

# Zochrot Annual Report 2009



Photo // Ariel Mioduser / Postcards to Gaza, group exhibition, 28.01.2009

# Annual Report 2009

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Zochrot ("Remembering") is an Israeli NGO (580389526) working since 2002 to raise awareness in Israel to the Nakba, the Palestinian catastrophe of 1948.

The Nakba is the 'ground zero' of the Israeli-Palestinian conflict and its understanding is crucial to the understanding of the conflict and the possibilities for its just resolution. While the Nakba took place mainly in 1948, its ramifications continue to play out in various ways to our day.

In a sense the Nakba is the story of the Palestinian catastrophe—the destruction of villages, the expulsions and the killings—but it is also a fundamental part of the history of the Jewish people who live here.

And yet, since 1948, the Israeli State has been doing to erase all remains of the Nakba and the Palestinian life that preceded it: it is omitted from the Israeli education system, erased from its landscape and is absent from the Hebrew language, culture and public discourse.

At the same time there are Israelis, particularly younger ones, who are beginning to question this absence and want to learn more about this taboo topic.

Zochrot hopes that by talking about the Nakba in Hebrew, we can begin to change the language spoken by the Jewish majority in Israel, and with it affect public discourse on the origins of the conflict and on the possibilities for its just resolution.

We aim for a growing number of Israelis to learn about the Nakba and to take responsibility for it, a necessary step towards reaching a workable and just reconciliation in this region.

Zochrot supports the right of Palestinian refugees to return to their homes as the personal, human, right of every uprooted individual, and regards the return of refugees as an opportunity for establishing a different kind of relationship between Jews and Palestinians.

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Zochrot has been working since 2009 to enter the return into public discourse in Israel, with the aim of creating a practical vision for a joint and peaceful future - where no such vision currently exists.

In 2009, the Nakba seemed to have become more of a household term and was frequently discussed in the media. Ironically, it was the government that contributed most of all to the propagation of the concept of Nakba through its legislative initiative—the “Nakba Bill”—aimed at intimidating those who wish to mark the Nakba on Israel’s Independence Day. While all of a sudden it seemed like everyone was talking about the Nakba, hardly anyone was becoming more knowledgeable about it. There were those who asked questions, following the more frequent usage of the term “Nakba”, but only few Israelis have actually learned much about it, of their own initiative.

Zochrot continued developing and implementing in 2009 its growing array of projects, including tours to Palestinian villages destroyed by Israel in 1948; commemorative events; visitors’ center; art gallery; Sedek; evening lecture series; testimonies project; study-guide on the Nakba for Israeli teachers, and more. This year Zochrot also launched a new program, following up on the Conference on the Return that took place in Tel Aviv in June 2008. With this program Zochrot invites Israelis and Palestinians to develop practical ideas for return, this way opening a space for people to envision a just and peaceful future, where no such space currently exists.

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## Staff

### **Eitan Bronstein, Director** (full time)

One of *Zochrot's* founders. Previously involved in political education in various organizations. Worked for a number of years in the Shalom school in Neve Shalom/Wa'hat al Salaam, organizing youth activities. Born in Argentina; raised from age 5 in Kibbutz Bahan. Has three sons and a daughter. MA in Hermeneutics from Bar Ilan University.

### **Norma Musih, Associate Director and Gallery Curator** (3/4 capacity)

Norma is one of the co-founder of Zochrot and mother to Amalia. She was born in Argentina and raised in Kibbutz Amir. Norma studied art at the Bezalel Art Academy and is currently completing her Ph.D. thesis in the Cultural Studies program at the Hebrew University of Jerusalem.

### **Raneen Jeries, Testimonies Project**

(1/2 capacity)

Raneen is a facilitator of programs on women's empowerment, parenting, and feminism, and is active in a number of organizations for social change, including Assiwar, the Arab Feminist Movement in Support of Victims of Sexual Abuse. Raneen is also a professional vocalist. She earned her B.A. in Social Work from Tel Aviv University and is

currently studying toward her M.A. in Clinical Social Work at Tel Aviv University. Raneen was born in Kfar Yasif; she lives in Haifa.

### **Umar Ighbarieh, Coordinator of Zochrot's Tours and Program on Return** (3/4 time)

Umar is a professional groups facilitator, particularly in the field of the Arab-Jewish conflict. He is also a coordinator in the Karev educational program. Prior to joining Zochrot in 2006 he was the coordinator of youth activities at the school in Neve Shalom/Wa'hat al Salaam. Umar received his B.A. in Middle Eastern studies, Arabic literature, and group facilitation at the Hebrew University. He was born in Mshierfeh (near Umm al Fahm) and currently resides with his family in Neve Shalom/Wahat al-Salaam.

### **Oshra Bar, Office Administrator**

(1/2 capacity)

Oshra is an animal rights activist, a vegan, and a conscientious objector to military service. While working at Zochrot, she took accounting courses, with the aim of setting in-house accounting in Zochrot.

### **Tomer Gardi, Editor of Sedek**

(1/2 capacity)

Tomer researches and writes about history and culture and lives in Tel-Aviv. He earned his B.A. in Literature and Education

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from the Hebrew University of Jerusalem and his M.A. in Intercultural Education from the Freie Universität in Berlin.

## **Michal Padeh, Resources Development Coordinator** (60% capacity)

Michal is currently completing her M.A. thesis in Anthropology at Ben-Gurion University on Israelis' encounters with the Nakba in the Israeli landscape by means of Zochrot's tours. She lives in Tel-Aviv.

## **Amaya Galili, Educational Coordinator** (3/4 capacity)

Prior to her work in Zochrot, Amaya was involved in community work on social and economic rights. She received her B.A. in Sociology and Anthropology from the Hebrew University and her M.A. in Community Social Work from McGill University, Canada. Amaya was raised in Kibbutz Amir and lives in Tel-Aviv.

## **Aviv Gros-Allon, Graphic Design** (1/2 capacity)

Aviv holds a B.A. in Visual Communication Design from the Technological Institute in Holon. She is mother to Naomi, born March 2009.

## **Tamar Avraham, Activity Coordinator in Jerusalem** (10% capacity)

Tamar coordinates study and action groups on

the Nakba in western Jerusalem. She holds an M.A. in Catholic Theology and has also studied Judaism, Islam, religion studies and history. Tamar lives in Jerusalem.

## **Efrat Even-Tzur, Jerusalem Learning Group Facilitator & Language Editor for Sedek** (freelance)

Efrat studies Educational and Clinical Child Psychology and works as a language editor. She was previously involved in informal education—facilitating groups, coordinating educational teams, and writing educational programs. Efrat is an activist with PsychoActive—Mental Health Professionals for Human Rights.

## **Yossef/a Mekyton, Beer-Sheva Learning Group Facilitator** (freelance)

Yossef/a is a graduate of the group facilitation course at the School for Peace in Neve Shalom/Wahat al-Salaam, and is affiliated with the Gothenburg Queer Institute, Sweden. S/He was raised in Eilat (Um-Rashrash) and now lives in Bir al-Sabaa (Beer-Sheva). Yossef/a chooses to live without a relationship, family or children. S/He also works in internet programming.

## **Talia Fried, Designer of the new website** (freelance)

Talia received her M.A. in Social Psychology from Tel Aviv University and is a doctoral student

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in Science and Technology Studies at Bar-Ilan University. She is active in organizations promoting peace and gender equality.

## **Hadas Snir, Researcher for the exhibition "Constitutive Violence 1947-1950".**

Hadas is a researcher for documentary films, and has studied History of Art.

## **Board of Directors**

Eitan Reich, Chair  
Shlomit Bauman  
Uri Gopher  
Kerstin Sedergrn  
Havier Sabah

## **Oversight Committee**

Ahmad Hijazi  
Khoulood Edris

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## Landscape and Space

- Tours of destroyed Palestinian localities (“open tours” and “tours by-invitation”) • Advocacy
- Commemorative events • Ad-hoc • Jerusalem branch

### Tours of destroyed Palestinian localities

Zochrot coordinates tours to Palestinian sites occupied by Israel in the Nakba. There are two kinds of tours: “open tours” for the public at large, coordinated by Umar Ighbarieh; and “tours by-invitation” for groups from Israel and abroad, coordinated by Umar and Eitan Bronstein.



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## Open tours

The open tours aim to familiarize the public with places destroyed by Israel in the Nakba (some of which have been repopulated with Jewish Israelis) and to meet with refugees from those places.

In 2009, Zochrot conducted 6 open tours to the following villages: Simsim, Alsumeriyya, Miska, al-Damun, Kafr 'Inan, al-Araqib. About 530 people participated in the tours, half of whom were Israeli Jews.

A tour is the end product of a series of preparations: interviewing refugees from the village, preliminary visits to the village site, additional interviewing of refugees, preliminary tours and preparation of the route, preparing summaries of the historical material on the site, processing and transcription of interviews, translation of all the material into Hebrew or Arabic, preparation and editing and printing of a bi-lingual (Hebrew and Arabic) booklet about the village, which will be launched during the tour and will later be available, free of charge, at Zochrot's visitor's center and website.

The tour is accompanied by tri-lingual (Hebrew, Arabic and English) signs, bearing the name of the village. Additional signs are sometimes posted where there had once been a school, church or mosque, or

any other important site of the village. The metal sign lends a sense of existence to the village. These signs are usually taken down shortly after their posting by those who do not want the marks of the Nakba pointed out in the Israeli landscape. This removal of the signs testifies to their importance and in itself constitutes an action relating to the Nakba, further manifesting its spatial and historical significance.

The village refugees host the tour participants and lead them through a virtual tour of village life as it had existed until the expulsion of its inhabitants. The combination of the refugees' physical presence with the memories they recount provides a poignant illustration of the life of a village that is no more.

In 2009 Zochrot had to cancel its 7th tour, to the village of Sabalan, near Khurfeish. Firm objections by the residents of Khurfeish, including threats against the village refugees, halted preparations for the tour. According to the people of Khurfeish, Sablan was never an independent village but rather a group of people who had guarded the tomb of the prophet Sablan (al-Nabi Sabalan). Conducting the tour, they claimed, would offend the Druze tradition and therefore did everything they could to prevent it. They were successful.



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*Open tour of al-Araqib*



## By-invitation tours:

In 2009 Zochrot facilitated 13 tours for groups who had turned to Zochrot for this purpose. The tours were of places that Zochrot has visited in the past, including Lifta, Ayn Karim, Imwas (Canada Park) and Alsumeriyya (where Umar Ighbarieh led a group of women from Kafr Mashirfa in commemoration of Nakba Day). Participants in each of these tours received Zochrot's booklet about the place they were visiting. Five of the tours were for Jewish Israeli groups, a total of 64 participants; three tours were for mixed Israeli-Palestinian groups - two of them for the students, teachers and parents of the bilingual school in Jerusalem - a total of 210 participants; Two tours were for Palestinian groups attended by 100 people; Three tours were for internationals, and were attended by 45 people. The total number of participants in group tours was 420. The decline in the number of invited tours in 2009 stems from Zochrot's decision, due to limitations of time and human resources, to focus on tours for Israeli groups (the organization's main target audience) and reduce the number of tours for foreign groups.

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## Commemorative Events

Zochrot held four commemorative events in 2009.

**March of return:** Zochrot participated in the annual March of Return organized by the Committee for Internally Displaced Persons, this year to the village of which consisted in marching to the village of Kafrayn. Members of Zochrot posted a sign bearing the village's name and distributed material: booklets, issues of Sedek and Zochrot's brochure. Ms. Osnat Bar-Or spoke on behalf of the Jewish Israelis who support the right of return. Thousands, among them hundreds of Jewish Israelis, participated in the march that took place on Israel's Independence Day. A counter-demonstration of right-wing activists was removed to a distance of several kilometers from the march in order to prevent provocations such as those that had led to the violence in Saffuriyya in 2008.

The previous night, **the eve of Israel's Independence Day**, about fifty people assembled in Zochrot's gallery to learn about the Decolonizing Architecture project, created by Sandi Hilal, Alessandro Petti, and Eyal Weizman. Sandi and Alessandro came to Zochrot to discuss their unique project, which focuses on aspects of decolonizing military bases and settlements in the West Bank.

About 30 people joined Zochrot in **commemoration of the Deir Yassin massacre**. The event began with a tour of the village, today the neighborhood of Givat Shaul, Jerusalem. Some of the village houses are still standing along what is now the Kanfei Nesharim Street. It was impossible to enter the village center because its houses are used by the Kfar Shaul psychiatric hospital to which public entrance is forbidden. However participants were able to see the some of the more impressive of the village houses, which are still standing. The tour ended with a ceremony held behind the hospital, the place from which the people fled their village in the direction of Ayn Karim, out of fear of the battle and the massacre. Although the Deir Yassin massacre, which took place on April 9th, 1948, was a brutal and well known event, there is hardly any mention of it in Israel, certainly not within the village premises. For the past several years, Zochrot has been the only Israeli organization to commemorate one of the constitutive events of the Nakba.

**On Nakba Day**, May 15th, 2009, Zochrot coordinated a "Nakba Tour" in Tel-Aviv. About 100 people, nearly all of them residents of Tel-Aviv, many of them new to Zochrot, took part in this extraordinary

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event in the city's neighborhoods. The tour visited the Palestinian villages that had existed until 1948 within what is today the municipal area of Tel-Aviv: Summayl, Shaykh Muwannis, Salama, al-Manshiyyah, Irsheed, and the Palestinian cemeteries that disrupt the Jewish hegemonic landscape on Kibbutz Galuyot Street and in Park Ha'Atzmaut next to the beachside Hilton Hotel. Two full buses toured Tel-Aviv for an entire day, one of them holding a large banner saying "Remembering the Nakba". Palestinian refugees told their participants about life in the village prior to the Nakba and about their forced expulsion.

An additional event commemorating Nakba Day in Tel Aviv was held by activists of Israeli-Palestinian organization Sadaka-Reut. They used the big posters of refugees from Ras al-Ahmar, photographed two years ago in Lebanon as part of the "Bridging Memory" project. The posters were placed along Jerusalem Blvd. in Jaffa as part of an information tent on the Nakba that Sadaka-Reut erected for the benefit of the passers-by.

*Nakba Day in Tel-Aviv, al-Manshiyyah*



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## Advocacy

Zochrot's advocacy project, aiming to influence decision makers regarding the landscape, focused in on the Jewish National Fund (JNF).

Ever since it was impelled to put up signs in Canada Park, following Zochrot's successful appeal to Israel's High Court of Justice in 2006, the JNF has been deliberately dragging its feet in its interaction with Zochrot. Zochrot's two main demands are to repair the signs in Canada Park that had been defaced a month after their posting (May 2006), and to post signs in all JNF sites where Palestinian villages used to exist.

Eitan Bronstein is coordinating the activity vis-à-vis the JNF. He and Umar Ighbarieh lead tours to Canada Park to remind the public of that which the JNF seeks to erase. This park constitutes a "case study" for the way in which Israel constructs the country's landscape as Israeli: after the erasure of the Palestinian villages, a beautiful park is constructed, with signs explaining the history of the place which "forget" to mention its Palestinian history, in the case of Canada Park, these are the villages of Imwas, Yalu, and Bayt Nuba.

In 2009 Zochrot led 6 tours to Canada Park for groups from Israel and abroad, in which 230 people participated. Following one of the tours, conducted for Schmidt's Girls

College in Jerusalem, a participant wrote: "I don't think a history trip can be more effective & interesting than the one I had 6 weeks ago." [More reactions to the tour may be found on the College's website.](#)

A second aspect of this project was initiated by volunteers from North America. The project addresses JNF donors whose names are listed on large plates in Canada Park. The stone walls on which these plates are mounted are made from the ruins of the houses of Imwas, one of the destroyed villages that the park was built on. Photographs of these plates have been emailed to 35 donors, along with a letter that briefly explains the history of the place, suggesting they protest the existence of the park and the context in which their names appear in it. Until now, one woman responded, thanking Zochrot for the information but choosing not to take a stand because she was no longer a decision maker in the company that had donated the money to the JNF.

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## Ad Hoc Activities

On the eve of Israel's Independence Day, activists joined the organization Almost Forgot, going out to the streets of the city as it celebrated its 100th anniversary in order to remind its inhabitants of those who are not counted in those celebrations. Hundreds of posters were pasted around the city, showing a map of Tel-Aviv with the eight Palestinian villages conquered in 1948 and which existed in what is today the municipal area of Tel-Aviv. Passers-by very quickly tried, of course, to take down the posters, some of which were scribbled on with responses. For example: "An appropriate occupation! This is how the land of our Fathers needs to be inherited. An exemplary model for what will happen in the entire Land of Israel."

Another ad-hoc activity took place following the massacre in Gaza, when Zochrot through Sedek joined the initiative Latset! ("Out Now!"). For further details on this initiative see below, under Sedek.



Hangin posters with "Almost Forgot"

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## *Response to the poster:*

*"Yes to the occupation. This is how we inherit the Land of our Fathers. This should happen throughout Eretz Yisrael."*

## **Jerusalem branch**

The Jerusalem group coordinated by Tamar Avraham deepened its research on the Nakba in the neighborhoods of the western part of the city. Two study tours took place during the year and research materials as well as testimonies of refugees were collected. The group is currently examining signs put up by the Municipality, which describe the history of various houses in the city, but ignore the Palestinian history of western Jerusalem.



Open tour of Sinsim

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## Information and Resources

- Website • New website • Visitors' center
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- Zochrot in the media

### Website

Zochrot's website is regularly updated on activities and with new information. In 2009, Zochrot uploaded 68 new pages (compared to 55 in 2008), most of them in Hebrew and the rest in Arabic and English. An average of 1,100 website pages is viewed daily. The website regularly receives comments as well as requests for information. In 2009, Zochrot received 490 such emails (compared to 300 in 2008).

Here are two examples:

//

*Zochrot's offices are located on Ibn Gvirol St. which is known to lie on the ruins of the old Arab village of Jamasin el-Gharby. Do you not feel this is a problem?*

*Why don't you commemorate the Jewish Nakba? I'm talking about places like Hebron or Gaza whose [Jewish] inhabitants were deported or murdered in 1929 after having lived there for centuries, the inhabitants of Gush Etzion whose lands were bought at market price in the 1930s and was destroyed in 1948 and the inhabitants of*

*Kfar Etzion who were all murdered after having surrendered, Kfar Darom which was established in 1946, also on land purchased during the 1930s and many other Jewish settlements (Beit HaArava on the Dead Sea, Be'erot Yitzhak near [today's] Gaza Strip, and more). All these settlements and many others were either occupied by Jews for centuries or established on lands bought at market prices before Israel became independent. Why don't you commemorate that Nakba as well?*

*Awaiting your reply,*

*Sincerely,*

*Guy Cohen"*

//

*Hello, my name is Daniel Ronen and I study in the High School for Environmental Education at the Ben Gurion College. I have just started writing a final paper on Palestinian refugees in 1948 in the Negev area. I was wondering if you could send me testimonies and information about Ashdod (I have already reviewed the information on your website). If you could do that, it would be great.*

*Thank you very much,*

*Daniel Ronen"*

Everyone who writes to us receives a quick reply, apart for those who are clearly not interested in dialogue.



Finally, Zochrot has a Facebook group which numbers reached 270 in late 2009.

### New Website

The process of designing Zochrot's new website picked up pace in 2009, and it is expected to be launched by the end of 2010. Aviv Gros-allon coordinates the project, Talia Fried designs the website and Lomby Company were chosen to program it. The new website is planned jointly with the entire Zochrot team (both staff and key volunteers) in order to make sure that every project is uniquely represented, utilizing the online capacities to the best of our abilities. The new website will operate as a virtual visitors' center about the Nakba, and will include Zochrot's wide variety of visuals and films, as well as brand new learning options.



Sketch for the Homepage of the new website

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## Visitors' Center

Zochrot receives an average of ten requests for information every week. These requests are received by email, phone, or from visitors to Zochrot's visitors' center. Due to the increase in approaches to Zochrot, in 2009 we decided to appoint a part-time information-management coordinator who will start working in 2010, in order to take responsibility for this critical area. Among other things, our library contains news coverage, mostly in Hebrew, on issues related to Zochrot's work, including the Nakba, the Right of Return and the one-state solution. In 2009, Zochrot archived 57 such news items.

Zochrot distributes a weekly newsletter with updates on our activities. Aviv Gros-allon designs the newsletter sent to our mailing list, which includes some 2,300 addressees.

## Booklets

In 2009, Zochrot researched and produced 6 new bi-lingual booklets about the following places (all of them open-tours destinations): Simsim, Alsumeriyya, Miska, al-Damun, Kafr 'Inan, and al-Araqib. All booklets were, as mentioned above, distributed during the tours, offered through Zochrot's visitors' center and are [available on our website](#).

One of the contributors to the booklet on Alsumeriyya was a high school student from a neighboring kibbutz, whom we had helped research the destroyed village for a school project. She and her father visited the village ruins for the first time, and she managed to contact one of the village refugees. Their interesting email exchange was published in this booklet.

## Visuals

Visual materials play a significant part in Zochrot's work. They include the collection and production of films and images, and an extensive use of graphic design. Creating a new visual language is an integral part of Zochrot's overall cultural initiative, which seeks to create a new language that allows thinking and discussion about the Nakba and Palestinian return. Using graphic design as a work tool, was manifested in 2009 through a growing number of Zochrot's projects, including the study-guide for teachers, Sedek, the gallery, the newsletter and more.

In 2009, Uri Gopher – a Zochrot Board member and a singer – created a [presentation](#) that includes a song inspired by our work. The song was uploaded to YouTube just prior to Eitan Bronstein's

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lecture tour in the States, and it received enthusiastic responses both in Israel and abroad.

Zochrot's short films continue to be used our educational work and are screened in various events, festivals and learning institutions in Israel and overseas. The film Women's Testimonies of the Nakba (2006) was screened at least 13 times for various groups and conventions.

## Testimonies Project

In 2009, Zochrot collected and filmed 20 testimonies by Palestinian refugees. All of these testimonies, including two more taken from refugees living in Lebanon, were translated into Hebrew. Additionally, five refugee testimonies from the palestineremembered.com website were transcribed and translated into Hebrew. This project is coordinated by Raneen Jeries.

In order for these testimonies to reach as large an audience as possible, all testimonies videotaped in 2009 were distributed as part of our various projects, including Sedek and Zochrot's booklets.

In 2009, Ms. Jeries began shooting a new original short-film. This time, following Tel Aviv's 100th anniversary celebrations, Zochrot chose to focus on al-Manshiyya

neighborhood in Jaffa. The film will be completed in 2010. Another film about Zochrot's work in Tel Aviv, by Adi Shenkar, a film student at Minshar college for the arts, is also under production.

Zochrot has at this time close relationships with many Palestinian refugees and a good reputation, so that it is becoming easier to form new contacts, when looking for testimonies for specific villages. On the other hand, the refugees are getting old, some are losing their memory, and time for collecting testimonies is increasingly running out.

## Zochrot in the Media

2009 saw a certain increase in Zochrot's media exposure. This is despite our policy of not chasing headlines. Zochrot has recorded a total of 69 items in the electronic and printed media, 42 of which were in Israel, and the rest in the Arabic, English, Spanish, German and Slovak speaking media.

On Israel's Independence Day (April 29), popular news website Ynet, published, by invitation from Ynet, an article by Ms. Amaya Galili, Zochrot's education coordinator, on the commemoration of the Nakba on this day as part of Israeli identity. About 500 mostly unsympathetic talkbacks were subsequently posted. Not long after, as the "Nakba Bill" was due to pass its initial legislation phase,

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Ynet again sought Zochrot's response, and published an article written by Eitan Bronstein; the article received more than 300 talkbacks.

In 2009, Eitan Bronstein was interviewed eight times on the weekly radio talk show hosted by Shmuel Plato Sharon. Norma Musih and Ariella Azoulay were interviewed on public television about the exhibition *Constituent Violence 1947-1950*. Finally, Eitan Bronstein appeared on local TV series *Reserves*, reading a letter he wrote to his son.



Launching event for Zochrot's new Study Guide (On the right, cover of the study guide)

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## 3. Education

- Study-guide • Learning groups
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### “How Do We Say Nakba In Hebrew?”

#### A Study-Guide for Israeli Teachers

Amaya Galili coordinates Zochrot's education program, which focuses on work with Israeli teachers and educators – in both the formal and informal education systems - who we view as agents of change and as a gateway to Israel's younger generation. In 2009 Zochrot began to distribute the study-guide on the Nakba that was published in November 2008.

Zochrot celebrated the 2009 New Year with a launching event for the study-guide, attended by some 40 educators from around Israel who were involved in the development of this unique tool. The event took place during the days of Israel's attack on Gaza, and Zochrot included the transmission by phone of live testimony from the bombed city. An exhibition showing posters of the different pages of the study-guide was used to present this tool and its underlying educational-political concept. The viewing of the exhibition was then followed by a panel of commentators.

The evening launched in addition to the study-guide, a steady stream of responses. It was received with great enthusiasm, both for the fact that such a tool was created and for its professional outline; other comments were more critical. Below are some select comments.

//

*Dear Amaya,  
I have read your How Do We Say Nakba in Hebrew study-guide with great pleasure. I think you have done a great job both in terms of the curriculum and from the pedagogic-didactic perspective. I also loved its esthetic design. My only comment is that based on my experience, it is better first to understand the nature of the historic narrative by studying the historiography of other conflicts, which are not emotionally laden, and only then approach our own problems. As far as I'm concerned, the objective is to first teach youngsters to be historical thinkers. If they accept the legitimacy of the Other's narrative within this framework of constructing historical knowledge, even if they disagree with it, then we have achieved a lot.  
Sincerely,  
Dr. Esther Yogev, Head of the Kibbutzim College School of Education”*

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“

*I tip my hat to you! For years I have been exposed to a disappointingly low level of learning materials due to the exact opposite approach. The study-guide is exceptional in content, design and the approach it suggests not only to the Nakba but also to education and to the teacher's status in general. I have only good things to say about it. Ayelet Rot, Principal, Amirim School, Kfar Vradim. ”*

“

*Dear Amaya,  
Please accept my sincere appreciation. This is a very effective pedagogic tool. Evidently, considerable thought and effort have been put into it, both in terms of the variety of materials and in terms of how to use them in class. I am afraid, though, that very few teachers will actually use it, since it is incompatible with the standard curriculum. Sincerely,  
Prof. Avner Ben-Amos, Tel Aviv University School of Education”*

“

*The visual and other materials have been selected so as to create the impression of diverse resources, without overwhelming the student. The categorization and organization*

*are also superb, and enable the user to choose the level of elaboration s/he feels comfortable with. The graphic solutions are also top quality. In short – the study-guide is fabulous!*

*My compliments to you, to Norma, Eitan and all the others.*

*Dr. Nurit Cohen-Evron, Head of the Graduate Art Education Program, Beit Berl College, consultant and partner in compiling the study-guide”*

“

*The study-guide and its wealth of materials are amazing. The links to YouTube in the study units enrich the discussion in terms of both the personal-experiential and the philosophical-theoretical aspects. I viewed it on my computer until after 1am and found it very hard to stop. I too believe that only by coping directly and honestly with what happened and regrettably still happens daily in front of our very eyes can we, as a society, finally understand both ourselves and our neighbors and maybe achieve a modicum of normality. My 16 year-old son is now preparing for his final history exam, where you can clearly see the foundations for this broad basis of ignorance, indifference and unwillingness to cope directly with the past – it almost approaches sheer propaganda.*

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*Luckily for him, he is able to see beyond it.  
I wonder how long it will take for some bits  
and pieces of these materials to find their way  
into the formal curricula. Congratulations on  
a job well done!*

*P.S. The idea of uploading the entire study-  
guide on the internet is brilliant.*

*Yoram Levi from Lapid"*

The study-guide is distributed gratis to educators who are interested in using it. Hitherto, 218 copies have been distributed (of the 400 printed): 80 to teachers in the public education system, 86 to educators in the informal education system (such as NGOs and youth movements), and 52 to academics and education teachers in universities and colleges.

Zochrot's education department seeks to familiarize as many educators as possible with the study-guide, with the aim of their incorporating it into their work but also in their feedback. While the project was created in collaboration with teachers, we now aim to accumulate teachers' experiences "on the ground", as they use the study-guide in their ongoing work, in order to evaluate its effectiveness for them: is it useful? If so, how is it used? If not, why not? What changes are needed in order to better appeal to its target audience?

Most Israeli educators lack knowledge about the Nakba. Moreover, teaching the Nakba raises painful questions involving individual and collective Jewish-Israeli identity. Coping with these challenges is essential for teachers to be able to approach this subject in class. Zochrot offers teachers individual and group training and support in order to assist them in coping with the challenging



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involved vis-à-vis the students, teachers, school administration and parents.

In 2009, Zochrot coordinated 12 workshops that focused on introducing the study-guide to various groups. These meetings were attended by 180 people.

In August, Zochrot coordinated its first two-day training seminar. It was held in Haifa and hosted 18 educators (9 from the public school system). The teachers had an opportunity to sample several lessons from the study-guide, participated in a tour of Palestinian Haifa, listened to a guest lecturer and watched a relevant film. Two of the participants later taught some of these materials in a high school and teachers' college. Here is Ms. Haran's description of her experience teaching the Nakba in the teachers' college:

//

*Today I taught the unit about Ayn Ghazzal to a group of history teachers, in order to show how historical narratives can vary. The discussion that followed was fascinating, mainly because it is very difficult for people to accept the narrative of the Other. Despite the difficulty, however, everyone agreed that such a workshop is essential. I hope this is only*

*the beginning of ongoing work using the study-guide.*

*Dafna Haran, Head of Pedagogy, Leo Baeck Education Center; Teacher of History and Civics Studies"*

During 2009, teachers began using the study-guide in schools. Here is one of the comments received thus far:

//

*I don't use the kit fully due to lack of time in class and also due to my own personal objection to some of your positions and the way they are argued. Nevertheless, I do use some parts which I believe serve to show my students that there is someone on the other side. Not all Arabs are "the enemy". I will try to explain – the Independence War took a toll on the Jewish side as well, and many settlements were evacuated or abandoned. The Jews were not exclusively responsible for starting the war. The people living on both sides today must look forward, not only backwards.*

*Zvika Bergstein, History teacher, Eshel Ha'nasi High School"*

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On June 4, Or Kashti, a journalist, published an article in Ha'aretz newspaper about Zochrot's study-guide, at his own initiative. On the very first day of publication, the online version received 115 talkbacks, about 30 of them positive. This is such an unusually high number of positive responses, that some of the talkbacks blamed Zochrot for initiating them. Following this article, Zochrot received 10 new requests for the study-guide from educators new to Zochrot.

In late 2009, a group of teachers from Jerusalem who had taken part in Zochrot's learning groups and teachers' groups initiated a project of developing learning materials about the Nakba in Jerusalem; this project is planned to be developed further in the coming year, in collaboration with Zochrot.

On September 1, the Hebrew-Arabic Common Ground website was launched by the Center for Educational Technology. The website is designed to educate educators on democracy, citizenship and coexistence. The website team had asked Zochrot to take part. Zochrot uploaded pages related to the study-guide and later participated in a meeting with the other contributing NGOs.

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## Learning Groups

This was the project's second year. During the year, Zochrot opened two learning groups about the Nakba, one in Jerusalem, facilitated by Ms. Efrat Even-Tzur, and another opened in Tel Aviv in response to local demand, and was facilitated by Amaya Galili. At the end of 2009, three more groups were opened: one in Jerusalem, one in Tel Aviv and for the first time, one in Beer Sheba, facilitated by Yossef/a Mekyton.

A total of 70 Israelis, between the ages of 18-40, participated in these groups. Each of the groups completed the entire study-guide, through 13 workshops over a period of six months. The teams enjoyed the participation of several educators, some of whom have already had experience facilitating workshops based on the study-guide. One participant later became a member of Zochrot and is now living in New York and working on translating the study-guide into English and adapting it to a Jewish-American audience.

The following is an excerpt from a letter written by a participant in one of the learning groups, at the end of the course:

“

*I found the course to be amazing. I learned a lot, and was encouraged to continue learning independently. The course provided me with rich knowledge and refuted Zionist clichés and myths – I hadn't realized how deeply ingrained in me these were until I joined the learning group. All the discussions were fascinating, both on specific questions related to the conflict and on broader philosophical issues such as the meaning of history, what it means to be a refugee and what is objective "truth". I believe this course is important also in that it makes one think about the future, about our responsibility for what happened and our present attitude to the past. It is therefore very political and relevant, I think, for everyone who came, even if her intention was not to focus on political studies. Thank you, Raz Bar-David and Ron”*

In 2010, the project will be further expanded, and groups will be opened in Jerusalem, Tel Aviv, Beer Sheba and Haifa.

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## Joint Project with Mahapach-Taghir

2009 was the third year of our collaborative educational efforts with Israeli-Palestinian NGO Mahapach-Taghir. The purpose of this project is to promote awareness of the Nakba in communities the organization works with, whose members typically do not take part in Zochrot activities. Umar Ighbarieh and Amaya Galili facilitated eight workshops for Mahapach-Taghir's community coordinators and two workshops for their students. Joint activities also included two tours: the Tamra community, where Mahapach-Taghir is active, took part in organizing Zochrot's open tour to al-Damun; another tour was held in the depopulated village of Suhmata, guided by a refugee from the village. This year's work with the coordinators was intensified in comparison with previous years of this project. Zochrot felt that the Nakba was more emphasized in various community activities with students and children. For example, students took part in Zochrot's tour of the depopulated Palestinian villages in the Tel Aviv area, and children from the Florentine community in Tel Aviv participated in activities which included reference to the neighborhood's and nearby Jaffa's Palestinian history. Regrettably, due to lack of funding, this project had to be halted at the end of the year.

## Lectures for Different Groups

In 2009, Zochrot held 34 lectures attended by various groups from Israel (18) and abroad (16), attended by about a thousand people in all. These groups approached Zochrot to request lectures on various issues related to the Nakba and to Zochrot's work and vision. In Israel, Zochrot members lectured in the Rabin Pre-Military Preparatory High School at Oranim College; at Sapir College; and at the Kibbutzim College School of Education. For the first time, Zochrot lectured on the Nakba to a class of third-graders at Yohanani School in Herzliya. Internationally, Zochrot delivered two lectures for students at Idaho University. Mr. Bronstein used Skype to lecture on the Nakba and the possibilities of return. The students then initiated geographic projects with the idea of promoting peace.

## Participation in Conferences

In 2009, members of Zochrot participated in four conferences in Israel and abroad and in a lecture tour in the US, presenting original papers and visual materials relating to our work. Zochrot member Yoni Eshpar represented Zochrot in the Sabeel Conference in Utrecht.

Eitan Bronstein presented an original text on Israelis' PTSD reactions to the Nakba in

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an international psychology conference held at the Tel Aviv University. Mr. Bronstein also went on a lecture tour in the US, which included six appearances in front of an audience of 650 people in total. This tour included lectures at the al Aqsa Islamic High School for Girls in Illinois and at Mishkan Shalom Synagogue in Philadelphia. At the end of this lecture, the Chief Rabbi asked for a copy of the study-guide in order to teach it in the local Jewish school.

Norma Musih discussed Zochrot's gallery in a conference at the Beit Berl College in Israel, titled Curation/Pedagogy/Activism. Ms. Musih also participated in a conference held by Pax Christi in Stuttgart, presenting a text co-authored with Mr. Bronstein about the Right of Return.

Due to limitations of time and human resources, Zochrot unfortunately could not accept all invitations for conferences abroad.

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## 4. Culture

• Gallery • Sedek • Evening lecture series

In 2009, Zochrot chose to consolidate three projects that deal with creating a new cultural space and language into a new program called "Culture."

### Zochrot's Gallery

Over the course of 2009, Zochrot's Gallery launched four new exhibitions. In addition, an exhibition that was curated and shown at Zochrot in 2008 was invited and displayed this year at the Willy Brandt Center in Jerusalem. The decision to curate four exhibitions throughout the year (as opposed to five) stemmed from the unique attributes of each presentation and the time-consuming preparation each exhibition required of the space. Furthermore, as part of its unique conception as gallery, archive and cultural laboratory, each exhibition included in addition to the hanging show, several encounters with artists, researchers and scholars that allowed us to deepen the discussion begun in the exhibitions, and continue the work each one set out to accomplish.

***Postcards to Gaza*, group exhibition,  
28.01.2009**

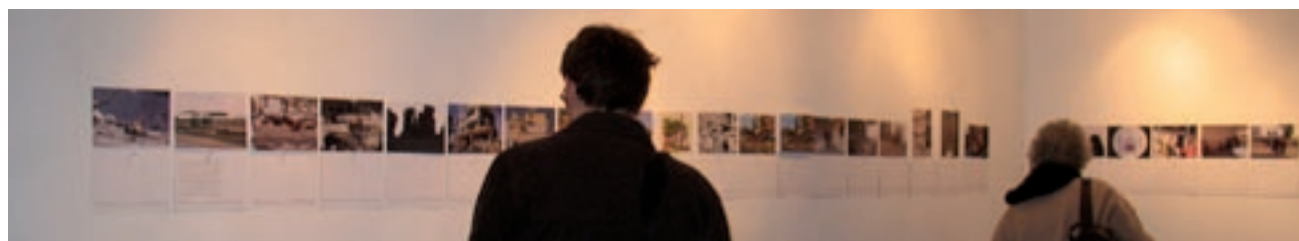
**Contributors**

Shareef Sarhan, Active Stills, Ami Faytchevitz, Anat Bar-El, Ariel Mioduser, Ariella Shavid and Rivi Berger, Ariella Azoulay, Assaf Abutbul, David Goss, Drora Dekel, Diab Salam, Ebtihaj AlKliany, Einat Leader, Eva Dabara, Eshkar Eldan Cohen, Hagar Yulezari and Hannah Ben-Haim Yulezari, Hedva Ben-David, Ofra Amikam, Mali de Kalo, Merav Babad, Masha Zusman, Noa Chruvi, Neomi Tedeschi, Ravit Lazer, Relli De Vries, Rinat Kotler, Ron Amir, Shlomit Baumann, Tziki Eizenberg, Yael Hila Kaplan, Yaela Oren Zalit, Zila Friedman.

Curator Norma Musih  
Design Aviv Gros-Allon



An unplanned event, this exhibition came about as a virtually spontaneous response to the IDF attack on Gaza. Shareef Sarhan's photography documenting the bombing were posted online in a rare moment of electricity in Gaza and thus made their way to Zochrot. A link to Shareef's photos was mailed to Israeli artists as a call for a response, an acknowledgement. The subsequent creations performed a testimony of sorts, and embedded in them were the artists' reactions. The pieces were printed in postcard format for use by the general public, a choice that allowed the chain of reactions and outcries to extend beyond the space of the gallery. Visitors to the exhibition were encouraged to take postcards, look at them, write on and mail them. On opening night, Shareef Sarhan, then under siege in Gaza, was able to make contact with the gallery by phone to tell what he saw and how he felt at being unable to attend the opening of an exhibition of which he was an integral part. At a separate event, two representatives of European aid organizations providing relief to Gaza attended and shared their stories and the experience of being an activist in Gaza. These first-hand accounts were and continue to be very rare in Israel in general and in the Israeli media in particular.



***Constituent Violence 1947-1950: A Genealogy of a Regime and a Catastrophe "From Their Point of View,"*** 19.03.2009

Curator Ariella Azoulay

Design Michael Gordon

Research Hadas Snir

Translation Charles Kamen



The exhibition, featuring 213 photographs, was constructed by Ariella Azoulay as an archive. The images were displayed with detailed texts as part of the effort to visually retract from them the creation of Jewish state systems, the destruction of Palestinian society and the beginnings of the gap between the Palestinian catastrophe and its perception by Israelis. The exhibition was published as a book by Resling Publishing House and generously translated by volunteer Charles Kamen, in order to allow for its exposure to a non-Hebrew speaking audience. The English version may be published as a book in 2010. Over the course of the exhibition, Zochrot coordinated eight events in which researchers from various disciplines contributed to the discussion surrounding the photos; each meeting focused on a different set of images. Between 30 and 60 visitors attended each of these events, some of them contributing actively to the discussion.

*The first meeting* - with Hillel Cohen, Micki Kretzman and Boaz Arad, dealt with the issue of militarism.

*The second meeting* - on the topic of subjugation of civilians, was led by Danny Rabinowitz, Hava Bronfeld-Stein and Tomer Gardi.

*The third discussion event* - on the Arab as an object for intelligence gathering, was headed by Hillel Cohen, Fatma Kasem and Anat Leibler.

*The fourth discussion* - on the mass displacement of people in service of a Jewish majority was headed by Haim Hanegbi, Teddy Katz, Linda Ditmer, Neta Shoshani and Oded Shimshon.

*The fifth event* - entitled "Watching 'Their Catastrophe'", was with the participation of Ronit Hacham, Tali Shapira and Ariz' Sabah.

*The sixth meeting* - on the architecture of banishment, was led by Fatina Abrik, Oren Iftahel, Noga Kadman, Shmuel Groag, Tzvi Elhayani, Sharon Rotbard and Guy Raz.

*The seventh meeting* - dealing with looting, disenfranchisement and strategies for the prevention of Arab return was led by Itamar Mann, Shir Hever and Alex Libak.

*Ariella Azoulay closed the series* with her lecture on rape throughout and as a part of the Nakba. In anticipation of the lecture, the gallery was filled to capacity and many people had to be turned away for lack of standing room. In addition to these eight events, the exhibition also included eight gallery-talks between Ariella Azoulay and various groups of students, 250 students in all. A book launch to mark the publication by Resling was attended by 150 guests. Overall, the exhibition generated enormous public interest, both in the press and among the 2,000 visitors to the gallery. By public demand, the gallery was opened to visitors 7 days a week.



***Palestinian Homes in West Jerusalem: Photographs and Stories*, 24.03.2009, Red Lounge at the Willy Brandt Center, Jerusalem**

Written by Haim Hanegbi  
Photography Tzachi Ostrovsky  
Curator and Editor Norma Musih

The exhibition *Palestinian Homes in West Jerusalem: Photographs and Stories* showed at Zochrot in 2008, raising a great deal of interest amongst the public. One of the most frequent feedbacks received at Zochrot was that this exhibition should be held in Jerusalem itself; and Cheb Kammerer of the Willy Brandt Center formally requested to host the exhibition in the center's gallery in Jerusalem. The show, a collaboration between writer Haim Hanegby and photographer Tzachi Ostrovsky, investigated the origins of a number of Palestinian homes in West Jerusalem and sought to unravel their stories through meetings with the original homeowners as well as, when possible, the current residents.

***The Akkub and the Society of Bad Weeds*, 11.06.2009**

Relli De Vries  
Curator Norma Musih

The akkub is a "wheel plant," an edible plant that grows up from the ground, separates from its roots and rolls in order to distribute seeds. The akkub does not bend to geopolitics or to manmade borders. For this exhibition, artist and landscape architect Relli De Vries transformed the gallery into a "nature room," in which she exhibited her extensive research on the botanical, social and political history of the akkub, using video, organic sculpture, sketches and poetry. A total 150 people attended the exhibition's opening night and three additional events, in which the akkub was discussed in its historic, political, theoretical, literary and artistic contexts. Contributors to these events were: Shaba Salhoub, Na'ama Misher, Mahmoud Yazbek, Tamar Berger, Ilan Pepe, Sason Somekh, Mahmoud Kiel and Irit Rogoff.





03.12.2009

Curator Hagit Keysar

Editor Norma Musih

Exhibit/Catalogue Design Aviv Gros-Allon

Translated by Charles Kamen

The exhibition was born out of research conducted by anthropologist Hagit Keysar at Jerusalem's city hall, in which she studied the visual documentation of unauthorized homes. Since 1948 Palestinians do not receive permits to build in Jerusalem, and therefore in order to build new homes or to enlarge existing ones, they find that they must resort to building without permits. Ms. Keysar sat at the legal department archives, behind a desk bearing piles of municipal dossiers, and photocopied documents. The photos duplicated and interpreted by Keysar were intriguing not only because they expose the invasive banality with which the planning laws are enforced; wandering through the photos as they were arranged in the archive allowed her to see and to show how the State's bureaucratic mechanism functions and examine the fundamental assumptions that guide and justify its actions. The entire exhibition was published in a bi-lingual (English and Hebrew) catalogue. The catalogue was published in the form of a daily paper supplement, thanks to a generous contribution from an Israeli paper that asked to remain anonymous. During the exhibition, Zochrot facilitated three events that explored various themes of the exhibition. The first had to do with photography and human rights, featuring a lecture by Ariella Azoulay; The second event investigated the concept of the archive and the significance of archival work through a lecture by film-maker Eyal Sivan; The third and final event was dedicated to the architectural aspects of the project in a lecture entitled "Demolition Plan: on the 'body' of 'the place' Informal Planning in East Jerusalem" presented by architects Senan Abdelqader and Liat Brix-Etgar.



Wandering through photographs allows for familiarity in remote sensing, as you hover above the happening and above the surface of the photo. Here, the mechanisms of photography and bureaucracy blend together, creating a visual and sensual map that allows for experimental orientation within the workings of the bureaucratic mechanism.



The photographs are marked in red with a coloured pen that guides the eyes along trails of incontrovertible facts which offer a solid foundation for every text or speculation. Like marked trails made in open terrain by the Society for the Protection of Nature, the marks on the photographs implore those wandering through them not to leave the assigned path, so that any damage to, or interference with the organic activities taking place there will be controlled, inspected and supervised.

השימוש בצילומים מאפשר הכרות דרך חישה מרחוק, כריחוף מעל ההתרחשות שבצילום ומעל פני החצילום. הצילומים נטאן פנעלרים זה כזה המנגנון הצילומי המנגנון הביוזוקרטי הצילומים מייצרים מפה חזותית ספרותית, שובאמצעותה אפשר לדמציא בפעילותו המסועפת של המנגנון הביוזוקרטי.



החצילומים מסוכנים בעט צבתי: ארום, המרגיל את העין לנטו שבנידיים של עובדות מוצקות המספקות בסיס איתן לכל טקסט והרהור. כמו סימוני השבילים של החברה לרגנת המנט הסימונים של הצילום מפצרים בצופים/מסילים להימנט מספיה מרמסלול שנקבע, כך שכל פנישה החערבות בפשילוח האורנית של המקום חרדה ושלמות מרוקרת ומתקחת

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## Sedek

As part of Sedek's aim to continually re-invent itself, in the Sedek editorial staff entered on a unique archival research in preparation for the publication of the book, *Tell It Not In Gath: The Palestinian Nakba in the Hebrew Poetry, 1948-1958*.

This was the first time Sedek opened its gates to guest editors, headed by Prof. Hanan Hever. The three editors sat in Israeli archives searching through magazines and journals, daily newspapers and books - for poetry written in Hebrew during Israel's first decade after the Nakba that mentioned the Palestinian Nakba. The poetry anthology was to cover Israel's most treasured poets: Alterman and Goldberg, Pagis and Avoth Yeshurun, Alexander Penn and Haim Gouri, all of whom - contrary to public memory - wrote about the Nakba. Due to the sheer amount of research, far beyond Zochrot's expectations, the publication of this issue was postponed to the end of the year.

While working on the anthology, Zochrot published, in midyear, the fourth volume of Sedek. The issue is the collective effort of more than forty poets, writers, sculptors, painters, photographers, essayists and translators, about thirty of whom were at the time new to Zochrot. The volume travels between maintaining the continual presence of the

Palestinian Nakba in the Hebrew language and the contextualization of the Nakba in current affairs; between bold, Israeli visual art and writing about art in a disaster area; between political poetry and essays on the political feasibility of the return of Palestinian refugees to their homes. The volume was launched at a gallery in Tel Aviv. Around 80 people attended the launch. 150 copies of Sedek were sold in 2009.

In addition to the publication of the fourth issue of Sedek and the research and preparation of the book *Tell It Not In Gath*, the Sedek editorial staff began work on the magazine's fifth volume, planned to focus on the discussions held as part of the exhibition *Constituent Violence: 1947-1950*.

This is also part of one of the culture program's goal, to maintain and cultivate the cooperation between Sedek and Zochrot Gallery. Work exhibited in the gallery was featured in and contributed to the fourth volume of Sedek as well.

In 2009, comme il faut, an exclusive, high-end fashion retailer working to promote political activism and fair trade practices, invited Parhessia members, Zochrot's partners in Sedek, to curate an exhibition in the store's gallery space in the Tel Aviv port.



Above / Double spread, Sedek, 4th Issue. July 2009 // Up right / "La-tzet!" cover // Middle right / Sedek #4 cover // Bottom right / "Tell It Not In Gath" cover

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Parhessia in turn invited its Zochrot to collaborate on the exhibition. After much thought, we decided to display photographs from the Constituent Violence exhibition. In such an affluent context, we chose to display those images from the collection that connect the Palestinian Nakba with the Israeli market, the economy and prosperity, and highlight the plundering aspect of the Nakba. In tandem with the exhibition, we held a panel discussion at the gallery and activists and economic experts discussed the economic aspects of the Nakba and the ways in which the Israeli economy is still based on it. About 50 guests attended the panel discussion. The exhibition was open from 23 September until 10 December, 2009. Hundreds visited the exhibition, during their visits to the *comme il faut* space, both during the week and on the weekends. Alongside the photographs, Zochrot set out small writing pads to afford visitors the opportunity to respond to the images and the companionate texts by Ariella Azoulay:

//  
*I thought Jaffa was mentioned in the bible,"* writes one visitor. *"The prophet Jonah fled to the sea through Jaffa. I wonder where the Palestinians were then!"* Another writes, *"death to Arabs."* *"A good Arab = a dead*

*Arab."* *"Sorry that we stayed alive in the state of Israel. We'll get lost soon, as we should,"* offers another. *"Lefties are shits."* Other feedback included, *"Brilliant! Well done for coming up with the idea. In the middle of the good life, it is important to remember at whose expense it comes."* Another visitor wrote, *"Interesting exhibition."* *"Fascinating, interesting, very thought provoking."* A pessimist visitor summed it up thusly: *"The Israeli society grows bestial. This exhibition, too, will not help.*

//

Following Israel's attack on Gaza in 2008, and as part of both Sedek, and Zochrot's ad hoc activities, Sedek joined five other socio-political magazines – Ma'ayan (Spring), Etgar (Challenge), Ma'arav (Ambush), Guerilla Tarbut (Guerilla Culture), and Daka (Minute) – to co-edit in collaboration a volume of poetry entitled *Latzet! (Out!)*, in protest of the Israeli attack on the Palestinian residents of the Gaza Strip. The call for contributions was distributed by the editors on the second day of the attack. On the fourth day, New Year's Day, we selected the poems, approximately 67 out of some 300 contributions. On 3 January, by which time the Palestinian death toll since the beginning of the attack

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had reached 495, we picked up the volume from the printer in Kfar Kasem, after Tel Aviv printers refused to print it due to its content.

The collaborating magazines sent press copies to journalists for their review, distributed the anthology to demonstrators and standers-by at demonstrations against the attack, at bookstores, bars and cafés and video rental stores to give space and visibility to opposition to the attack even in spaces that sought to remain ostensibly neutral and sheltered. Through a swift and timely act of political poetry, we sought to offer an alternative way to live. A lively media discussion played out in all the major Israeli media outlets, such that poetry does not generally inspire. An Egyptian blogger and a Lebanese literary magazine covered the anthology. The first 1,000 copies ran out, and a second edition was printed even as the attack was being waged, before the cease-fire was declared and the embargo sustained.

## Evening Lecture Series

Zochrot continues to regularly hold evening lectures and discussion panels open to the general public, on a variety of topics related to the Nakba and its ramifications. Speakers from a wide range of disciplines participate in these events, which as all of our events are free of charge and open to the public. As many of them bring with them an audience of their own, these events also provide an opportunity to expose Zochrot and the dialogue around the Nakba further to new and diverse audiences. In 2009, seven such events were hosted, attended by some 215 visitors. The speakers and the titles of their talks were as follows:

- Leah David // Dulce et decorum est pro patria mori / The Serbian Myth of "Sacred Kosovo"
- Esther Dotan // Survival and Resistance: The Ways John Berger Sees
- Karl Schmidt // 1928 - 2009: The long road of a German (pastor) to Zochrot.
- Noga Kadman and Racheli Merhav // upon the publication of the book Erased from Space and Consciousness, by Noga Kadman
- Dr. Adel Manna // Various Meanings of the Nakba for Palestinians in Israel
- Raneen Jeries and Amaya Galili // Film & Discussion: Chronicles of a Refugee

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## 5. Practicalities of Return

A new program at Zochrot, dealing with planning and development of practical ideas for the return of Palestinian refugees based on the recognition of the right of return. Work on this program began with the conference Zochrot held on this very topic in Tel Aviv in June 2008.

In 2009, the program developed in two primary channels. The premise is that when the right of return is recognized, there are no concrete plans in place to implement it, and, as such, it is imperative that we begin work on this. Furthermore, the hope is that a dealing with return in the practical sense will allow to overcome fear and promote rational discussion of the right of return, which is, as of today, virtually nonexistent in Israel. In 2009, this program included two projects:

A learning tour to Belgrade in collaboration with BADIL, was organized by IFCCS under the management of Dr. Orli Fridman. Seven participants from Zochrot (five Jewish-Israelis and two Palestinians from Israel) and six participants from BADIL (Palestinians from the West Bank, the United States, Lebanon and Syria) took part in the workshop, held for six days in Belgrade and one day in Kosovo. The first half of the workshop was dedicated to learning from the experience of the Balkan

peoples and states in solving refugee crises in the wake of their wars. The Israeli and Palestinian participants met with various local organizations that work issues relating to refugees and the return of property, and heard lectures by local activists and experts on refugee issues. The second half of the workshop was geared toward joint thinking, writing plans and forming concrete proposals by the Palestinian and Israeli participants for the return of Palestinian refugees. The work was conducted in four small groups around four main issues: the creation of a culture of return, justice and reconciliation, settlement and integration and the return of property. Each group discussed its assigned issue, prepared a document and presented it to the other participants. Those documents were the foundation for further discussions between staff members of Zochrot and BADIL, held in Bethlehem following the workshop. The decision was made to further develop these ideas for future use by other Israeli and Palestinian study groups.

The learning process in this project was very productive. Despite the vast differences between the plight and circumstances of the Palestinian refugees from those of the Balkan conflicts, there is still much to be gained from the experience there, regarding do's and don'ts and what one may expect from the process of return. We learned that while the



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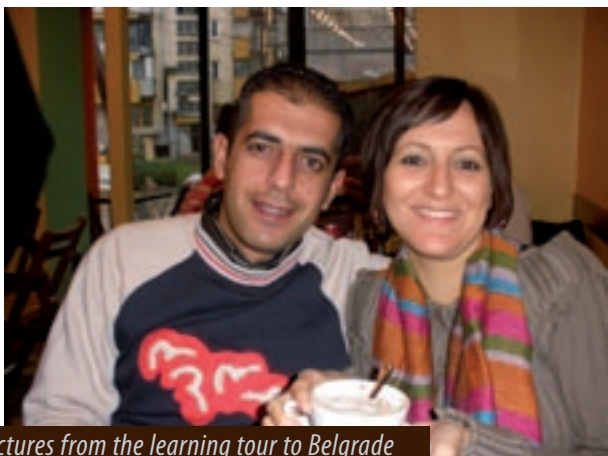
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starting point for any sort of solution must be recognition of the right of return, in the Balkans, where all sides acknowledge the right of refugees from all sides to return to their homes, not all refugees have dared return to their home due to tensions that remain to this day. This understanding further increases our perspective that developing thinking on practicalities of return by the public, Israeli and Palestinian, and entering this topic into public discourse, are indeed crucial steps. This project was a beginning, and is to be developed further in 2010 and onward.

The second project, Project Miska, involved planning return to a specific Palestinian village. Miska was chosen as a pilot village for this project due to the long history of activism and contact with its displaced residents. Two groups were organized to try and try and develop a plan for return to Miska – a Jewish Israeli group of eight individuals interested in the study of this issue, some also with a personal connection to the area, and a group of Palestinian refugees from the village, divided into three subsets: refugees from Miska now living in the city of al-Tira inside Israel, refugees from the village now living in the cities Qalqilyah and Tulkarm in the West Bank, and, finally, a group of Miska refugees living in Amman, Jordan. The initial plan was to bring together the three subsets of

Palestinian refugees and the Israeli participants together to discuss and formulate a practical plan for the return. This turned out to be a difficult task, both logistically and politically. The likelihood of a meeting between the Israeli participants and the refugees in al-Tira seems reasonable, but an encounter between the Israelis and the refugees in Jordan seems like a nearly impossible dream at this stage.

The program enjoyed a collaboration with Decolonizing Architecture, a project by Sandi Hilal, Alessandro Petti, Eyal Weizman that has joined the activity around the issue of return in general and the village of Miska in particular. They have assembled a group of architects, most of them from Italy, who have convened to plan Palestinian returns. Zochrot, along with the al-Tira group of refugees gave the architects a tour of the remains of the village and a workshop was held at Zochrot on the topic. The fruit of the architects' labour was quick to arrive, and was also shown at the Biennale in Istanbul. Their ideas will further contribute to the basis of the study and focus of the Israeli and Palestinian groups planned to study and develop practicalities for return, groups that Zochrot aims to coordinate in the coming two years.



*Pictures from the learning tour to Belgrade*

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## Organizational Development

- Financial monitoring • Strategic planning
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### Financial Management

In 2009 Zochrot established an active financial team that includes its director, assistant director, resource development coordinator and the office manager. The team meets on a regular basis in order to evaluate Zochrot's ongoing financial situation (planned expenses and expected revenues, in line with the budget) and reach decisions when necessary on the ongoing management of the organization's funds.

In late 2009, Zochrot's office manager Ms. Oshra Bar successfully completed courses in accounting and payroll. This was in line with Zochrot's aim to establish in early 2010 an in-house accounting system, rather than continue outsourcing this service, which proved to be less effective and more expensive. This change will further improve Zochrot's financial monitoring capabilities.

### Strategic Planning

In 2009 Zochrot continued working to better involve the staff, Board and key members in the organization's strategic planning. This

was the first year in which the staff actively participated in the budgetary planning of the coming fiscal year. The process was overseen, as in 2008, by Michal Padeh, Zochrot's resource development coordinator.

### Evaluation Plan

In the summer of 2009, a series of internal evaluation sessions took place to assess the organization's various projects. These meetings were the basis for the finalization of Zochrot's budget and yearly plan for 2010. In response to feedback from the staff regarding the procedure, a three-person team was appointed to further develop and improve the organization's internal evaluation process. The team received professional support from anthropologist Dr. Maya Melzer-Geva, an expert in the field of evaluation; following a learning and thinking process, the team created a plan for an evaluation seminar to be held in 2010. Zochrot's evaluation process is also a process of learning how to evaluate. By the end of 2009 Zochrot has much developed its capacities for data collection and monitoring as well as its inner evaluation process. We are now working to develop these capacities further in the coming year.

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## Resource Development

Michal Padeh coordinates resource development at Zochrot. In 2009 Zochrot saw continued growth both in the number of our partners and in the overall volume of contributions to the organization. Several of our partners chose to sign two and even three-year contracts with us. Our partners in 2009 include:

ICCO, Misereor, CCFD, Broederlijk Delen, Trocaire, HEKS-EPER, Mennonite Central Committee, medico international, Oxfam Solidarity, Oxfam GB, SIVMO, ifa – ZIVIK, Amberstone Trust, Sparkplug Foundation.

In 2009, Zochrot applied to the New Israel Fund for a grant for development of the organization's new website. A response is expected in 2010.

We were also pleased with the donations of many participants in the various activities, including tours and teachers' training seminars, which helped to cover their costs.

## Activities in the U.S.

Zochrot has been petitioned many times by friends in the United States and other places to translate its content into English for use in political activities and in educational outreach abroad. In 2009, two opportunities presented themselves for such work in the U.S. Ms. Michal Alter, a graduate Zochrot learning group in Tel

Aviv, has relocated with her family to New York and has extended an offer to the organization to work (at this time volunteer) there on its behalf. In addition, Eitan Bronstein was invited by the Tree of Life Educational Foundation to lecture in New York and the surrounding area. Together they organized a meeting of roughly 30 American friends and supporters of Zochrot in New York and a subsequent, more intimate meeting to commence activity using Zochrot materials in New York. It appears that the most appropriate materials are included in Zochrot's study guide. While Zochrot cannot dedicate much time or any resources to work overseas, we were delighted that a small local team headed by Michal Alter will convene to plan the development of the study guide in English and its adaptation for an American, particularly Jewish-American, audience.

## Volunteers at Zochrot

In 2009, approximately 30 individuals volunteered their time to various activities within the organization. Charles Kamen continued his dedicated and professional translation from Hebrew to English. Alissa Wise, Danielle Feris, Emma Clyne and Yuval Orr travelled from abroad to volunteer in various capacities on a short-term basis. Some 20 other persons volunteered their time and assistance on various projects.