledgement of and accountability for the ongoing injustices of the Nakba and the reconceptualization of Return as the imperative redress of the Nakba and a chance for a better life for all the country's inhabitants.

MISSION AND PURPOSE

To initiate, support and sustain public discourse, in Israel, on the Nakba and its ongoing effects, particularly the situation of the Palestinian refugees. We believe acknowledgment of the past is the first step towards taking responsibility for its consequences, and thus hope to contribute to a realistic resolution of the conflict, which will include a just solution to the situation of Palestinian refugees

Zochrot acts to challenge the Israeli Jewish public's preconceptions and promote awareness, political and cultural change within it to create the conditions for the Return of Palestinian Refugees and a shared life in this country. To do so, Zochrot generates processes in which Israeli Jews will reflect on and review their identity, history, future and the resulting discourse through which they conceive of their lives in this country. Our focus on the Jewish target audience derives from its practical and moral responsibility for Palestinian refugeehood, as well as from its privileged power position under the present regime.

GOALS

1. To increase the presence of the Return in public discourse;
2. The injustices of the ongoing Nakba and Return as its imperative redress will have become an urgent item on the Israeli Jewish public's agenda, with more and more people realizing that return is essential and critical to a better society;
3. To transform the public discourse so that the linkage between Nakba and Return is understood, together with the fact that the Nakba is an ongoing reality with no end in sight, rather than a one-time historic event;
4. To seek the truth that provides an account of past abuses and injustice around the Nakba and to encourage Israelis to take individual and collective responsibility for it;
5. To generate avant-garde, creative discursive spaces involving the Nakba and Return.

ZOCHROT'S PARTNERS

Zochrot is grateful for the support of HEKS-EPER, Christian Aid, Misereor, AFSC, MCC, CCFD, Rockefeller Brothers Fund and St. Het Solidariteitsfonds and private individuals who support our work.

ZOCHROT'S MAIN ACTIVITIES FOR 2018 WERE AS FOLLOWING:

1. Gallery & Culture Program

This program acts to create a space for a new culture that allows and encourages public discourse on the Nakba and its ongoing implications; generate greater and deeper knowledge by producing and publicizing accessible materials in Hebrew, including books, publications, exhibitions, symposia.

Main activities of 2018:

1. Launching the Ground Truth online mapping platform in Al-Araqib. On July 28, together with the local popular committee, we held the official launch of the *Ground Truth* online mapping platform, a joint project by Zochrot, Forensic Architecture (Goldsmith University of London) and Al-Araqib – in Al-Araqib. The event, commemorating the eighth anniversary of the destruction of the village, included an exhibition in a dedicated tent and a screening of the film *Ground Truth*, which documents the project of scientifically mapping remnants of the historical settlement of the village families, participation in the day's events, and a short lecture for the public. Three-hundred people took part in the event.

2. Exhibition at Binyamin Gallery in Tel Aviv: Launching the ongoing joint project *Ground Truth: Evidence of Destruction and Return* together with the Al-Araqib village community and Forensic Architecture (Goldsmith University of London). The *Ground Truth* exhibition opened in August 9 at the space of the Binyamin Gallery of Contemporary Art in Tel Aviv.

Two prearranged group tours were held in the exhibition: a friends' association of an international photography festival and a student class taught by Dr. Haim Lusky of the Tel Aviv University Department of Philosophy. In addition, four public symposiums were held (see in Section 4 below).

Four news items were published about the exhibition: interview with curator Debby Farber at HaOkets website, preview items about the exhibition in the Haaretz Gallery supplement and in TimeOut, and an item in Erev Rav by Keren Goldberg.

Some 400 people participated in all of the events, including the opening event (150), symposiums (100), group tours and visits during opening hours (150).



3. Exhibition and conference at the Columbia University Center for Palestine Studies: *Ground Truth: Evidence of Destruction and Return*, together with Forensic Architecture, Al-Araqib and Umm-Al-Hiran. The *Ground Truth* exhibition opened on October 10 in the display space of the Italian Academy for Advanced Studies at Columbia University, New York, with the collaboration and funding of the Center for Palestine Studies. The next day, we held a conference following the exhibition, titled "From Res Nullius to Terra Nullius", together with historian Dr. Bashir Abu Manneh (Kent University), Adv. Nadia Ben Youssef (Adalah, New York), and anthropologist Prof. Audra Simpson (Columbia University), in which I presented a paper.

During the exhibition days, I held group and individual meetings and tours in the exhibition space, including groups of undergraduate and graduate students from Columbia and NYU, five professors, researchers from various Columbia departments, a group from the Goethe Institute in New York, a group of psychoanalysts organized by Judy Roth, and others.

A total of 300 people attended the exhibition and learned about Zochrot (150 in the opening, 100 in the conference, and 50 in individual and group meetings and tours).

4. Symposiums:

- (1) A symposium commemorating the 70th anniversary of the massacre of Deir Yassin, in collaboration with Zochrot's Space for Return Department and 48mm Film Festival, April 2018. The event included a screening of *Born in Deir Yassin*, and discussion with director Neta Shoshani and researcher Dr. Adel Mana' at the Willy Brandt Center in Jerusalem. Sixty people attended.
- (2) Book launch: *Nakba in Hebrew: A Political Journey* by Eitan Bronstein and Eleonore Bronstein-Marza in late February together with Yehuda Shenhav, Norma Musih, and Sami Abu Shehade, at the Rosa Luxemburg Foundation in Tel Aviv, attended by 80 people.
- (3) Book launch: *Nakba in Hebrew: A Political Journey* by Eitan Bronstein and Eleonore Bronstein-Marza on June 18 together with Eitan Reich, Yaqub Odeh, and Dr. Ruwaida Abu Rass, at Barbour Gallery in Jerusalem. Thirty people attended the event that took place despite persistent attempts by the Jerusalem Municipality to shut down the gallery in protest against holding an event on the Nakba in a venue funded by the state.
- (4) Book launch: *Memory Activism: Reimagining the Past for the Future in Israel-Palestine* by Dr. Yifat Gutman (Ben-Gurion University of the Negev) on July 1 together with Umar Al-Ghubary, geographer Prof. Oren Yiftachel, artist Yochai Avrahami and Nada' Nasar (Baladna NGO). The book centers on Zochrot's tours as the main case study for analyzing memory activism practices.
- (5) Four symposiums were held in Binyamin Gallery in Tel Aviv as part of the *Ground Truth* exhibition: a public discussion at the opening on August 9 with Prof. Gadi Algazi and Adv. Michael Sfard and Carmel Pomeranz and representatives of the families; a seminar on operative models on August 10 with Dr. Hagit Keysar, Ariel Ken, Miki Kratsman, and Shabtai Pinzkevsky; meeting with Palestinian-Bedouin activist Nuri Al-Uqbi on August 25; and seminar on forensic aesthetics with Prof. Eyal Weizman, Ariel Ken, filmmaker Rachel Leah Jones, artist Talia Hoffman and photographer Oren Ziv (ActiveStills) on August 29. A total of 250 people attended the four events, which were all documented on video and uploaded to the Zochrot website.

2.Space for Return

With this program Zochrot revisit Israel's physical landscape and unveil its Palestinian history, shedding light on the silenced stories and erased geography. Alongside it the program calls for the return of the refugees and initiates different activities promoting the idea and the possible models for its implementation.

Main activities of 2018:

1. Public tour in Ma'lul was held on December 8 with 80 participants, mostly Israeli. Some of them were residents of the Galilee, for whom it was the first time they participated in a Zochrot tour or in fact in any tour about the Nakba and a destroyed Palestinian locality. They were highly surprised by the information provided in the tour. During the tour, participants received a booklet produced by Zochrot about the village's history for a previous tour, and reprinted for this tour. The tour was held as part of the 48mm Film Festival, and culminated in a screening of Michel Khleifi's *Ma'lul Celebrates Its Destruction* inside the village's renovated church. The responses for this combined activity were many and exciting.

2. Launching the Return Council's position paper. The document was formulated by a group of Jewish-Israeli activists who support the realization of the right of return, organized by Zochrot as a forum called the Return Council for promoting the discourse on realizing the return of Palestinian refugees and on its political, economic, demographic and cultural implications for the local space. The document was the culmination of a process of learning and discussions about the meaning of return. Numbering forty participants at its peak, the group met for three extended sessions that included discussions and brainstorming ideas about the return, in addition to four sessions focused on formulating the group's position and producing the document.

The paper was launched in a public event attended by 35 people on November 29 – the anniversary of the approval of the UN Partition Plan, and in protest against that plan and the very concept of partition. Organized as a symposium, the event took place in the Left Bank Club in Tel Aviv, with the following panelists: Member of Knesset Nibin Abu Rahmoun – herself an internally displaced person from Baysan (repopulated and renamed as Beit She'an); Prof. Yossi Schwartz from the Tel Aviv University, a member of the Return Council; Dr. Norma Musih; and sociopolitical activist and key council member Yossi Mekaitan.

Importantly, the Return Council is part of a broader project called *Udna* (We Have Returned). This project is a collaboration between Zochrot and the Israel Social TV in engaging the Israeli audience on the practical aspects of return. In parallel, three Palestinian organizations work in Israel with Palestinian teenagers who have learned to plan the return to the villages from which their families had been uprooted.

[The full documentation of this evening is available here](#)



3. Concluding film on the Future of Return project. The project started some 18 months ago together with Palestinian NGO Badil from Bethlehem. It addressed the vision of Palestinian refugee return to five destroyed villages in the Beit Shemesh area (west of Jerusalem): Deir Aban (near what is today Moshav Mahseya), Sar'a (within the Tzora forest and near Kibbutz Tzora), Zakariyya (Moshav Zekharia), Bayt Natif (near Kibbutz Netiv HaLamed-Heh), and Bayt Jibrin (replaced by Kibbutz Beit Guvrin).

Zochrot worked with a group of ten Israelis who held 12 biweekly meetings to learn about the Nakba and return in general, and about the history of the five specific villages and the feasibility and options of returning to them. The project included tours to the destroyed village sites to study the landscape and learn about the changes carried out by Israel over the past seventy years. In parallel to the Israeli group, Badil held a similar workshop with young Palestinian refugees from the same villages. The Palestinian group produced a film summing up its activities. The Israeli group produced a film about its activities, learning process and ideas about return. Many concerns and challenges were raised, but also hopes and optimism. The film is currently being edited and will be screened soon in a public event.

4. Commemorating the Deir Yassin massacre. As in every year, on April 9, Zochrot held an event commemorating the 70th anniversary of the massacre of Deir Yassin. The event included a tour of the village streets, and the surviving village houses in what became the Israeli

neighborhoods Yefe Nof and Givat Shaul. The village center is currently used as the Kfar Shaul mental hospital.

The event was attended by forty people, who held signs bearing the names of the 120 massacred and heard an explanation about the circumstances of the attack on the village and the expulsion of all its inhabitants (600 at the time of the attack).



5. Opening the Facebook group “Jews Support the Return”. The Hebrew-language group was opened to create an additional context for promoting the discourse on practical return and its implications. Opened in September, the group grew to 460 members by late December.

6. Tours and lectures about the Nakba and return for organizations and groups. During the year, more than forty tours, meetings and lectures were held for groups and organizations who contacted Zochrot at their own initiative. These included international groups, as well as groups of Israelis or Jews from abroad seeking to learn about the Nakba, the Palestinian refugees and the right of return, and about Zochrot’s activities on these issues with Jewish-Israeli society. For instance, in March, we held a tour in Ein Karem for ten students from the Ben-Gurion University as part of their course on memory and commemoration. In November, we held a tour in the ruins of the village of Lubyia for sixty Israeli students from Harduf High School. In December, Jewish-American rabbinical students received a lecture on the Nakba and return. Joint Israeli-Palestinian organizations commissioned several tours for groups active in their projects, both youth and adults. These included Sadaqa-Reut, Parents Circle-Family Forum, Seeds of Peace and Arava Institute (with Jewish, Arab and international students).

3. Political Education

This program acts to expand the circle of social change agents who promote a public discourse of acknowledgement of and accountability. The various learning processes will all try to examine what we have been told about what had happened here in 1948, and more over - of what we have not been told.

Main activities of 2018:

Hope Studies Training Program

Teaching the program in educational institutes: Expanding the number of teachers teaching the program and the number of students acquainted with it.

Thirty-one educators contacted us, asking for materials, information and participation. Some contacted us because they needed resources and lesson plans. These teachers used materials from our educational kit in their classrooms; for example, the lesson Nakba in Space, the lesson about Ein Ghazal, and a lesson about Orientalism from our booklet "Cracks in Israeli Historiography". Some asked for reading materials as part of facilitating a reading club called "1948: Independence and Nakba – Clashing Narratives". Other examples: a lesson about Palestinian songs on Remembrance Day, transitional justice, the Nakba Map, training for kindergarten staff, and an initiative to deliver presentations about the Nakba for the general public.

Two teachers commissioned tours guided by Umar for their classes.

(See the end of the document for an example for a product from one of the lessons).

Teacher enrichment and training sessions. Two sessions were held for 18 participants:

1. In the summer, focus on transitional justice, and lectures about Israeli TV and the Nakba and about Zochrot's games project.
2. In December, an introductory lecture on the Nakba with Umar, and a lecture by Ron Dudai on commemoration and transitional justice.

(See feedback quotes at the end).

Workshops and lectures:

1. Meeting with 11-12th-graders on return on the Rabin Memorial Day, with 10 students and two teachers.
2. Workshop for 70 youngsters (18-25) from Hands of Peace on Nakba in Space.

Distribution and visibility. Seven newsletters for educators were published: six with invitations for various educational activities and one with proposals for activities and lesson plans for the 70th anniversary of the Nakba ([Hebrew doc](#)). Over the year, we rose from an average of 25% that opened our newsletter to 40% (about 440 people), and an average of 2.5% who clicked our links (about 30 links). Our mailing list includes 1050 people.

Shuruch/ Cracks in the Curriculum

A brainstorming meeting was held with four literature teachers prior to publishing the booklet *Shuruch / Cracks in the Literature Curriculum*. Many ideas were raised for literary works through which the Nakba may be taught, some included in the existing curriculum and others that can be taught in elective classes. Examples include *Revenge* by Taha Muhammad Ali; *My Arabic is Mute* by Almog Bahar; *Swimming Contest* by Binyamin Tamuz; *The Land of the Sad Oranges* by Ghassan Kanafani; *From Enemy to Lover* by Shai Agnon; and *Refuge* by Sami Michael. A literature teacher was selected for writing the booklet.

Games on Nakba and Return

The third and most amazing lab was completed. Eleven people participated and five games were created, at a very high finishing level. All games from the three labs are available on Zochrot's [website](#), with examples and explanations on each.



Game events and lectures:

1. A public game launching event was held at the Bookworm bookstore in Tel Aviv, with 40 participants. The project and the various games were presented, and participants played them.
2. Three game nights were held in Tel Aviv and Jerusalem, with 30 people playing and providing feedbacks on the game.
3. Amaya lectured on the project in an event held by the Hafiza Merkezi organization in Istanbul, attended by a hundred people.

Five new contacts were made with people active in the game area, the “community” of interested individuals was expanded, and a collaboration was formed with civil society organizations around game nights and using the games.

Developing the games for distribution. We held two sessions of game testing with two experts: the creators presented their games and received feedback and practical suggestions on how to improve them.

The Nakba, Ashkenazim and Mizrahim

Two research papers were submitted following the research group work held in 2017:

1. **The Nakba, Mizrahim and Ashkenazim:¹ Questions about Dialogue between Jews and Palestinians, by Michal Zak.** “For many years I have been facilitating dialogue groups of Jews and Palestinians. The main agenda of these groups is discourse designed to learn about power relations between Jews and Palestinians and develop more equitable and just partnership. Ashkenazi-ness and Mizrahi-ness are part of the conflict and understanding their role is essential for understanding it. Still, I find it difficult to develop adequate practices for conducting a complex dialogue that retains a political approach rather than getting carried away into the personal and psychological level. I lack the tools for facilitation that examines power relations so as to include the multiple aspects of our society, and in groups. Due to the lack of adequate tools, Ashkenazi-ness and Mizrahi-ness appear in the dialogue between Jews and Palestinians in an elusive, transparent, and sometimes manipulative way. I have yet to formulate a systematic methodology, but would like to map several insights that can help facilitators of dialogue meetings, and educators in general, better deal with the complex reality”.
2. **The Sephardic Community Council in Jerusalem, 1949:² Constructing a zero-sum Zionism, by Michal Zak.** “Although members of the Mizrahi-Sephardic elite were enthusiastic about the idea of establishing a Jewish majority in Palestine and attaining national sovereignty, they were opposed to the exclusionary aspects in the European Jews’ project. We can call these the colonialist aspects of the Zionist movement, those that constructed both the Jewish and Arab natives of this country as non-modern subjects, different in their way of life and essentially inferior. This article sheds light on the discourses developed by members of this elite after 1948, and specifically, those organized in the Sephardic Community Council in Jerusalem under the leadership of Eliyahu Elisar. We will see how the inclusive Zionism that characterized members of this elite clearly became, during 1949 – the year of the armistice negotiations following the war and the expulsion – a virulent and uncompromising discourse towards the Arabs of this country. We will examine possible explanations for the change in the discourse of members of this elite throughout that year, hoping this could shed light on some general characteristics of the relations between Mizrahim and Ashkenazim in Israel and their attitudes towards the ongoing Nakba in Israel today”.

¹ Jews originating from Islamic countries and Europe, respectively.

² Part of the Mizrahi community – Jews from various parts of the former Ottoman Empire, originally hailing from the Iberian Peninsula.

Public courses

1. Following the research group, we also started an open course on Nakba, Ashkenazim and Mizrahim. Twenty two attended the six sessions facilitated by Tom Mehager, with a guest lecture by Abed Shehade and a tour of Wadi Salib guided by Galia Aviani and Urwa Switat.
2. A Course for activists about oral history and collecting testimonies, Dr. Gerardo Leibner, Tel Aviv University. Twelve people participated in the five sessions.

Products and Feedback

In a lesson delivered by one of the teachers about the Nakba in Ein Ghazal, the students were divided into three groups (Jews, Palestinians, UN representatives) and were asked to draw the narrative of their group.

Quotes from summary feedbacks of teachers who took part in the training:

What made you take part in the training?

- I was looking for a place where I could expand my knowledge about the conflict and possibilities for solving it, both for my classroom and in order to find a glimmer of hope for my personal life. I had already been familiar with the models applied in Rwanda and South Africa, and I wanted to understand if and how they were relevant to our lives. The political games also brought me to the training.
- Hope Studies – I mean, the innovation for me is the transitional justice, which opens a possibility to talk about the conflict in order to reflect on the future. I have facilitated many single- and binational groups about the conflict, with or without activism at the end of the program, and recently I have been thinking a lot about the method. Transitional justice for me is a concept that opens up new and unspoken possibilities for our society.
- Mainly a desire to enrich my tools as a teacher, to teach my students in different ways about the Nakba in particular and the occupation in general. The idea of Hope Studies resonated strongly with me, given my feeling that there is a lot of despair with regard to alternatives to the existing situation.

What did the training give you?

- I was exposed to alternative viewpoints on a complex subject. I was exposed to materials and people I knew nothing about, and also met teachers like me who do not take dictates for granted.
- The encounter itself benefitted me. Meeting teachers who share a similar view about the challenges of the education system and our roles as teacher, the exposure to new contents I was not familiar with and the reminders of what I was.
- It was inspiring to hear what could be taught, and the exposure to all the materials was excellent.

What issues were new to you? What issues became clearer?

The entire Nakba issue is new to me. Beyond the fact that the event took place and that its consequences are still felt, I have never delved into it until now. The price of the occupation and the lack of empathy we suffer from became clearer to me.

What are some of the questions, thoughts, and wonderings that you take from the training?

- How I take this important subject to the classroom without arousing antagonism on the one hand and loss of trust in the system on the other.
- I write political education programs and facilitate groups. I will integrate this in a program on the conflict I have written for the school. The principal supports this educational work.
- I have taken three main questions with me: (1) How to push towards our position and how to settle for exposure to the knowledge and encouraging critical thought (particularly with regard to military service, which is compulsory); (2) What is the emotional/ethical effect of teaching the Nakba through a game? (3) What can be done in the area of teaching literature on the subject? How to include Palestinian writings and works about the Nakba in literature lessons?

▪ **Quotes from summary feedbacks of game lab participants:**

What do you think today about connecting games and the Nakba? Should Zochrot keep doing this? Would you like to continue doing this?

- I think this is extremely important to learn about what our neighbors have experienced and think about the future. As you know, I do not subscribe to those who delegitimize us completely due to our failures in the past. I don't think the other side is "clean" any more than we are. The failures on their part are just like ours. No side is guiltier. I think that from the very first, there was difficulty to accept our return to our country, a lot of resistance – some of it justified, some less so. At the end of the day, however, we have nowhere else to go, and it's important that there would be an Israel and it's a pity it comes at the expense of another people's happiness. I hope we would manage to live together and that they would accept us and that we would recognize them and what they had gone through and see to their wellbeing.
- I think that this connection is obvious in many games. The Nakba is a political event, and as such it can be read in many social and game interactions. I deal with the Nakba in my research – and naturally I will continue dealing with it.

What are some of the questions, thoughts, and wonderings that you take from the lab?

I think that I didn't manage to convince my Zionist/rightwing friends of the importance of learning about the Nakba and the complexity that has to be addressed in terms of the experience the Palestinians have had and still do – the importance of hearing, listening and understanding their narrative. I'm still wondering where is the bridge that would not threaten, that would enable people to approach and listen.

4. Cinema 48mm

This program is composed of different cinematic events throughout the year in different locations, and the main event that is the film festival on Nakba and Return in December in Tel Aviv Cinematheque. Through its films and events, the project is unique in the local landscape, which usually lack knowledge or access to films dealing with the Nakba and return.

1. Tour and screening on the 70th anniversary of the Dir Yassin massacre – April 8, 2008

A number of Zochrot projects cooperated in organizing the memorial event for the 70th anniversary of the Deir Yassin massacre.

After the tour of the destroyed Palestinian village of Deir Yassin (today Givat Shaul neighborhood) and memorial event led by Umar Al-Ghubari from Zochrot, we screened the new Israeli film “*Born in Deir Yassin*” in Willy Brand Center in Jerusalem. The screening was followed by a discussion with the film’s director Neta Shoshani and Dr. Adel Mana from Van Leer Institute, moderated by Debby Farber from Zochrot. About 80 people participated in the screening.

2. Events commemorating 70 years of Nakba – May 10-12, 2018

Two screenings and two tours took place in Jerusalem in commemoration of 70 years of Nakba.

The tour of Baka neighborhood was guided by Anwar Ben Badis and the tour of Ein Karem was guided by Umar Al-Ghubari from Zochrot.

“*Born in Deir Yassin*” was screened in YMCA in cooperation with Hand in Hand Arab-Jewish School and followed by discussion with Professor Hillel Cohen from Hebrew University and Umar Al-Ghubari from Zochrot. “*Disappearances*” was screened in Kol Hanesham (Reform community center) and followed by discussion with the film’s director Anat Even and writer and cultural activist Raji Bathish. About 260 people participated in the events.

It was quite challenging to find venues in Jerusalem that would be willing to host the screenings as many of them were afraid to participate in events related to commemorating the Nakba. Hand in Hand community in Jerusalem, which was happy to have the screening and debate in the Hand in Hand school, was forced by the Jerusalem municipality to cancel the event at the last moment. However, they didn’t give up and found the alternative venue in YMCA.

3. 48mm Film Festival From Nakba To Return – December 8-15, 2018

48mm Film festival took place for the 6th year at the Tel Aviv Cinematheque. For the 2nd year we screened films also in the Left Bank Cine Club and for the 1st time in an uprooted Palestinian village, in the church of Ma’aloul.

16 films by Israeli, Palestinian and international filmmakers were screened at the festival. The festival paid **Homage to Michel Khleifi**, one of the founders of Palestinian cinema, who was also the guest of honor of the festival. Most of the screenings were followed by discussions with guest speakers. About **1,300** tickets were sold to the festival, which is a record number so far.

The festival was opened with a very special and moving event - **tour and screening in the Palestinian village of Ma’aloul** organized in cooperation with the Ma’aloul Heritage Association. The tour around the uprooted and completely destroyed

village was guided by Umar Al-Ghubari from Zochrot. The tour was followed by the screening of Michel Khleifi's film *"Ma'aloul Celebrates Its Destruction"* in the recently renovated village church, preceded by a moving talk and singing of the descendants of the internally displaced families from Ma'aloul and followed by a discussion with Michel Khleifi. About 85 people participated in the event, including families originally from Ma'aloul.

48mm Film Festival was this year organized in cooperation with Tel Aviv Cinematheque, Left Bank Cine Club, Ma'aloul Heritage Association and Association for the Defense of the Rights of the Internally Displaced in Israel.

The media coverage included **five lengthy reviews in Hebrew** (including one by leading Israeli film critic Uri Klein), **two in English and one in Arabic** (by the Lebanese writer Elias Khoury published in Al Quds). In addition, five short announcements about the festival were published in the Hebrew media and one radio interview was broadcasted.



***Reports in the Media about Cinema 48 in English**

Haarezez ["The Mysterious Fate of an Ancient Apollo Statue Pulled From Gaza's Sea"](#) 14.12.2018

Discovered by a fisherman, the statue garnered world renown before being confiscated by Hamas. The film 'The Apollo of Gaza' raises fascinating questions on the origins and fate of the sculpture



5. Information and Media

This program encourage and promote the use of multimedia and internet platforms, promote wide public outreach strategies aimed towards mass communication; maintaining an archive and providing a large and accessible pool of information on the Nakba, particularly in Hebrew.

1. **Online Hebrew library and archive** Zochrot's website serves as the largest and most accessible online Hebrew, English and Arabic source devoted to the Nakba. The well trafficked site has proven a very beneficial tool for reaching new audiences, including those interested in learning but reluctant to join our activities or visit our library. The website also contains a large visuals collection depicting Palestinian life before 1948 and during the Nakba. The total number of pages viewed during 2018 is 182,649. The Nakba map in Hebrew, Arabic and English still shows great interest among the visitors to our site, thousands of people visited this page during 2018 in order to search and learn about the destroyed Palestinian localities.
2. **Social Media** With an average of 3-4 posts per week, Zochrot keep updating activities and projects on our Facebook page, alongside posts responding to topical political events with Nakba historical context, information on destroyed villages, contemporary relevant researches and the Right of Return. At the end of 2018, Zochrot's Facebook page has 14,167 followers, about 1000 new visitors followed us during 2018, alongside hundreds of thousands of people saw our posts on their screens. In addition, Zochrot continue to upload various videos (testimonies, Tour and more) to our YouTube channel that receive exposure and great interest among visitors.
3. **Newsletter** Zochrot proceeded during 2018 to send our newsletter every 4-5 weeks to a mailing list of 4,000 addresses; some of which are for organizations that reaching dozens of more people.
4. **Visitor center** Zochrot had 145 approaches by email specifically asking for information on the Nakba and Return from the visitor center; every month about 5 people (artists, researchers and students) came in for in depth inquiries with Zochrot's culture and knowledge coordinator; another 50 emails were received that inquired about Zochrot's work or debated materials published by the organization on the tours, the website, the newsletter and so on.