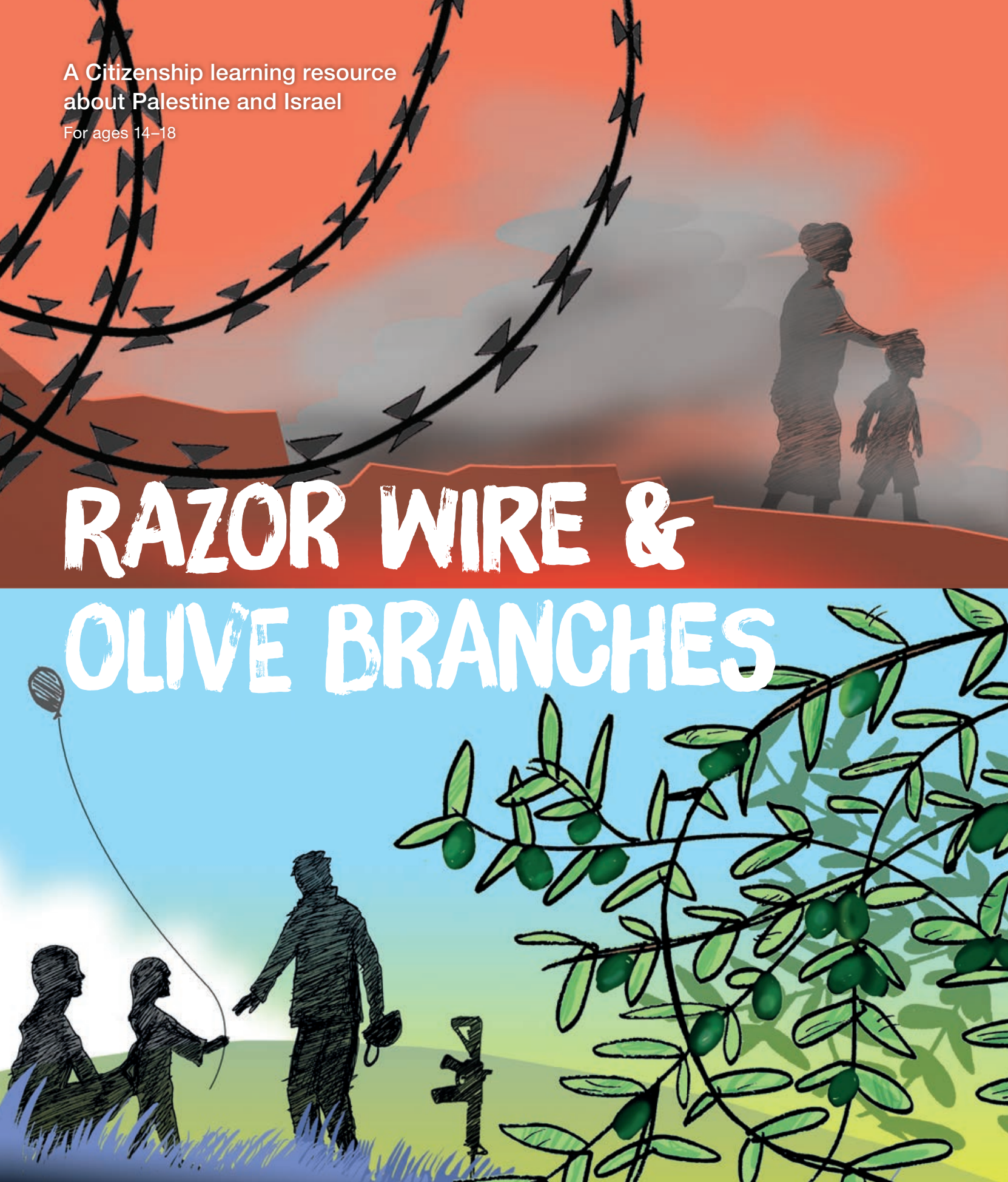


A Citizenship learning resource
about Palestine and Israel


For ages 14–18

RAZOR WIRE & OLIVE BRANCHES



Ecumenical
Accompaniment
Programme
in Palestine
and Israel





**“ To the ecumenical
accompaniers from
the World Council of
Churches, we called
upon you and you
came. We have put
faith in you and we
are always with you.**

Michel Sabbah, former Archbishop and Latin Patriarch of Jerusalem, 2004

”

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INTRODUCTION



INTRODUCTION

This resource is unabashedly about peace and hope.

The conflict between Israelis and Palestinians is a heartbreaking one, but many stories that emerge from it can inspire and teach us. Stories like the family inviting strangers for tea in the rubble of their just-demolished home, of the Women in Black who weekly brave abuse to stand up for peace, or of former Israeli and Palestinian combatants coming together in dialogue about a better future. Even “ordinary” stories of children getting to school amid concrete and razor wire or farmers keeping their land alive take on a new significance in the context of conflict.

Razor Wire & Olive Branches is also about learning, about developing key skills and empathy. It supports learning from across the curriculum, but also aims to help young people develop as active citizens.

This is not the only conflict in the world worthy of study, but in exploring Palestine and Israel we can better understand both how conflict escalates to violence and how peace is built. It is also one of the most controversial conflicts in the world, but if Israelis and Palestinians or any of the people of the world are to know peace, we must learn how to speak about the most challenging problems.

Students can understand what's happening in Israel and Palestine as the result of global forces, or the many experiences and choices of individuals. This resource aims to combine these personal and global perspectives. In exploring how the identity, experiences and choices of people for whom peace and justice seem sometimes to run dry, this resource challenges learners to consider their own power to build peace.

It will build understanding of the history of the conflict, human rights and international law and the geography and religion of the region.

The activities also give young people the opportunity to apply a wide range of skills and develop their own analytical, communication and critical skills. In developing these skills, young people build the resilience to use their own conscience and critical thinking as citizens.

About EAPPI

Razor Wire & Olive Branches was developed in partnership with the Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI). Begun by the World Council of Churches in 2002 at the request of the Heads of the Jerusalem Churches, EAPPI has now provided over 1,500 human rights observers, known as 'ecumenical accompaniers'. They have been placed in some of the most challenging places in the Palestinian West Bank and East Jerusalem.

Coming from 22 countries, they are present at checkpoints, house demolitions, demonstrations and the journeys to school, accompanying people living out their lives in the context of the occupation. They also feed back what they witness to international bodies like the United Nations, as well as to ordinary people around the world.

EAPPI works with people in Israel and Palestine striving for a just peace. These peacebuilders feature in this pack.



Razor Wire & Olive Branches draws on the specific experience of ecumenical accompaniers, but to broaden learning you can explore other education materials:

[amnesty.org.uk/education](https://www.amnesty.org.uk/education)

solutionsnotsides.co.uk

faithbeliefforum.org

parallelhistories.org.uk

Our approach: principled impartiality in the field and in the classroom

'Principled impartiality' underpins the work of EAPPI, and this resource has been developed with the same ethos. This means being neither pro-Israeli nor pro-Palestinian: not taking sides. But EAPPI is pro-human rights and pro-international humanitarian law. These are standards against which actions and realities can be measured. EAPPI does not discriminate against anyone and stands faithfully with the poor, the oppressed, and the marginalised.

An ecumenical accompanier records what they witness and reports it. The information is shared widely so that the effects of the Israeli occupation are understood and better decisions can be made.

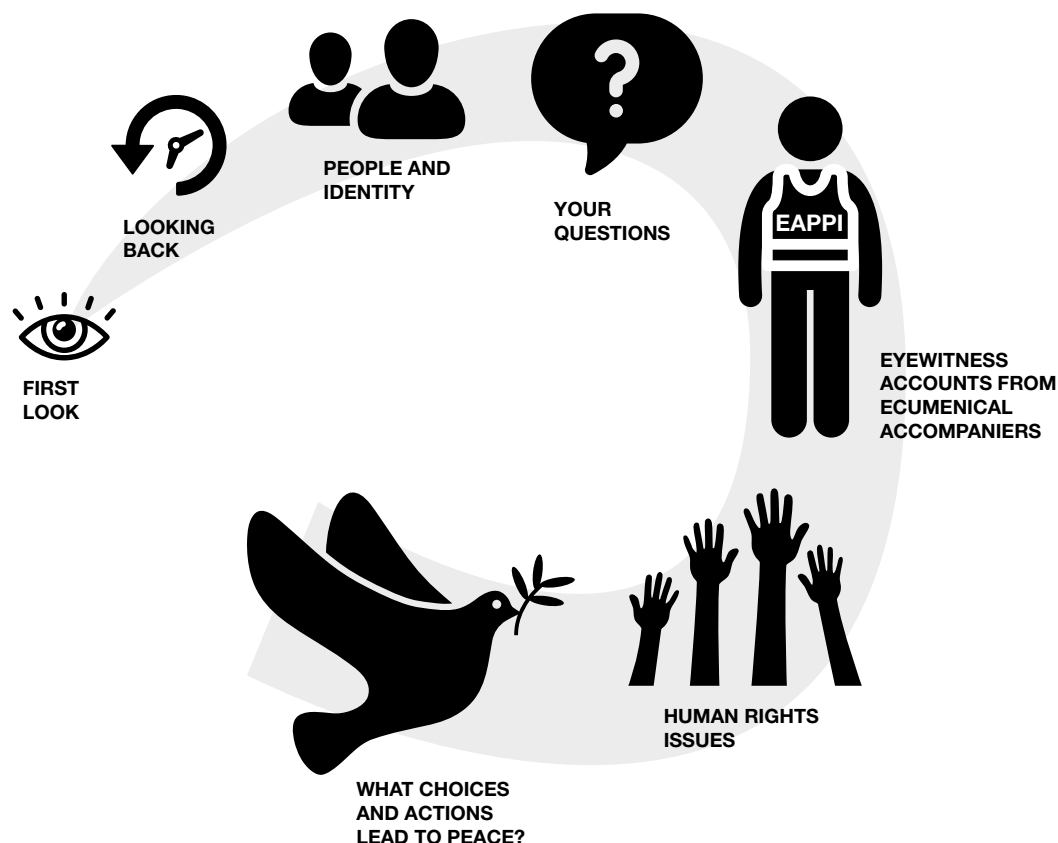
Through the resource content, students can be practitioners of principled impartiality. They can develop their own analysis and evaluation skills, and arrive at their own assessment of the human rights effects of the conflict and what changes they would want to see.

We are mindful of our use of language. We refer to the area including East Jerusalem, the West Bank and Gaza as 'Palestine' or 'occupied Palestine' following the 2012 vote by the United Nations General Assembly. We also use 'Palestine' in its historical context. EAPPI affirms the right of the state of Israel to exist and for its citizens to live in peace and security.

Using *Razor Wire & Olive Branches*

There are three main types of content in this pack.

1. The introductory section is a **teaching guide** for people working with young people. It provides activities on a range of activities divided into four sections: Looking back, Identity, Human rights under threat, and Choices and action, in which students can reflect on how what action can take place for a just peace. Don't treat the sections as a linear progression, but build connections as you need.
2. To support these activities, we've also provided a pack of other **resource materials** to share with young people – handouts, cards and images. Download slideshows and other materials from **quaker.org.uk/teaching**. You can find an index of resources on the back page.
3. The **case studies** provided introduce the stories of people in Palestine and Israel, exploring their backgrounds, experiences and choices. We have included these case studies to show how the conflict affects groups and individuals and how those people can affect the conflict. We have included these case studies to provide a range of perspectives without necessarily endorsing their actions or perspectives.



In the curriculum

Razor Wire & Olive Branches links to the curricula in Wales, Scotland and England for young people aged 14–18. While connections to GCSE History in Wales and England or Social Studies in Scotland may jump out, the pack provides a diverse range of learning experiences. These are detailed in the downloadable curriculum map, but you can also see at a glance what subjects a teaching activity links to by looking for these icons:

Listening and Speaking

Activities that link to English Language Studies in England or Wales and Listening and Talking in Literacy in Scotland. These activities also provide the basis for Drama/Expressive Arts.

Listening, Speaking & Drama

Citizenship and PSE

As part of the Citizenship Curriculum in England, with strong links to PSE and the Global Citizenship in the Welsh Baccalaureate and developing Responsible Citizens within the Curriculum for Excellence.

Citizenship & PSE

Reading and Writing

As part of Literacy in Scotland or the English Language course in Wales and England.

English Language & Literacy

History and past events

These activities link to the **History** in Wales and England and to the **People**, past events and societies in Social Studies in Scotland.

History & Social Studies

Maths and numeracy

Where mathematics or numeracy skills are employed.

Mathematics & Numeracy

Geography

As *People, place and environment* within Social Studies in Scotland and Geography as a distinct subject in Wales/England.

Geography

Religion and morality

These activities support Scotland's Religious and Moral Education or Religious Education in Wales and England. Often these activities also support Moral development within SMSC in England.

Religion & Morality

Art and design

As part of Expressive Arts in Scotland and as Art in England or Wales.

Art & Design

In the text, we generally have not referred to Jesus or the Prophet Muhammad with the words “Christ” or “Peace be upon him”. We encourage teachers to exercise their judgement and listen to students about the most respectful language for your classroom.

Video resources

We have drawn on a range of video content that helps to illustrate the stories and issues in *Razor Wire & Olive Branches* and have put it all in one place on Youtube. Find a list of videos at www.quaker.org.uk/teaching.

Some videos are linked to a particular activity while others have been listed because they offer an interesting perspective.

Most of these videos were produced by someone else, rather than EAPPI or Quakers in Britain, so we encourage you to view the content before sharing it with young people. It's also an opportunity for young people to exercise their own evaluation skills by reflecting on each source of information.

To introduce the work of EAPPI, we recommend you check out *Eyewitness*, a short film by Anne Skaardal that you'll find on the list.

Information sources

We would encourage classes to seek out information from beyond this pack to enrich learning and keep up to date. Evaluating the motives and agenda behind different information sources is also important.

In the UK and Ireland, new blogs continue to be added to **Eyewitnessblogs.com**.

You can also view the international EAPPI website at **eappi.org**.

If, while studying, a particular story about Palestine and Israel hits the news, try comparing how it is reported in different places:

- The BBC
- Channel 2 News
- Times of Israel
- +972 Magazine
- UN Office of Humanitarian Affairs (you can view up-to-date 'protection of civilian reports')
- The Jerusalem Post
- Al-Jazeera
- Haaretz
- CNN
- Middle East Monitor
- Amnesty International
- Yesh Din
- B'Tselem

What information is included or missed out and where has it come from? Is there a bias? What seem to be the facts? What opinions are voiced?

Advice on dealing with controversial issues

It can feel like the easiest thing is to ignore controversial issues, but if young people cannot safely learn about their own thoughts on issues of justice and peace in the classroom then where?

The Department for Education in England has said that “Building resilience of young people ... is at the heart of preventing radicalisation. Schools can do this by providing safe places in which children can discuss controversial issues and be given the knowledge and confidence to challenge extremist beliefs and ideologies.” (New safeguarding advice for schools, 2015)

Sometimes controversy means naming and exploring the tensions of an issue, but it is important to prepare to ensure you can do this safely.

Further advice on doing this in schools can be found on the *Young Citizens* website.

Agree expectations and ground rules

You will already have expectations of listening and respect in your classroom or youth group, but it is worth reviewing when beginning a new topic. You might also ask the group whether you need new rules for safe discussion on this topic.

Name the danger: antisemitism and Islamophobia

Do not be afraid to challenge dehumanising ideas. Both antisemitism and Islamophobia, as well as other kinds of racism and othering, exist in society today. Educators have a role and a duty to challenge it, not only for the safety of the students in their classroom, but for all those threatened by violent ideas. To challenge it:

- Model how Palestine and Israel can be discussed without repeating myths, negative stereotypes or racist language.
- Discuss racism, exploring the times when actions might be motivated by Islamophobia or antisemitism, but also the times people challenge racism to make things better.
- When a student says something you feel is racist, make it clear you find it unacceptable, and engage them in a dialogue about why this is (mindful of whether this should be away from the audience of other students).

We have provided an accompanying resource on antisemitism and Islamophobia (2.9).



Explore identity

Conflict is often linked to identity. Whether national, religious, gender or another aspect of self, identity plays a big part in the stories in *Razor Wire & Olive Branches*. Identity can be linked to belonging or exclusion. Whether because a group with a shared identity is attacked, forgotten, or defines itself in opposition to others, understanding the stories and experiences underpinning it can help us empathise.

Spend some time exploring language, clarifying terms like 'Arab', 'Jew', 'Israeli' and 'Palestinian'. We've provided a 'who's who' sorting task in the resources section to help explain this and explore the importance of choosing your terms carefully.

Know your group

You are the best judge of how the young people you work with will respond. Some students might feel a raw connection to the issues you discuss. Your relationships and experience with them are your best data, but consult them and with colleagues and parents/guardians if you need to know more.

Eyewitness in the classroom: hear from an ecumenical accompanier

Why not hear an eyewitness account of what's happening? Ecumenical accompaniers are available to deliver workshops in schools and youth groups in the UK and Ireland.

Every EA has powerful stories to share from direct experience. EAs spend three months as human rights monitors in Palestine and Israel; when they return, their role continues through talks and presentations about what they've seen. These workshops are available for young people, complementing the learning from *Razor Wire & Olive Branches* with the opportunity to ask direct questions.



Contact details

For more information please contact the EAPPI UK and Ireland team:

eappi@quaker.org.uk

Quakers in Britain

Quakers in Britain host the UK and Ireland office of the Ecumenical Accompaniment Programme in Palestine and Israel. 'Quakers' is the name used for the Religious Society of Friends. Quakers believe that love is the heart of existence and that all human beings are unique and equal and that there is "that of God in everyone".

"Quakers in Britain feel called to act alongside others to address the roots of violence. We continue to uphold Quakers in the region and those working nonviolently for peace and human rights within Israel and Palestine. Quakers will continue to challenge anti-Semitism and Islamophobia, as we oppose all forms of prejudice. We long for – and will work for – a time when the deep fear experienced on all sides is replaced by security and a just peace."

Yearly Meeting Gathering of Quakers in Britain, 2014

More about Quakers in Britain | www.quaker.org.uk



A monochromatic orange-toned photograph of a group of people, likely refugees, walking across a desert landscape. In the foreground, a woman in a headscarf and long coat carries a large bundle on her head. Behind her, a man in a white thobe and ghutra walks with a young child. To the right, another woman carries a bundle on her head, and a child walks beside her. The background shows rolling sand dunes under a bright sky. The text "SECTION 1: LOOKING BACK" is overlaid in white, bold, sans-serif font in the lower right quadrant.

SECTION 1: LOOKING BACK

SECTION 1: LOOKING BACK

The activities in this section can help us understand the history and context that led to the current conflict in Palestine and Israel. Young people can use these materials to learn about key events and evaluate which factors are most important, considering history, geography and religion.

ACTIVITY

1.1 Journaling for *Razor Wire & Olive Branches*

The title of this resource also provides a visual way to reflect on the learning and issues.



Resources

- 1 | Journaling *Razor Wire & Olive Branches* (print & slideshow)

Razor Wire & Olive Branches is named for two common sights for Palestinians and Israelis, particularly in the occupied West Bank. Thousands of olive trees, some hundreds of years old, cover plains and hillsides in stepped groves. Equally, hundreds of kilometres of razor wire divide the land.

Razor wire in many ways represents the fear and danger of the Israeli occupation and the conflict while olive trees are a symbol of steadfastness and prosperity. In fact, the olive branch has been a symbol of peace for thousands of years.

Using these two metaphors, young people can diagram what they learn. Rather than doing this all at once, we suggest you use the diagrams as a journaling; they can be added to over study by taking time to reflect after each new activity. The diagrams could also form the basis for a larger display in the classroom.

Use the resource sheet to introduce this idea.

Instructions

Discuss: What do you think of when you look at these images?

Citizenship & PSE

English Language & Literacy

Art & Design

ACTIVITY

1.2 First look

This is an initial stimulus, showing some of the scenes an ecumenical companion might be eyewitness to. You can use it in a number of ways.



Resources

- 2 | First look images (slideshow)
- Videos of landscape: <https://interactive.aljazeera.com/aje/PalestineRemix/>

Instructions

Share the slides, discussing with the whole class what could be happening and why. Use the notes to explain the scenes.

Or

Print a set of the slides and stick them on large sheets of paper. These can be distributed to pairs or displayed as a gallery around the walls. Invite pairs or small groups to discuss and annotate the images. They should note the who, what, where, when and why of what's happening. Periodically, make sure students start looking at an additional image.

Debrief what they think is happening, share the captions, and harvest any bigger questions to follow up during the course of learning.

This could also be a 'silent conversation', where students don't speak but only annotate.

Harvest the questions that emerge from this activity, recording them.

Listening, Speaking & Drama

Geography

ACTIVITY

1.3 Miming the moment

This introductory drama activity is another to introduce some scenes from Palestine and Israel.



Resources

- 2 | First look images (slideshow)

Use the first ten slides printed as 'Notes pages' so students can read what's happening; give each group one.

Give them five minutes to prepare a silent mime of what's happening (they can move but not speak).

Each group should then share their mime and the other groups should try to guess what they might be seeing. Reveal the answers on the cards.

Explain that these are all experiences of Palestinians and Israelis, and they will be exploring the stories and reasons behind them.

You may want to look at other images of Palestine and Israel.

Listening, Speaking & Drama

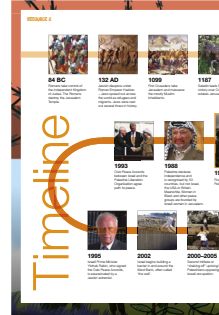
Citizenship & PSE



ACTIVITY

1.4 Build a timeline of Palestine and Israel

Get a sense of the history that has created the current conditions in occupied Palestine and Israel, and evaluate which events are most significant.



Resources

- 8 | Timeline (print and printable slideshow)
- Video: Conflict in Israel and Palestine: Crash Course World History 223

Instructions

There are several ways you could use the Timeline resource in the classroom. You could print the slides small (six to a page) and cut them out for pairs to sort task – either to put in chronological order, or order of importance. Students can match the descriptions to the images and stick these in their journals.

You can review the whole 'Notes pages', looking for recurrent themes (Jerusalem, war and peace, racism, conquest and displacement, protest and hope).

Here is the learning sequence we recommend for building a human timeline:

- Print 'Notes pages' of the slideshow. These give an image and a description but no date so students can make an educated guess.
- Divide up the events by colour and give each group one colour, so one group has all the brown events, another has all the yellow, etc. Hold back the red 1948 year, because this covers several major events.
- Ask each group to discuss and agree the right chronological order for their set of events.
- Now begin to build a larger timeline down the middle of the room. You could begin by saying, "who thinks they have the earliest event" and inviting someone to put it down. "Perhaps someone has one that sounds older?" You can do the same for the most modern events.
- Gradually build up your timeline, letting groups add more organically and make adjustments. Don't worry about the getting timeline exactly right – the process is important.

- Whenever you think it's appropriate, add the red card (1948) and talk about these events
- Helpful videos about this and other events can be found on the BBC website: www.bbc.co.uk/education/topics/zwjwxnb/resources/1.
- Show the group the correct order. Of course, they do not need to remember it, but discuss what events stand out for them.

Rank for significance

- History isn't just about dates in order. Ask each group to consider which of their original events is most important for shaping life today and three reasons why. Encourage debate and discussion, allowing groups to argue why there is Number One.
- There may be questions about certain events. And what is missing?
- EXTENSION: Distribute the different events and ask students to research it and prepare a paragraph and image about it: in this way you can make a large timeline display.
- Watch the video: Conflict in Israel and Palestine: Crash Course World History 223

Keep the timelines alive in the classroom through displays or journaling.

A detailed video history of what happened in 1948 can be found here:

<http://interactive.aljazeera.com/aje/PalestineRemix/al-nakba.html#/17>

Parallel narratives

Invite students to imagine they are going to write a leader's speech, beginning with the words: "Our people have suffered throughout history."

Invite students to identify three timeline events that would support this from the point of view of the Israeli government, and three points that could be used in the same way by Palestinian leaders. Note that the war of 1948 is called the War of Independence by many Israelis, and the Nakba (catastrophe) by many Palestinians, so even the same event can be viewed very differently.

Invite students to make these short speeches.

Explore through discussion or journaling: if these events were put on a weighing scales, would it be possible to decide who is right or wrong?

History & Social Studies

Listening, Speaking & Drama

Religion & Morality

ACTIVITY

1.5 Promises, promises

This activity uses speaking and listening skills to explore why conflicting promises were made to Jews and Arabs during World War I.



Resources

- 6 | Promises Promises (print and slideshow)
- An orange for each group
- Video: *Palestine, a twice promised land* (BBC)

Instructions

Explain that the small area of land that makes up Palestine and Israel has been argued over, and many promises made in history. To get an experience of negotiation, the group are going to negotiate over an orange.

Divide into groups of four. Give each player in the group a card from Resource: Promises Promises, and give an orange to Player 2. Each group has ten minutes to decide who should get the orange, following the instructions on their card.

Afterwards, discuss what happened? Who got the orange? Why? Who felt most powerful in the negotiation? Who felt most powerless?

Play the short video, *Palestine: a twice promised land*, and ask who were you playing as?

Now give out the second card to the players, explaining who represents Britain, France, Zionist Jews and the Arabs. Explain that things were changing in World War I as the Ottoman Empire was losing control, so a lot of promises were made about the land – the orange.

You could share that oranges are grown in the area in the city of Jaffa, on the coast of what is today Israel.

Explanation: promises actually made included:

Balfour Declaration (1917)

Lord Balfour of Britain adds his support to GROUP B (Zionist Jews) to establish a national home for the Jewish people in Palestine, as long as it does not affect the civil and religious rights of GROUP A already living in the area. People still refer to this promise and its effect today.

Sykes Picot Agreement between France and Britain (1916)

After the war, Britain and France secretly agree they will each control some Middle East countries after the war, whatever GROUP A or GROUP B want.

Anglo-French Declaration (1918)

After World War I, Britain and France promise new countries and governments will be chosen by GROUP A, the people living in the area. Sharif Hussain of Mecca led Arabs in revolt against the Ottoman Empire after Sir Henry McMahon told him Britain had the “desire for the independence of Arabia and its inhabitants”.

What actually happened?

Britain and the Arab rebels defeated the Ottoman Empire. After the war, Britain and France took over large areas for themselves. Britain even held on to areas it had promised France rather than give up control. The Kingdom of Jordan was created for the Hashemites, one family of Arab leaders, and Saudi Arabia for the House of Saud. Britain and France were given “mandates” under the League of Nations (the forerunner to the United Nations), France to control Syria and Britain to control Palestine.

Share, with reference to the timeline, that Britain sowed the seeds of future problems. In the decades that followed World War I, Britain had to deal with Arab revolts against its rule of Palestine, increased Jewish immigration, and later an organised Jewish insurgency.

Citizenship & PSE

History & Social Studies

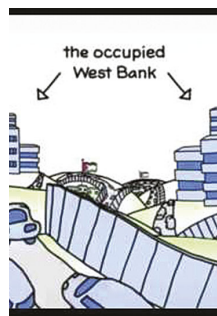
Listening, Speaking & Drama



ACTIVITY

1.6 A class divided

This activity is designed to explore the dilemmas of drawing borders that affect people in Palestine and Israel.



Resources

- Masking tape
- Video: Israeli Palestinian: A very short introduction

Instructions

Before your class comes in, use masking tape to mark out a division into two or three areas in your classroom. One group

may do better than the other, so think about where the desirable areas are – access to windows, resources like computers, ways to see the board. They do not need to be equal sized areas.

When your class arrives, explain that you are going to set up a new seating plan. You can decide how you want to split the class – it could be by gender, age, or perhaps school house; the groups do not have to be of equal size either. They are to divide into the areas according to the border you have laid out.

You could 'let slip' during this process that you have consulted with students from one group about where they'd like the divide to be.

This will probably cause some frustration, but you don't have to let it last too long: explain that what you were doing with the class is something people have done throughout history: draw lines on maps. Discuss with the group how it felt and why. Ask the group if they can think of examples, which might include the partition of Ireland, North and South Korea, India and Pakistan, a great deal of colonial Africa or modern Sudan and South Sudan.

Geography

History & Social Studies

Mathematics & Numeracy

ACTIVITY

1.7 Where do you mean? Map labelling



Resources

- 4 | Map labelling (print and slideshow)
- 5 | Jerusalem today (print and slideshow)
- Jerusalem today
- Videos to show landscape from Al-Jazeera: Palestine Remix

Instructions

These simple worksheets help young people understand the geography of Palestine and Israel and are an opportunity for you to gauge their existing knowledge. The slideshow includes links to aerial footage of Jerusalem you can use as stimulus. After completing the sheets, you can reveal the answers and discuss what students notice about the geography, for example the proximity of holy sites. Use the slideshow to reveal more about the sites. You might want to make links to the timeline, noting when Israel took control of East Jerusalem, Gaza and the West Bank in 1967.

Geography

Religion & Morality



ACTIVITY

1.8 Drawing the line (1947)



Resources

- 7 | Borders: Drawing the line (print and slideshow)

Explanation

Borders change with time. The town of Berwick, for example, switched between Scotland and England several times in the Middle Ages, and a new border was created in 2011 when South Sudan became the world's newest country, separating from Sudan.

In the 20th century lots of borders were drawn which people still live with today, often linked to conflict, but how were they created?

Britain controlled Palestine after World War I. After World War II, it was getting harder to control. There had been a big Arab revolt which the British had crushed, and now more and more Jews were arriving from Europe, seeking a safe home after the Holocaust. Some of the Jews had taken up arms against the British and Arabs.

In 1947 the United Nations decided that there needed to be a solution where both the Arabs and the Jews got their own land, but what was the fairest way to do it?

Your groups are going to try to draw a map.

Instructions

Discuss what can be seen – what's important on the map and why. Explain that, in 1947, people were working on a plan to divide up Palestine, then controlled by Britain, into two countries: one for Arabs, one for Jews. The Arabs were in the majority, but the Jewish population was increasing, with many having fled Europe after the Holocaust and World War II.

Give pairs a copy of the worksheet 'Borders: Drawing the Line', showing demographics of Palestine in 1946 and a map of economic resources. You can show the slideshow too.

Ask pairs to discuss and draw a border that is fair to both groups given what they know.

Geography

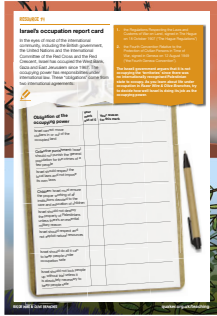
History & Social Studies

Citizenship & PSE

ACTIVITY

1.9 Understanding the occupation (1967–?)

This activity can be a slow-burner. Once you have explored the Israeli occupation of Palestine and Israel, it raises the question of how well Israel meets its international responsibilities as the occupying power.



Resources

- Useful video: The Six-Day War and the Palestine Liberation Organisation (PLO) | <http://www.bbc.co.uk/education/clips/zq7b87h> (04:17 min)
- 13 | What is the occupation? (print and slideshow)
- 14 | Israel's Occupation report card (print)

- Video: [Israeli Palestinian conflict explained](#)
- Israel's Occupation Report card

Instructions

- Prime the group by watching the video about the Six-Day War in 1967, when the occupation of the West Bank and Gaza began.
- Together read through and discuss "What is the occupation?"
- Review the report card and explore why international law isn't being followed.
- Explain that you can revisit the report card as you learn more about the conflict from different points of view.
- Discuss that both Hamas in Gaza and the Palestinian Authority are also responsible for human rights violations.

Citizenship & PSE

History & Social Studies

ACTIVITY

1.10 History of the First Intifada (1987–1993)

Moving closer to the modern era, the First Intifada is a fascinating period to explore. It raises key questions about the choice between violence, passivity and active nonviolence.



Resources

- Useful video: The First Intifada and Palestinian consciousness <http://www.bbc.co.uk/education/clips/zthk2hv>
- 12 | The First Intifada: would you choose violence? (print and slideshow)
- Middle East Monitor: Remembering the First Intifada (3-min primer) <https://www.youtube.com/watch?v=So4GNOG5iHM>

- You may want to follow up with Activity 4.2: How [non]violent is that?
- Use the questions on the handout for discussion or journaling so students can evaluate the First Intifada.

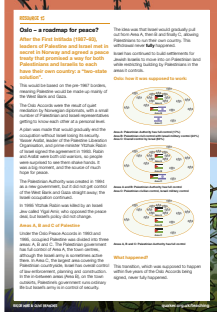
History & Social Studies

Citizenship & PSE

ACTIVITY

1.11 Oslo Peace Accords (1993)

After the First Intifada came the first Peace Agreement between Israel and the Palestinians, the Oslo Accords. This set up the prospect of a “two-state solution”.



Resources

- 15 | Oslo – a roadmap for peace? (print)

Share the slideshow and read through the handout to explore the Oslo Accords. Explain that this was a big moment of hope. Discuss what might have led to this breakthrough, referring to the

First Intifada. Encourage journaling about this moment and how it might have felt to witness.

Students can copy the table in the resource to evaluate how successful the agreement has been. Share as much information as you wish at this stage. It doesn't matter if students don't know all the answers straight away – they can return to the question as learning progresses.

| Aim | Resources students can draw on |
|--|--|
| End violence | As the Armed Violence handout shows, violence continued, especially during the Second Intifada Israeli military operations. Gaza remains under blockade. |
| Stop Israeli settlement expansion | As the Settlers case study shows, settler numbers have more than doubled since 1993, from 115,700 to 588,000. |
| Gradually negotiate on borders, the return for Palestinian refugees, Jerusalem and final borders | Various attempts have been made to further negotiations, but they have not progressed. Israel's construction of a wall inside Palestinian territory cast doubt on borders, and as the Jerusalem Today resource shows, the city has been a repeated flashpoint |
| Allow for a “two state solution” with Palestine and Israel as neighbours | The occupation of the West Bank, Gaza and East Jerusalem has continued. Palestine is recognised as a state by 137/193 countries, but not by Israel, the USA or the UK. While the Palestinian National Authority administers some areas and has held elections, Israel is still in overall control, and there is a rift between Fatah and Hamas factions. |

History & Social Studies

Citizenship & PSE

English Language & Literacy

ACTIVITY

1.12 History quiz recap

This simple quiz is a way to recap some of the key facts from the Looking back session.



Resources

- 18 | Time to recap (quiz) (print)

Instructions

Distribute the quiz sheet for pairs or individuals to complete, perhaps as homework. Share the answers.

Answers

- What year? Match the event to the relevant year:

| | |
|--|------|
| Oslo Peace Agreement between Israel and Palestinians | 1993 |
| Israel declared independence | 1948 |
| Israel occupied the West Bank and Gaza | 1967 |
| The Balfour Declaration promises a Jewish homeland | 1917 |
| Arab Revolt against the British | 1936 |
| End of World War II | 1945 |
| EAPPI started | 2002 |

- According to Islam, what is the Greater Jihad? Personal struggle to submit to Allah
- What is the name for the remaining part of the Jewish temple in Jerusalem? The Western Wall
- What language is spoken by most Palestinians? Arabic
- What language is spoken by most Israelis? Hebrew
- Which empire controlled Palestine before World War I? The Ottoman Empire
- Name the British politician who promised Jews a homeland in Palestine. Lord Arthur Balfour
- What percentage of land were Palestinians left with after the war of 1948?
 - 22%
- What is the term for the Palestinian uprisings against Israel in 1987 and 2002? Intifada
- Zionism is the movement that campaigned for a Jewish homeland in Palestine.

History & Social Studies

Religion & Morality

A photograph of a woman and three children in a refugee camp, overlaid with a semi-transparent orange filter. The woman is smiling and sitting in the center, with three children around her. In the background, a man in a headscarf is visible near a tent. The scene is set in a dusty, outdoor environment with large rocks in the foreground.

SECTION 2: IDENTITY

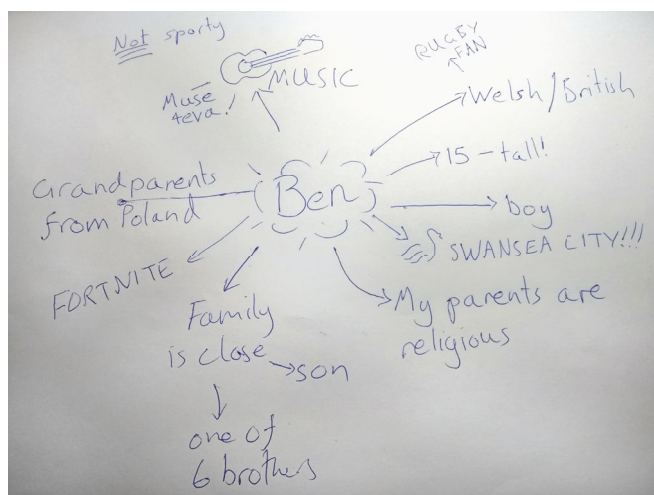
SECTION 2: IDENTITY

The conflict in Israel and occupied Palestine is about many big issues, but it's also about people and their personal perspectives. Everyone is different: they have their personality and values, their background, their religion or beliefs, their gender and age. All these things affect how we make decisions. Because antisemitism and Islamophobia relate so much to the issues, we have provided a resource on this topic.

Activities in this section can help learners reflect on their own identity and build empathy with different experiences of Palestinian and Israeli people.

ACTIVITY

2.1 Personal Identity chart



Start drawing your own identity chart on a board or flipchart with “Me” in the middle and descriptions that make up your identity around the edge. For example, “teacher”, “husband”, “United fan”. Then ask the class to do their own.

Invite people to discuss what they put on their identity chart.

Identify and discuss categories that were produced, such as gender, nationality, religion, relationships to others (a friend, a big sister), age, ethnicity, hobbies, skills, passions.

This activity is based on one by the excellent Facing History and Ourselves.

Citizenship & PSE

Religion & Morality

ACTIVITY

2.2 Who's who?

This sorting task helps familiarise young people with the different terms used about people in the Middle East.



Resources

- 3 | Who's who? Cut up and put in envelopes ready to distribute (printed)
- A copy for the teacher to share the answers
- Who's Who Slideshow
- 33 | Antisemitism and Islamophobia

Instructions

Distribute an envelope with the cards to pairs to sort out. They should match a label, a description and an image.

To make it faster/easier you could remove some of the cards or put different combinations in different envelopes.

It doesn't matter if they don't quite finish; a sense of urgency is good.

When they're done, share the slideshow. The map is helpful for discussing who everyone is. Use the discussion questions from the slideshow to build a shared sense of what a safe discussion using these words will be like:

- What else do we know about these groups?
- Does belonging to one of these groups mean you can't belong to one of the others?

- How can we use these words without attacking a whole group?

You might offer examples, asking what problems there would be with saying “Israel thinks...”, “The Palestinians believe...” or “Settlers want...”

Elicit the idea that none of the photos of people is sufficient because it will leave people out. Remind students that it is important to avoid antisemitism and Islamophobia and other types of stereotype and racism. We have provided a resource on this topic if you need to go into more detail.

Should the group agree any rules you will follow while discussing the lives of people in Palestine and Israel?

Note that the identities can intersect and overlap. For example, someone could describe themselves as Israeli, Palestinian and Arab all at once. Age, gender and religion also make up identity.

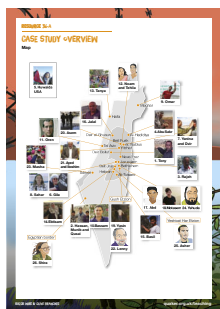
Citizenship & PSE

Religion & Morality

ACTIVITY

2.3 Identity walk

This activity is about exploring identity, considering human rights and being ready to change our assumptions. It uses the case studies from *Razor Wire & Olive Branches*, but before your group will have got to know them in detail. In Activity 2.4, you will deepen your familiarity with these people.



Resources

- 36 | Case Study overview (print and slideshow)
- Case Studies

Instructions

Explain that they are now going to reflect on how identity and circumstance affects Israelis and Palestinians.

Each student receives a piece of paper with a case study on it. They have a few minutes to read it. At this stage, they should not reveal the person to others.



The groups should stand in a row with space in front and behind them. Read out the statements from the list below. For each one, if participants think the statement is true of the person they have on their piece of paper, they take one step forward; if they think it's untrue, they stand still. Emphasise that this may be guesswork!

Statements

- | | |
|---|---|
| 1. I can travel around easily | 10. I am treated equally |
| 2. I can get a good education | 11. I find it easy to spend time with my family |
| 3. I feel safe most of the time | 12. I can give my opinion without fear |
| 4. I get enough money to live in comfort | 13. I can spend time with my friends |
| 5. I can watch TV and browse the internet as much as I want | 14. I'm not worried about being imprisoned for no good reason |
| 6. It's easy for me to choose the job I want | 15. I get enough to eat and drink |
| 7. I have a safe place to live | 16. The people around me treat me with respect |
| 8. I can follow my conscience and my religion freely | 17. I can vote in elections |
| 9. I get enough rest and play | 18. I can take part in a protest without fear |

At the end of this walk, there will probably be a spread of people around the room. Staying in position, invite participants to reveal the person they had on their sheet. Some people may have the same person on their paper, but made different choices. Discuss some of the guesses people made and why.

Share some overall information

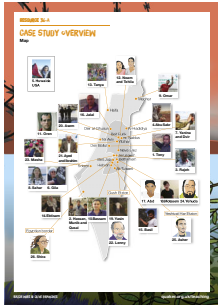
- Israel and Palestine both have democratic elections, although the Palestinian Authority has cancelled and postponed these in recent years
- Many people in both countries speak excellent English and the education systems are good, though Palestinian schools are sometimes disrupted by the effects of occupation
- Both Palestine and Israel have TV and the internet, though Israel is a richer country so Israelis have better access on average
- Palestinians often experience violence when they protest, sometimes from Israeli military forces, sometimes from other Palestinian groups. Protesting Israelis experience verbal abuse from other Israelis.

Citizenship & PSE

Listening, Speaking & Drama

ACTIVITY

2.4 Expert exchange



Resources

- 36 | Case Study overview (print and slideshow)
- Case studies

Instructions

Form small groups to become expert in a particular case study.

Give each group:

- The full case study to go and a printed photo from the slideshow
- The list of statements from Activity 2.3: Identity Walk
- A large sheet of paper and marker pens
- Glue stick

Each group should

1. stick the image of the person in the middle of the large sheet of paper
2. study the information about the person
3. choose three human rights statements from the list that they think are important in this person's life, whether in a good way or a bad way. They might read "I can..." or "I can't..." for each statement, they should add an explanation.

For example:

I can't travel easily because there is a checkpoint I have to pass through.

The students might want to add more detail, for example by saying I don't always feel safe, but I'm protected by soldiers.

4. Show the model poster on a slideshow.

Turn the big paper into an identity poster with the most important information about their identity, including a headline [use the same categories as before].

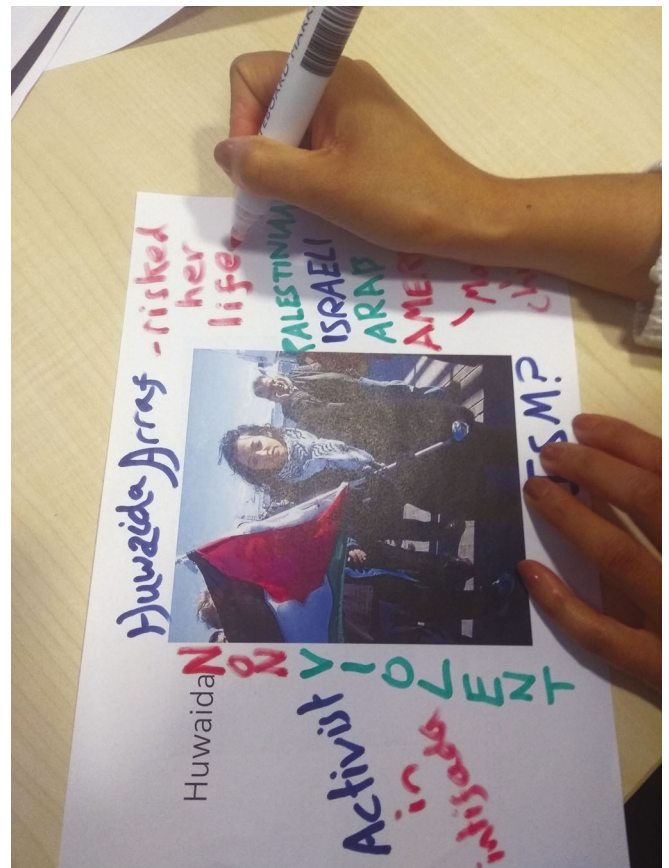
Exchange experts!

Each group should nominate one person to stay at their table and explain their poster while the rest of the group disperses to visit other tables. They should spend 2–3 minutes at each table hearing about the person, then at a signal, move on to another table. The resident expert should get a chance to move too as long as there's someone to explain the poster.

Repeat the identity walk (Activity 2.3) with the new information everyone has. Discuss what is different and surprising. What sorts of things did people have in common? What was very different? If they had to be reborn as one of these people, whom would they be and why?

Citizenship & PSE

Listening, Speaking & Drama



ACTIVITY

2.5 Silent conversation

This is another interesting way for young people to reflect deeply on the case studies.

Sticky spots group finder:

A nice way to begin this activity is the sticky spot challenge. You will need some stickers in several different colours. Without seeing the colour, everyone receives a spot on their back. Each colour will be a group, so you will want 4–5 spots in each colour. Then, without speaking or mouthing words, the group works together to find their group – the ones with the same colour – and sit together.

Silent conversation – text or image analysis



Resources

- Case studies, printed for each group
- Large sheets of paper and pens

A number of case studies are provided. Stick each text in the middle of a big sheet of paper so there is room for annotation. Give each group of 4–5 a text and some pens.

In silence, each group should read through the text. As they read, they should write comments and questions. Anyone can add further comments and questions to those of others, making it a conversation. Encourage long chains. After a while, encourage people to move around the room to look at other case studies and add to those conversations too.

In feedback, invite people to feed back the most interesting question or comment on the text in front of them.

You can equally use images for this activity, such as those in the Miming the Moment activity.

Citizenship & PSE

English Language & Literacy

ACTIVITY

2.6 Drama activity: hot-seating



Resources

- Case studies

Using imagination and drama, this activity is a way to discuss the conflict from different perspectives.

Position two chairs as a focal point with the rest of the room facing them.

Explain that the people who have been discussed will be played in the hot seats by members of the class.

Ask pairs to prepare by referring to their identity chart for one of the case studies.

A young person sits in a chair (you may want to use signs to indicate who's who). The rest of the group asks them questions about their lives and their thoughts and feelings about the conflict.

When actors don't know the answer, they can make it up. People can swap roles and you can have more than one character hot-seated at a time, responding to each other. If a member of the audience thinks a person would respond differently, they can offer to take over to demonstrate.

Encourage everyone to swap into role quickly if they have anything to say.

It can be helpful for an adult to go into role first to model the approach. Pause once or twice to ask advice about how to act.

After a minute, ask someone to take over from you.

Possible questions:

- What would you say to...?
- How do you feel about...?
- What would you change?
- What made you do that?

Listening, Speaking & Drama

Citizenship & PSE

ACTIVITY

2.7 Isn't it all about politics?

This activity is for young people to evaluate the political arguments made about Israel and Palestine; what are they, why are they made, are they effective?



Resources

- 17-B | Isn't it all about politics?

Instructions

Explain that Palestinian and Israeli leaders both have to explain their approach to the conflict – what they're doing and what they think should happen. They try to get support from their own people, but also the international community. Not all leaders agree. They may be accused of being too aggressive, too weak or both.

Introduce Resource 17-A, explaining that it contains opposing political arguments about Palestine and Israel. You can explore these in different ways:

Binary opposition

Using different colours, highlight all the positive and negative words in the texts. For example, "brutal" is usually negative but "protect" is usually positive. Explain that politicians sometimes use this to create "binary opposition" – the contrast of good and bad. You can also explore this idea by reading aloud and inviting students to gasp or cheer when they hear something bad or good.

Evaluate a source with BURPS

If you're trying to work out the truth, it's worth evaluating your sources. Ask these questions of the texts.

Bias: who is speaking; is the source supportive of one side?

Utility: Does the source provide useful, relevant information?

Reliability: Can you depend on the information? Is it vague or exaggerated? Is it from an expert? Should you need to check other sources?

Primary or secondary: is the source speaking from direct experience (primary) or based on what other people have said (secondary)?

Annotation

Model how you might make notes on a text, identifying questions, things that are confusing, things you agree or disagree with, then invite students to do the same. In paired work, this could develop as a "silent conversation" as in Activity 2.5.

Summarising

Can students convey the gist of the source text in ten words?

Fact checking

The texts contain various statements, some are a matter of belief or opinion; others are presented as facts. Students can identify these and seek to verify them by finding alternative sources. This links with activity 4.1, the fact and opinion sort.

Opinion spectrum: do you agree?

The texts include strong assertions such as "2.1 million Palestinians are governed under a discriminatory, unjust system of military law". Ask students to pull out examples, then set up a spectrum from "agree" by one side of the room to "disagree" by the other. Invite students to stand on the line based on their own feelings and discuss why they agree/disagree. Is anyone persuaded to change position based on discussion.

Journaling: do you agree?

Students might have a more personal response to texts like these, and it can help to journal about these without discussion.

Extension

Evaluate other sources about Palestine and Israel in the same way.

Citizenship & PSE

Religion & Morality

ACTIVITY

2.8 Isn't it all about religion?

This challenging question may not have a complete answer, but it is one worth exploring. Where you have young people of faith in your group, encourage them to share their own insights and understanding.



Resources

- 17 | Isn't it all about religion? (print and slideshow)
- 5 | Jerusalem today (print and slideshow)

Instructions

Begin with a think-pair-share consideration of the starting question:

Is the conflict between Israelis and Palestinians about religion?

Explore with your class, why might this question be asked? Collect ideas from the group.

Explain that religion is a big part of many people's lives in Palestine and Israel. Most Palestinians are Muslims, though there is a large Christian minority. Most, though not all, Jewish Israelis follow a form of Judaism.

Christianity, Islam and Judaism all share common history and beliefs. They are called the "Abrahamic" religions because they all count Abraham as a key figure.

As well as times of violence, there have also been long periods of history when people of these faiths lived peacefully together.

But there are also times when Israelis and Palestinians have explained violent actions by referring to religion.

Share the phrases "promised land" and "jihad" with the group and ask the students to note down what they think these words mean. Hear the definitions the group suggest.

Now use the information sheet to explore this further.

Ask the group to think about what other factors besides religion might explain the conflict. These might include personal loss, poverty, human rights, historic grievances, emotions like fear, or ideologies such as nationalism. Antisemitism or Islamophobia might be part of this discussion.

Share the accompanying presentation, inviting young people to write a statement explaining how big a factor religion is in the conflict and why.

They could also note down their ideas about religion, perhaps adding them to their razor wire tangle or olive tree diagrams.

Religious & Morality

History & Social Studies

ACTIVITY

2.9 Challenging antisemitism and Islamophobia

This activity may fall under your discussions about identity or religion, but it may be useful to dedicate time to what challenging these forms of racism means. By understanding Islamophobia and antisemitism, you are aiming to make your classroom safer, but also to help learners consider how they might affect conflict and violence.



Resources

- 33 | Antisemitism and Islamophobia (print and slideshow)

Instructions

Explore the antisemitic and Islamophobic images from the resource and discuss what messages they're trying to spread. Read through the resource, exploring the historical forms of prejudice. Note that Jews, Muslims and others experience violence and prejudice in Britain; they don't come from the Middle East. Share the slideshow to explain some of the persistent myths and lies about Jews and Muslims. Discuss how these can be challenged both in your classroom and in the world more widely.

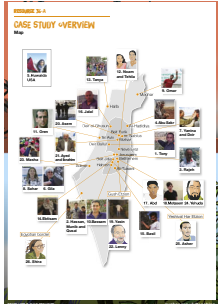
Citizenship & PSE

Religion & Morality

ACTIVITY

2.10 Empathy footsteps

This activity is about building empathy with a different point of view.



Resources

- Case studies

- What do you want to change? e.g. "I would feel better if..."

The teacher or a third student can ask these questions. Both students tell their story and listen carefully to the other; then they swap and stand in the other person's footsteps, taking on the other role. Now they repeat the story, again in the first-person, from the new perspective.

Finally, swap back, and both sides re-tell the story.

English Language & Literacy

Citizenship & PSE

Religion & Morality

Instructions

Two young people take on a role from a case study and tell their story, then swap roles and re-tell the story "in the other person's shoes".

In pairs, give each young person a case study to role-play.

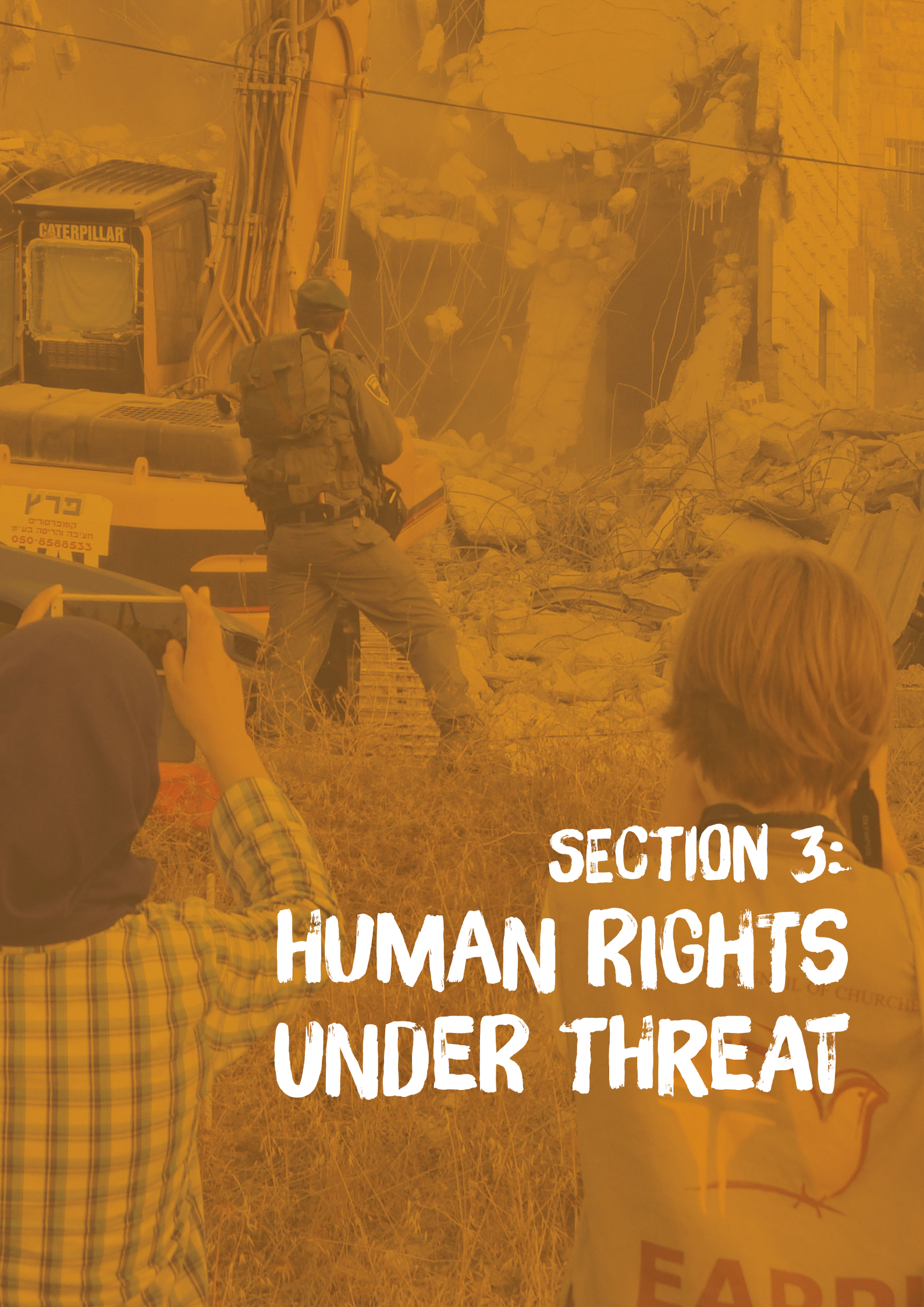
Possible pairings

- Someone from the settler case study (12) and a Palestinian affected by settlements (3, 4, 14, 15)
- An Israeli soldier (7, 11, 25, 26) and a conscientious objector (8, 9, 10)
- A Palestinian school student (2, 2a) and an Israeli settler or soldier (7, 12, 25, 26)
- A Palestinian who has been detained (19, 20) and Tanya from Haifa (13) or an Israeli soldier
- A soldier who is enthusiastic about the Israel Defense Forces (7, 26) and one who has concerns (11, 13, 24)
- Someone prepared to use force or violence (7, 17 or 10, 11 when Bassam and Oren were young) and someone who chooses nonviolence (5, 6, 10, 11, 15)

Once familiar with their case studies, the two young people face each other standing on sheets of A3 paper. They draw around their feet before beginning a dialogue.

The formulation of the story can be:

- Who are you? e.g. "I am Sahar and I live in Israel..."
- What has been happening? e.g. "I have been told to join the army but..."
- How do you feel about it? e.g. "I feel anxious because..."



SECTION 3: HUMAN RIGHTS UNDER THREAT

SECTION 3: HUMAN RIGHTS UNDER THREAT

Use these activities to explore the human rights issues confronting Israelis and Palestinians, and how international law applies to their lives.

People around the world are protected by a number of different human rights, including those named in the Universal Declaration of Human Rights.

As well as the right to life and security of person, these include the freedom of movement, socio-economic rights like access to work, access to water, freedom of movement and the right to refuse to fight. The 'Human rights on the ground' resource is for a visualisation of EAPPI's main human rights concerns.

People living under occupation are also given additional rights by the Fourth Geneva Convention and other areas of international humanitarian law, which places a legal obligation on occupying powers to protect and care for civilians.

The Human Rights and International Law resource (20) provides a useful summary, which you can use as a helpful handout as well as for interactive activities like Human Rights Mimes. Where an activity links to a particular part of international law, we have provided the reference.

- 3.5 – Article 38, Fourth Geneva Convention and Article 13 Universal Declaration of Human Rights, right to freedom of movement
- 3.6 – Article 38, Fourth Geneva Convention and Article 13 Universal Declaration of Human Rights, right to freedom of movement
- 3.7 – Article 25 Universal Declaration of Human rights and UN Resolution 64/292 on the right to water and sanitation

Underpinning this work, which comes first: peace or justice? In other words, will human rights blossom for Palestinians and Israelis when violence has ended, or do human rights need to be realised before people can embrace peace?

Some of the activities focus on particular human rights issues, complementing issues that emerge in the case studies. We encourage you to use them in conjunction and make links with the other sections. The case studies in particular show the intersection of many human rights concerns. We also recommend the excellent human rights education resources available from groups like Amnesty International UK and UNICEF UK.

ACTIVITY

3.1 Positive and negative peace

This activity develops a concept from Johan Galtung, the Norwegian sociologist, that there is “positive” and “negative” peace.

Negative peace refers to the absence of violence, for example when the Six-Day War ended.

Positive peace is filled with positive experience and rights: chances for play, joining together and a sense of justice.



Resources

- Flipchart or board
- Amnesty International Human Rights video

Instructions

Ask young people to imagine they are walking down a long road. If your group is feeling calm, you could undertake this as a “guided meditation” with eyes closed, but your aim is to elicit ideas of what a peaceful world is like. Perhaps how it looks and sounds, how it feels.

Explain that, at the beginning of their walk, the street is peaceful. Ask them to think about what they see and hear as they go along.

As they progress, explain that they are passing through a difficult area, with lots of problems and unresolved conflict. Again, what do they see and hear?

Finally, explain that they are emerging into a peaceful area again: what do they see and hear? How have things changed?

Invite the group to share what they’ve heard with the people sitting near them.

Draw a line down the centre of a flipchart of white board, but do not label the sides. Invite students to share examples of what they saw and heard and add them to one side or the other depending on whether they are examples of positive peace or negative peace.

Example:

| Negative peace | Positive peace |
|----------------|---------------------------------|
| No fighting | Laughter |
| No shouting | Fair treatment |
| No bullying | People playing |
| No insults | Good living conditions |
| No arguments | People arguing without fighting |
| No weapons | Quiet or calm |
| | Singing, partying, dancing |
| | Families, friends |

Once you have a list on each side, ask students what the difference is between them. Elicit the idea of positive peace and negative peace.

Ask them to discuss how this links to human rights.

Play the video about the Universal Declaration of Human Rights: Amnesty International Human Rights video.

Discuss with the group, for Palestine and Israel, which (if they had to choose) should come first: peace or justice. This is a question you can revisit with journaling.

Johan Galtung said "negative peace" is the "absence of organized collective violence", whereas "positive peace" means values such as:



Johan Galtung 1967,
A Synthetic Approach to
Peace Thinking

- presence of cooperation
- freedom from fear
- freedom from want
- absence of exploitation
- equality
- justice
- freedom of action
- pluralism.

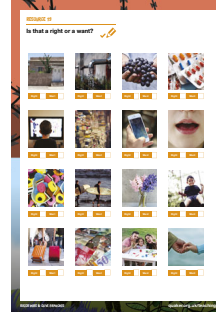
Citizenship & PSE

Religion & Morality

ACTIVITY

3.2 Human rights, human wants

This activity, inspired by UNICEF UK, is an opportunity to reflect on what makes something an essential right.



Resources

- 19 | Is that a right or a want? (print)
- 20 | Human rights and International law (print and slideshow)

Instructions

- Divide the group into pairs
- Give 2–3 right or want cards to each pair
- Ask them to discuss what is being represented, and whether they think it is a right or a want
- Discuss as a class what they decided and elicit debate – what is the difference?
- Explain that some rights are protected under international law, including the UN Declaration of Human Rights, which was created in 1948, the same year as Israel.
- Note that further protections are provided under international law, such as the Geneva Convention relative to the Protection of Civilian Persons in Time of War.

Citizenship & PSE

Listening, Speaking & Drama

ACTIVITY

3.3 Human rights mimes

This is another fun way to quickly familiarise yourself with a range of human rights and international law relevant to Palestine and Israel.



Resources

- 20 | Human rights and international law (print and slideshow)
- 9 | Why is EAPPI in Palestine and Israel? (print)

Instructions

Depending on numbers, there are two ways you could act out several human rights. The first is to:

- divide a large group into teams of four or five.
- give each group a human rights/international law card (you may want to cut them up)
- give each group five minutes to prepare a group mime of that right
- have each group show their mime to the rest of the class, who raise their hand to guess what right is being mimed.

Alternatively, if you only have enough people for one or two groups, you can turn this activity into a race in a game like charades. One member of the team is given a set time (say two minutes) to successfully mime as many human rights as they can for the rest of the team to guess. Keep rotating team members until everyone has had a turn miming or until all the rights and laws have been mimed. You'll be tired if this happens!

As learners become more familiar with the range of rights, you can ask them to rank the rights in order of importance, but link that to the idea that rights are inter-related.

To explore more fully the Geneva Convention, the most relevant articles are 33, 58, 49, 53, and 78.

Citizenship & PSE

Listening, Speaking & Drama

ACTIVITY

3.4 Human rights bingo

This activity can be used when reading out a case study, watching a video or when you hear an ecumenical accompanier speak in your school. The attached Human rights and international law handout is also a useful reference point.



Resources

- 20 | Human rights and international law (print and slideshow)
- 21 | Human rights bingo sheet (print)

Instructions

- Every student prepares a bingo card by writing human rights in their grid.
- As they listen, each person circles the human rights issues they hear. They can shout “bingo” if they get three in a row, or all nine boxes.
- Discuss why they circled the rights they did. You could also discuss with the class, how much is real life like a game of human rights bingo for Palestinians and Israelis?

Citizenship & PSE

Listening, Speaking & Drama

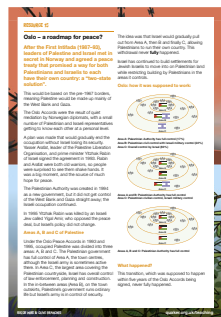
ACTIVITY

3.5 Simple checkpoint game

This is a quick exercise to explore what it feels like being a Palestinian at a checkpoint.

To explore the complexity of freedom of movement, try the longer A to B to C.

Thanks to Pax Christi UK for this idea.



Resources

- Biscuits or some kind of treat
- 24 | From A to B to C: Freedom of movement (slideshow)
- 15 | Oslo – a roadmap for peace? (print)

Instructions

- Prepare a treat of some kind in the room, such as chocolates or cake.
- Have the group line up outside on arrival. Let them know about the treat, but they have to queue for it.
- Let some young people in slowly, but not all. Ask them questions, perhaps to see some ID. With preparation, young people could act as the guards.
- Make some young people wait on one side without explanation.
- Finally, admit the class and let them share the treat.
- Discuss:
 - How did it feel for those left out? Those allowed to enter?
 - Did anyone argue with the unfairness? Would Palestinians?
 - If not, why not?
- Share the A to B to C slideshow to relate this to life for Palestinians in the West Bank. You may also want to look at Tony's case study.

Article 38, Fourth Geneva Convention and Article 13, Universal Declaration of Human Rights, right to freedom of movement.

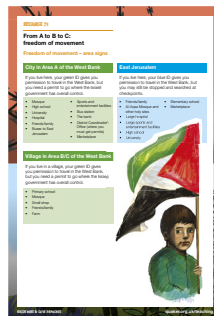
Listening, Speaking & Drama

Citizenship & PSE

ACTIVITY

3.6 A to B to C: freedom of movement in Palestinian territory

Freedom of movement is a big challenge for Palestinians living in occupied territory. This game takes some preparation, but it illustrates vividly the complications of moving around and passing through checkpoints.

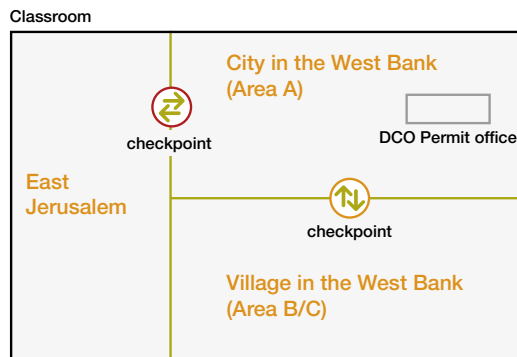


Resources

- Blue cards
- Minimum of nine participants
- Tokens to represent permits
- 24 | From A to B to C: Freedom of movement (print)
- 15 | Oslo – a roadmap for peace? (print)

Instructions

- Divide the room into three areas. The simplest way to do this is to make a large “T” shape with masking tape on the floor. You will also need simple tokens that can be used as permits and some blue paper for IDs from East Jerusalem.



- Give out the printed diary resource and the list of locations and ask each person to add additional appointments in the blank slots visiting a range of locations.
- Randomly divide the group into the three areas – this is where they live now. Those in East Jerusalem should get the blue cards.
- You will also need young people to run the two checkpoints and the District Coordination Office, which gives out permits.
- Soldiers at checkpoints should check everyone's ID, and can only let people enter East Jerusalem (which also leads to Israel) if they hand over a permit or show a blue ID. If the soldiers are not satisfied, they don't have to let people through. Soldiers at the District Coordination Office should ask security

questions like “what is the purpose of your visit?” before deciding whether to give out permits.

- You’re ready to go. Each player’s goal is simple: get to every location in their diary. When people get there, they can tick off the location. The teacher indicates the passage of time from morning to afternoon etc. every minute or two. It might feel a bit chaotic, but that’s part of the experience.
- You may want to swap out the students playing soldiers so others have a try. You could also ask some young people to play ecumenical companions and monitor the checkpoints; are the soldiers behaving fairly?
- Discuss how it felt for everyone afterwards, both to be a soldier and a Palestinian. It is worth noting that Israeli citizens are not supposed to travel to Area A, but they are able to travel to the West Bank without going through checkpoints, using separate roads and infrastructure. Share the slideshow to give a sense of the realities faced. Case studies like Tony, Jalal or the boys from Cordoba School also illustrate this issue.

Article 38, Fourth Geneva Convention and Article 13, Universal Declaration of Human Rights, right to freedom of movement.

Listening, Speaking & Drama

Geography

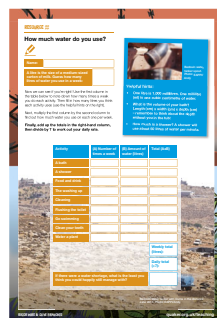
Citizenship & PSE

ACTIVITY

3.7 Not a drop to drink

This activity helps young people relate their own experience of using water to that of Palestinians in the Jordan Valley, where water inequality is a key human rights concern.

“There is no country on this planet where it is forbidden to drink water, except Palestine.”
Resident of Khirbet Artuf



Resources

- 22 | How much water do you use? (print and slideshow)
- Case study – Abu Sakr, Water in the Jordan Valley

Instructions

Ask each student to complete the survey for themselves and share the results. You can explore what trends of water usage there are in the group.

Now read the case study, Water in the Jordan Valley. Note that this is not primarily a problem of water scarcity, but of inequitable distribution.

Article 25 Universal Declaration of Human rights and UN Resolution 64/292 on the right to water and sanitation.

Mathematics & Numeracy

Citizenship & PSE/PSHE

ACTIVITY

3.8 Safe as houses

This activity is designed to help young people empathise with the experience of house demolition, which many Palestinians experience.



Resources

- 23 | What would you take? (printed and cut up)
- Case study: Rajeh, ten minutes to leave
- 15 | Oslo – a roadmap for peace? (print)

Instructions

Distribute the 'What would you take?' cards so everyone has one.

Explain the challenge:

You have one minute to write down the ten things you would take with you if you found out you had to leave your home forever.

Discuss with the group what people have chosen and why. Have they opted for practical or useful items, the most expensive things with sentimental value?

Explain now that they must cross off anything they couldn't carry by hand because they are going to stay with a relative.

Together, read Rajeh's case study, ten minutes to leave.

You can also hear an ecumenical accompanier talk about house demolition in the first part of this podcast: <https://soundcloud.com/qwitness/6-palestine-and-israel>

Ebtisam's case study also looks at living under the threat of demolition.

Also, share that the Israeli Committee against House Demolitions has worked since 1997 to protect Palestinians from house demolitions.

See Fourth Geneva Convention and Article 25 Universal Declaration of Human Rights.

Citizenship & PSE

Listening, Speaking & Drama

ACTIVITY

3.9 A barrier to peace? 'The Wall'

These activities explore the barrier in the West Bank, variously referred to as the wall ("al-jidar" in Arabic) and the security fence by Israel: why was it built and what is its effect?



Resources

- 35 | The wall: a barrier to peace? (online only)
- Space to move
- A valuable object such as a watch or trophy

Instructions

- Show an image of a brick wall.
- Discuss: Why do people build walls? [to feel safe, to protect their belongings/land, for privacy, etc]
- Discuss what examples of walls young people have encountered and why they were built.
- Invite one volunteer to stand in the middle of the room.
- Give them your valuable object and explain that they need to keep it safe. Ask what they can do to keep it safe, perhaps they should keep it close?
- Explain that you trust everyone here, but what if you were somewhere where you were worried that you couldn't protect your valuable object?
- What if you thought people were going to come and take it from you, what could you do? Might you build a wall for protection?
- Create a human wall: invite other students to come up to gradually form an outward-facing human wall around your first volunteer until they are more or less out of sight.
- Ask if they feel safer now they are surrounded by a human wall. Ask: are there any problems with being protected in this way? [You may or may not feel safer, but will it be difficult to move around, get to lessons, go home and watch TV, chat to friends? Might the wall become damaged, could someone climb over it? Ask if they would like to stay inside the human wall forever.]
- Thank your volunteers – they can sit down again.
- Show the slide of musk oxen and the diagram of them defending their young. Discuss: what are these animals doing?

- Reveal the young oxen – the most precious thing they have.
- Reveal the wolves – a predator.
- Show how the adult animals make a defensive wall.
- Walls in history
 - Explain that, like the musk oxen, people build walls between each other to stay safe. Sometimes these are little walls; sometimes they are huge walls to divide whole communities, but what happens to them in the end?
 - Hadrian's Wall. This was built by the Romans to defend southern Britain, which they had invaded, against Scotland, which was not part of Roman Britain. The wall was abandoned when Emperor Hadrian died, and today England and Scotland are (mostly!) friends.
 - The peace lines/walls in Northern Ireland are a series of barriers that separate Protestant and Catholic neighbourhoods because there has been a lot of fighting between them.
 - The first peace lines were built in 1969 to reduce the violence, and were only meant to last for six months. They have multiplied over the years and become wider and longer. They have meant that people in the neighbourhoods on either side live very separate lives. They are still there, but may disappear in the future. Some neighbourhoods want to work towards removing the walls while others feel safer with them there.
- The separation barrier around the Palestinian West Bank. This is another barrier that divides two communities that are in conflict. It is being built by Israel. Some of it is an eight-metre tall concrete wall; some of it is a fence.
- Display facts about the wall.
- Israel says it is needed to protect its community, on one side, from Palestinians on the other side. Some people think that the barrier is effective at stopping attacks. Other people say it isn't, and that it makes life very hard for ordinary Palestinians living near the wall. It makes it more difficult for them to get to work and to get to the land they own. In 2004 the International Court of Justice ruled that the path of the wall was illegal because 80% of it is built on Palestinian land rather than along the armistice "green line". But Israel continued to build.
- The barrier is still being built today; we don't know how long it will last.

- Write to argue the following:
 - Ask young people to brainstorm arguments for and against the barrier. Further research looking at stopthewall.org, Israeli government websites and media reports could help find these.
 - Write a speech to the United Nations General Assembly either for or against the wall.
 - Use slides to elicit the features of a good speech and argument.
 - You may want to use the Fact or Opinion sorting activity as a refresher.
 - Listen to the speeches and peer assess using the grid.
- You could follow this up with a peacemaking role-play (see 'Practise peacemaking').

See Fourth Geneva Convention and 2004 Ruling by the International Court of Justice.

Citizenship & PSE

Listening, Speaking & Drama

3.10 Conscientious objection

Would you disobey?

This activity explores the idea of conscientious objection as a moral choice.

Resources



- Download the 'Importance of disobedience' [PDF] from peace-education.org.uk/teach-peace.
- Case studies 7, 8 and 9.

Instructions

Use the 'Importance of disobedience' assembly to explore a historical example of a conscientious objector, Franz Jaegerstaetter.

Explain that every context is different, but there are conscientious objectors disobeying the law today in countries like South Korea, Eritrea and Israel. As explained in case study 9, many Israeli citizens are still subject to military conscription. Look at case studies 7–11 and discuss: what are the reasons people serve willingly in the army; what are the reasons people feel they can't serve in the army?

Religion & Morality

Citizenship & PSE

3.11 Writing in detention

Resources

- Child arrest and detention slideshow (online only)
- Case study: Asem, Going to military court



Approximately 800 to 1,000 Palestinian children are detained each year. This writing activity is about understanding and empathising with those young people. The UN Convention on the Rights of the Child states: "The arrest, detention or imprisonment of a child... shall only be used as a measure of last resort", but Amnesty International has argued that in 2017 the Israeli authorities "unlawfully detained within Israel thousands of Palestinians" and "torture and other ill-treatment of detainees, including children, remained pervasive and was committed with impunity".

Palestinian children can be prosecuted in the Israeli military courts from age 12.

Read Asem's case study together and discuss the experience.

Show the slideshow and discuss how violent throwing a stone at a military jeep is, and whether it matters that Asem had not thrown a stone at the time he was arrested.

Suggested writing tasks:

- Write a diary entry for Asem.
- Write a letter from Mona to Asem, trying to reassure him and reminding him to study.
- Write a complaint from Asem's lawyer to the Israeli military court, raising legal concerns about the case.

Ask young people to journal about the experience of young people.

Article 10, EU charter of Fundamental Rights. The right to conscientious objection.



SECTION 4: CHOICES & ACTION

SECTION 4: CHOICES AND ACTION

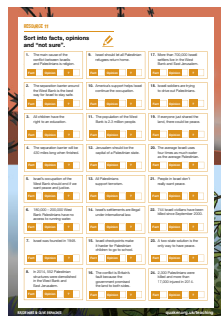
We make big and small choices every day. Sometimes people have no choice about what happens to them; sometimes they take deliberate action. The action could be violent or nonviolent, planned or in the heat of the moment. This section is a chance for students to reflect on their own choices alongside those made by Palestinians and Israelis. It offers activities to explore and evaluate different approaches, including mediation, nonviolent protest and even graffiti.

In thinking about choices and action, students may also explore some of the big questions thrown up by the conflict in Palestine and Israel: why do some people choose violence and others nonviolence? How does identity affect choices? What actions can we take to build peace?

ACTIVITY

4.1 Fact and opinion sort

One of the simplest but most important choices we make is what to believe. This simple activity is to help explore the difference between a fact and an opinion.



Resources

- 11 | Sort into facts and opinions (print).

Instructions

- Distribute the facts and opinions, mixed up, to pairs.
- Ask the pairs to sort them into fact, opinion or not sure.

- Discuss the examples and what makes them fact or opinion: how could you tell?

Listening, Speaking & Drama

History & Social Studies

Citizenship & PSE

"As long as we choose violence, Israel will always defeat us."

Mubarak Awad, Palestinian activist

ACTIVITY

4.2: How [non]violent is that?

Cut out this range of activities that Palestinian people and Israeli forces carried out during the First Intifada. How violent or nonviolent are they? Students can work with small cards in pairs, or as a whole-group 'human spectrum' in which each person takes one large action card and positions her or himself on a line from the most violent to the most nonviolent. Participants can then see the spread and discuss it, perhaps persuading each other to move.

Al Jazeera World – [Stories From the Intifada](#) (play for about 90 seconds from 16:05 to 17:35)



Resources

- 12 | The First Intifada: Would you choose violence? (print and slideshow)
- 16 | How [non]violent is that? (print)
- 32 | The use of armed violence (print)

Nonviolent change

Nonviolence does not simply mean not fighting; it means trying to be active for change without being violent yourself.

Examples of nonviolence include Bacha Khan and Mahatma Gandhi's resistance to British rule in India and the civil rights movement in the USA. These movements did not simply avoid violence; they actively challenged the powers that were oppressing them.

Citizenship & PSE

Listening, Speaking & Drama

ACTIVITY



4.3 Creative nonviolence: graffiti

This is a chance for young people to get creative and express their message for peace and human rights.

It links to the human right to freedom of expression, but of course graffiti is also linked to conflict. Not only can graffiti be seen as an attack on someone's property, it can have a violent message too. Where Israel's barrier is a wall, it is often covered with all kinds of graffiti.

Resources

- 27 | Creative nonviolence graffiti
- 28 | Graffiti stencils (online only)

Equipment

- Spray paint or spray chalk (impermanent)
- Stanley knives
- Cutting boards
- Pencils, rulers, scrap paper for practising
- Stimulus materials – any useful imagery
- Strong paper for stencils
- A surface for your graffiti such as roles of poster paper, white-washed cardboard, mounting board or canvas
- Tip: chalk spray paint washes away over time

Instructions

Use the slideshow presentation and the handout and any collected images to explore the role of graffiti. Naji al-Ali was killed because his cartoons offended people in power. His Handala character is still drawn and painted across Palestine, so art is powerful. You may also want to discuss what might make graffiti violent or nonviolent. Invite the group to reflect on what they have learnt about Palestine and Israel and what message they would like to say about it.

Give the group time to play with their designs on paper and to get them right. Use images from this pack, including the downloadable stencils, but encourage young people to research their own content on the themes of peace and human rights in occupied Palestine and Israel.

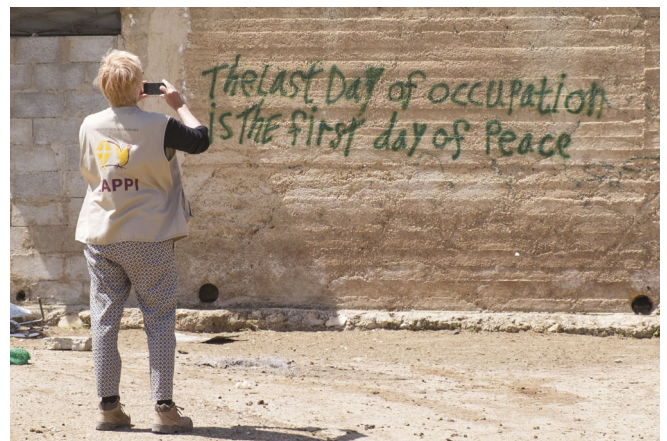
When they feel confident, they should draw out their stencil on strong paper.

When the stencils are ready, cutting boards and Stanley knives can be used to cut them out, remembering of course not to cut off anything they need.

Once the stencil is ready, find a good place to do the painting. Remember to follow the instructions on the can.

Art & Design

Citizenship & PSE



Graffiti in lower Yanoun [Photo: EAPPI/Margaret]

ACTIVITY

4.4 Boycott or not – evaluating the BDS movement



Resources

- 29 | Boycotts from history (print and slideshow)
- 30 | About Boycott, Divestment, Sanctions (print and slideshow)

Inspired by the South African anti-apartheid movement, Palestinians are asking people around the world to take part in a campaign

of 'Boycott, Divestment, Sanctions' (BDS) to pressure Israel to follow international law. These activities are a chance to evaluate that idea.

In particular, the BDS movement calls for:

- the end of the occupation of Palestinian territory, including Israeli settlements in the West Bank
- the end of the systems of racial discrimination in Israel
- Palestinian refugees to be given the right to return.

Many people and organisations support the BDS movement, but it is controversial and many argue it is antisemitic for targeting Israel.

EAPPI is not part of the BDS movement, but it supports the right of organisations and people to take part in nonviolent forms of protest such as BDS. EAPPI does call for an end to trade with Israeli settlements built in occupied East Jerusalem and the West Bank.

These learning activities first explore what a boycott is, then compare historical examples of organised boycotts, before students evaluate BDS itself, which is explained in the student resource.

Seat boycott – starter game

This game gives a simple sense of what a boycott is.

In your classroom, you will need the same number of chairs as there are people. This game works better in a circle, but you can do it at desks.

Ask a student to stand up, leaving one empty seat. This student's aim is to sit in an empty chair, moving around the room, but the rest of the class is trying to block them. To block, the student sitting nearest the empty chair moves quickly to sit in it, making it unavailable. But this leaves another seat empty, so another student must jump into it, and so on around the room, always trying to block the student standing. If the student succeeds in sitting, another student takes over.

Discuss the game as a group:

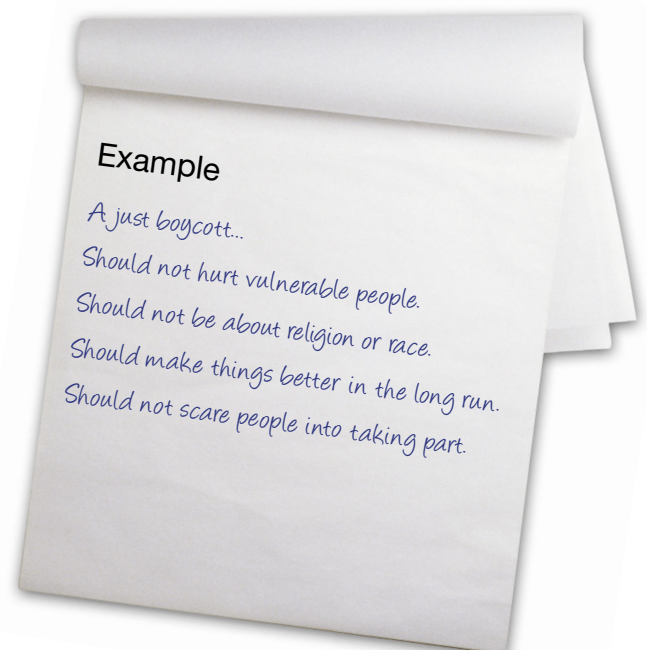
- How did it feel to be the person blocked, or 'boycotted'?
- Is it always wrong to leave someone out?
- What would be an unfair reason to leave someone out? Perhaps because of their age, or gender identity. Would you refuse to go to someone's party if you knew they wouldn't invite your other friends because of their race or religion?
- What would be a fair reason to exclude someone? What if they are a bully, or dangerous? Could it change someone's bad behaviour?

What if it was on a bigger scale? Explain that the BDS movement does the same thing on a larger scale, and that is what you will explore.

Comparing boycotts

Divide the class into small groups and give each group one example to look at from the resource, 'Boycotts from history'. The groups should take 15 minutes to read and discuss their example and be ready to feed back on these questions:

- Who or what was boycotted?
- What was the boycott trying to achieve or change?
- How successful was the boycott in its goal? (mark out of five)
- Were there negative effects?
- Was the boycott just? Why?



What makes a boycott just? Finding criteria

Based on the examples shared, ask students to think about their criteria for a good or just boycott. For example, what made the boycott of apartheid South Africa just, but not the boycott of Jews in Nazi Germany?

What would be a just goal for a boycott?

What is an acceptable way to decide whom or what to boycott? Do you need to try alternatives first? What if people don't want to take part in your boycott?

Students may want time to develop their criteria as a 'think-pair-share'. These sentence starters might help:

- A just boycott should...
- A just boycott should not...

Display these in the classroom to inform the next activity.

Evaluating BDS



Explain that Palestinians, inspired by the South African example and frustrated by the kinds of human rights abuses described in *Razor Wire & Olive Branches*, have launched the Boycott, Divestment and Sanctions movement.

The class is going to decide whether the movement is just, using their own criteria developed in the classroom.

Distribute the 'Boycott, Divestment, Sanctions' resource and discuss it with students. As a class, you may want to discuss:

- which quotes support BDS and which ones say it is wrong
- which quotes contain factual information as well as opinions
- which arguments you find more or less persuasive?

Ask the class what they might need to know to decide whether the movement meets their criteria.

Remind students to differentiate between facts and opinions. Invite students to journal about BDS – do they see it as an olive branch of peace or the razor wire of violence?

Citizenship & PSE

History & Social Studies

ACTIVITY

4.5 Practise peacemaking

A greeting used by both Israelis and Palestinians is “peace be upon you”. In Arabic, it’s “salaam alaikum” and in Hebrew, “shalom aleichem”. But peace has been hard to find. This drama activity is a chance to practise the communication skills of mediation, and to explore some of the issues of difference that come.

Mediation is also a tool young people use in schools to resolve conflict – check out our friends at the Peer Mediation Network: www.peermediationnetwork.org.uk.



Resources

- Case studies to draw ideas from
- 25 | Mediation role-play (print)
- 26 | High-level negotiation (print and slideshow)

Instructions

Discuss the idea of conflict – not as a problem but as a part of life

Introduce the term 'conflict resolution' – that conflict can be solved without violence

Show the video 'Peer mediation explained in 2½ minutes' to illustrate a simple mediation. Ask the group to list what skills and techniques the mediators used.

Explain that they're going to practise with some issues from Palestine and Israel.

Using the mediator script and the Party A and Party B worksheet, ask the groups to prepare a role-play of a mediation.

Watch some of these together as a group.

Follow-up discussion:

- What skills did the mediator use that helped?
- What were the challenges for the mediator?
- Did you find a solution?
- Did a power imbalance affect the mediation?
- Having tried mediation, do you think it could work to try to solve the overall conflict between Palestinians and Israelis?
- Why do you think the conflict between Palestinians and Israelis has not been solved?
- Journal about the results.

Challenging extension: high-level negotiation

Israeli and Palestinian leaders trying to find a two-state solution clash on certain issues when negotiating. Questions like the status of Jerusalem or settlements seem intractable, but perhaps your students have a creative solution.

Share the resource 'High-level negotiation – what would a peace deal look like?' with groups of four. Each group can take one of the issues, A–E. Give them 15 minutes to prepare a role-play to show.

Invite each group to share either their role-play or a summary of their agreement, and ask the class to evaluate it for fairness and realism.

Listening, Speaking & Drama Citizenship & PSE



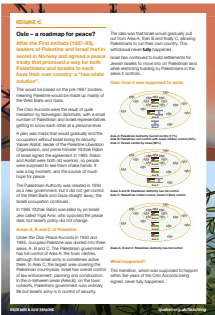
“Peace is something you make with your adversaries, not with your friends.”

Johan Galtung

ACTIVITY

4.6 One state or two?

This activity is about evaluating one of the big choices facing Palestinians and Israelis.



Resources

- 15 | Oslo – a roadmap for peace?
- 26 | High-level negotiation

People trying to plan for peace often debate whether there should be a 'one-state solution'

or a 'two-state solution', like the one in Resource 26 and many peace plans. A one-state solution would involve combining Israel and Palestine into a single state. The following populations would combine:

- 5 million Palestinians living in Gaza and the West Bank
- 1.8 million Arabs living in Israel and hundreds of thousands in East Jerusalem
- 6.5 million Jews living in Israel and Israeli settlements.

Suggest students journal using this table:

| | One state | Two states |
|------------------------|-----------|------------|
| Possible advantages | | |
| Possible disadvantages | | |

“Nobody really believes the two-state solution is possible. Not us, not the Arabs, not the world.”
Davidi Perl, Head of the Gush Etzion Regional Authority

Suggest students think about some of the issues they may have explored: borders, settlements, the status of Jerusalem, human rights, armed violence, identity. How might these be affected?

You could relate this to other examples like the United Kingdom, which combines several nations.

ACTIVITY

4.7 Comparing peace organisations



Resources

- 10 | Peace organisations in Palestine and Israel (print and slideshow)

As students can see in Resource 10, there are lots of Palestinian and Israeli organisations working for peace. Some focus on

dialogue, others on justice and ending the occupation. Some do research while others take nonviolent direct action. Part of students exploring religion and morality can be to evaluate the effect of the peace movement. Share the resource and the slideshow, introducing peace organisations briefly.

In pairs or small groups, the students can research a peace organisation.

They can start with the information they have and use the following questions:

- What work do they do to achieve their aims?
- Is there a particular philosophy/ideology that inspires them?
- Who gets involved and why?
- How successful are they? Give an example.
- What barriers/opposition/criticism do they face?
- How do you think they could improve?

Many organisations do their work despite opposition from the Israeli government. Students may refer to the case studies on Gila Svirsky from Women in Black and Bassam and Oren from Combatants for Peace.

Each pair/group can then give a one-minute presentation to 'sell' the organisation to the rest of the class.

They have one minute to present the organisation and give reasons why other students should get involved. The class then has two minutes to ask questions.

Once all the organisations have been discussed, ask students to journal about which organisation they would like to be involved in and why.

Religion & Morality

Citizenship & PSE

History & Social Studies

ACTIVITY

4.8 What can you do?

This is about students reflecting on their own choices and actions. What can they do?

Resources

- 31 | What can you do? (print)

EAPPI suggests different ways people can contribute to peace and human rights in occupied Palestine and Israel. Some are not easy for young people to do right now, but they could in the future. Which are the most important and why?

Ask pairs to diamond-rank these 12 actions, from most important to least important.

Citizenship & PSE

RESOURCE 31

What can we do?

WHAT WE CAN DO IN THE UK

| | | |
|---------------|--------------|---------------------------------------|
| Host a Talk | Become an EA | Visit Israel and occupied Palestine |
| Stay Informed | Pray | Establish a twinning/ friendship link |
| Give | Read | Support Israeli peace groups |
| Use the Media | Campaign | Contact your representatives |

WITNESS - ENGAGE - CHANGE

EAPPI [Ecumenical Accompaniment Programme in Palestine and Israel]

World Council of Churches

Journaling

- EAPPI suggests different ways people can contribute to peace and human rights in occupied Palestine and Israel. Which are the most important and why?

RAZOR WIRE & OLIVE BRANCHES

quaker.org.uk/teaching

Designing a lesson

Razor Wire & Olive Branches contains lots of activities and resources, and you will not use all of them. Some activities could fill a lesson, but we have deliberately not produced lesson plans because we want educators and learners to use what is most useful for them. That said, we like the following learning sequences:

Explore different perspectives

- 2.2 Who's who?
- 2.5 Silent conversation using case studies
- 2.10 Empathy footsteps or Practise peacemaking using case studies

Challenge violence and racism

- 1.4 Build a timeline
- 2.9 Challenging antisemitism and Islamophobia
- 4.3 Creative nonviolence: graffiti for peace

What is nonviolent resistance?

- 1.10 The First Intifada (1987–93)
- 4.2 How [non]violent is that?
- 4.7 Comparing peace organisations

What does freedom of movement mean?

- 1.2 First look images
- 1.8 Drawing the line (1947)
- 3.5/3.6 Exploring freedom of movement for Palestinians
- 3.9 A barrier to peace?

What makes people fight or refuse to fight?

- 1.9 Understanding the occupation
- 2.6 Hot-seating, focusing on case studies of soldiers and conscientious objection
- 3.10 Conscientious objection

Can Israelis and Palestinians make peace?

- 1.1 Journaling, solution tree
- 1.11 The Oslo Accords
- 4.5 Practise peacemaking, focusing on Resource 26, High-level negotiation
- Review Resource 32, the use of armed violence

Human rights under occupation

- 1.9 Understanding the occupation
- 3.2 Human rights, human wants
- 3.5–11 Human rights activities

What is the main cause of conflict?

- 1.1 Journaling: Razor wire tangle
- 1.4 Build a timeline
- 2.7 Isn't it all about politics?
- 2.8 Isn't it all about religion?

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Resources



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|------|---|---|----|--|---|
| 1 | Journaling <i>Razor Wire & Olive Branches</i> | • | 19 | Is that a right or a want? | • |
| 2 | First look images (online only) | • | 20 | Human rights and international law | • |
| 3 | Who's who? | • | 21 | Human rights bingo | • |
| 4 | Map labelling | • | 22 | How much water do you use? | • |
| 5 | Jerusalem today | • | 23 | What would you take? | • |
| 6 | Promises, promises: speaking and listening game | • | 24 | From A to B to C: freedom of movement | • |
| 7 | Borders – drawing the line | • | 25 | Mediation role-play | • |
| 8 | Timeline | • | 26 | High-level negotiation | • |
| 9 | Why is EAPPI in Palestine and Israel? | • | 27 | Creative nonviolence: graffiti | • |
| 10 | Peace organisations in Palestine and Israel | • | 28 | Graffiti stencils (online only) | • |
| 11 | Sort into facts, opinions and “not sure” | • | 29 | Boycotts from history | • |
| 12 | The First Intifada: would you choose violence? | • | 30 | Boycott, Divestment, Sanctions | • |
| 13 | What is the occupation? | • | 31 | What can you do? | • |
| 14 | Israel's occupation report card | • | 32 | The use of armed violence | • |
| 15 | Oslo – a roadmap for peace? | • | 33 | Antisemitism and Islamophobia | • |
| 16 | How [non]violent is that? | • | 34 | Curriculum links (online only) | • |
| 17-A | Isn't it all about religion? | • | 35 | The wall: a barrier to peace? (online only) | • |
| 17-B | Isn't it all about politics? | • | 36 | CASE STUDY OVERVIEW (meet the 26 case studies) | • |
| 18 | Time to recap (quiz) | • | | | |





The visit from EAPPI brought a complicated international issue into the classroom in a way that made it entirely accessible to our young people. This was a really invaluable opportunity to broaden their horizons as well as to think about conflict in their own lives.

Alice Harlan, Head of Year 11, the Henry Beaufort School

Razor Wire & Olive Branches provides an outstanding pack of high-quality, thoughtfully planned and wonderfully detailed resources.

The complex nature of this period spans a variety of classroom contexts: RE, History, Geography, PSHE. The range of activities is inclusive, engaging with a wide audience and developing clear learning across the school curriculum.

The inspiring activities are designed to encourage a dialogue with young people, giving them a supported opportunity to speak about challenging problems.

Sophie Kerslake, STEP Programme Leader,
UCL Institute of Education

My favourite parts of human rights week were EAPPI's 'being in a conflict zone' and the graffiti.

Year 9 student

Razor Wire & Olive Branches offers a unique perspective on what should be a global issue. These workshops are crucial for progressing our understanding of injustice. Utterly brilliant – delivered by professionals with teaching backgrounds and informed by first-hand encounters that challenged our fundamental understanding of what it means to be vulnerable in the modern world.

Ben McCarthy, Raising Standards Leader – Year 10,
Geography Department, Chestnut Grove Academy

It's a fantastic resource, with thought-provoking, experiential learning and empathy-building activities. There are opportunities for young people to get creative and express their message for peace and human rights, but also explore and evaluate the conflict on a deeper level.

Hayle Davies, Human Rights Education Officer,
Amnesty International UK