

3.1 PROJECT NAME:

a. Creating Together an Alma Matter Song for Haifa University: An Harmonious Endeavor for a Constructive Future

b. DURATION: Nine Months

c. STARTING/d . ENDING DATE :15 October 2017 – 14 June 2018

3.2 EXECUTIVE SUMMARY:

Simulations on the subject conducted with undergraduate and graduate students at the Interdisciplinary Center, Herzlyia, University of Maryland and at the MA Program for Peace and Conflict Studies at Haifa University [training workshops on “Multitrack Diplomacy and Conflict Transformation, facilitated by Prof. Edward Edy Kaufman] have produced a better understanding of the identity driven needs behind the positions of Jewish and Arab students in regard to reform the pre-independence Hatikvah with a modern national anthem for Israel. Benedict Anderson in his “Imagined Communities” defines the term “nation” as shaped in its identity, united by a map, a flag and an anthem. And yet, no consensus was reached about changing or adding to Hatikvah. Wide agreement and even enthusiasm was shown in encourage the participatory creation of a shared Haifa University Alma Matter song, eventually to become part of official ceremonies . Such additional hymn rather than competitive to the national anthem could emphasize a shared understanding of the importance of equal rights, diversity and multiculturalism and respect for a pluralism of narratives for all Israelis alike.

This proposal hopes to partner up Haifa University with the Center for International Development and Conflict Management at the University of Maryland (<http://www.cidcm.umd.edu/>) to share their experience in addressing effectively this kind of identity driven tensions. It would also like to include an Arab and Jewish Israeli co-facilitators, if possible from Haifa University. Next the proposal hopes to work under the auspices of the Jewish Arab Center at the University of Haifa (<http://jac.haifa.ac.il/>). In cooperation with the Center would be beneficial to this action research project for a number of reasons. First, the in Center has traditionally rotated its leadership every three years between a Jew and an Arab, helping to maintain an air of neutrality in the situation. Also, as the center is located on the University of Haifa campus they are already well acquainted with the faculty as well as the issues and could be instrumental in helping to facilitate the workshop as well as host it. Haifa University has pioneered in the search for common ground between its Jewish and Arab Academic community members, as lately shown when adding to the Jewish Holydays the campus-wide closure for Christmas and Eid El-Fitter.

While the Haifa University Alma Matter song is being shaped, it does not necessarily mean to continue the action research about conflicts, continuity and change of national anthems, using lateral thinking [best practices and lessons learnt from other countries with a majority/minority population], the direct cause of conflict between the Jewish and Arab conflict in Israel. As said, “charity begins at home”, and while all expectation may not be met at the homeland/state level, bringing closer to a city of coexistence – Haifa- and its multicultural university can produce a meaningful bottom up contribution for “out of the box”, innovative thinking.

The draft proposal [6 pages] include 2 Appendixes below [6 pages] and 4 attachments of additional relevant information of interest, though not necessarily vital for the basic understanding of the project description

APPENDIX 1 Background to the Proposal: Can We "Touch" Hatikvah?

APPENDIX 2: ANTHEMS IN OTHER ISRAELI UNIVERSITIES

3.3: PROJECT JUSTIFICATION

Real and symbolic cleavages are increasingly causing stress and antagonism among Arabs and Jews in Israel, and affect the daily lives of those involved. A national identity encompasses symbols such as parades, flags and anthems, and we would like to address the latter issue related to singing Hatikvah [The Hope] in graduation ceremony as evolved at Haifa University that has caused controversy and conflict over the last few years. At the time of submitting this proposal new similar crisis has arisen at Hebrew University with enormous national repercussions. Currently there is a large number of Muslim, Christian and Druze Arab citizens of the state of Israel who refuse to sing or even stand for the anthem, because of its clearly Jewish exclusivist focus on the return to “Eretz Israel, Zion and Jerusalem”. While this conflict is in a stalemate situation at the national and official level, this proposal will attempt to state the plausibility of implementing what can be possibly shared with an added shared university. Following a number of incidents in graduation ceremonies of previous years in regard to the singing/standing for Israel’s national anthem, the 2014 and 2015 Spring semester my MA students in the Peace and Conflict Management program, came up with a consensus proposal that was summarized by one Arab and one Jewish student in the course “Multitrack Diplomacy and Conflict Transformation. [

After diagnosing that the conflict over Hatikvah is an identity driven conflict of national dimension, the prospect to focus on what units all highly educated Israelis is a realistic proposition. Then, encourage the participatory creation of a shared Haifa University Alma Matter song, to become part of official ceremonies seems an adequate consensual treatment. Such additional hymn rather than competitive to the national anthem could emphasize a shared understanding of the importance of equal rights, diversity and multiculturalism and respect for a pluralism of narratives for all Israelis alike.

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common ground between its Jewish and Arab Academic community members, as lately shown when adding to the Jewish Holydays the campus-wide closure for Christmas and Eid El-Fitter. At this time, to the best of our knowledge nearly all Israeli universities [except IDC College] have not currently used anthems.

While the Haifa University Alma Matter song is being shaped, it does not necessarily mean to continue the action research about the more basic conflict- continuity and change of national anthems- using lateral thinking [best practices and lessons learnt from other countries with a majority/minority population], the direct consequence of the unsolved overall dispute and its impact on the Jewish and Arab conflict in Israel. But such longer term action research study is beyond the scope of this proposal. As said, “charity begins at home”, and while all expectation may not be met at the homeland/state level, bringing closer to a city of coexistence – Haifa- and its multicultural university can produce a meaningful bottom up contribution for “out of the box”, innovative thinking.

3.4 PROJECT GOALS AND OBJECTIVES:

Taking into account the overall context of Arab/Jewish coexistence in Haifa- the most educated citizens studying/working at its institutions of higher education should endeavor to offer solutions to conflicts existing within their own institution. Such a long term goal can impact and strengthen what has now aiming to become a beacon radiating also such inner culture of peace to the entire North of Israel. The goal is doable if small steps as the suggested proposal are well prepared, alternative more ambitious but still unrealistic goals [such as changing even four words of Hatikvah are nowadays unattainable.

There has been sufficient background study of the specific and clear objective –preparing a song/hymn for Haifa University. The perhaps ambitious objective is to make it so attractive and accessible in both Hebrew and Arabic so that among ALL its students and professors becomes as popular as “Jerusalem of Gold” or its university equivalent worldwide the Latin “Gaudeamus Igitur” hymn, on terms that it becomes a voluntary integral part of most ceremonies.

A desire rather than a concrete objective is to have such process perhaps not only at Haifa University but nationwide, given that the lack of university songs is still there . The leading decision of Haifa U. to declare a full holiday also at Christmas and Eid El-Fitter provides a source of inspiration but does not necessarily ensure as yet its success. Turbulent times and the sharp deterioration of Arab/Jewish relations in Israel does require moving into innovative ways forward, and even if the minimalist rather than the maximalist objectives are achieved, this would be an important source of inspiration for the betterment of the relationship.

3.5 PROJECT ACTIVITIES:

The Action Plan is to put forward a three-staged structure, chronologically displayed:

a) the first, [mid-October 2017] to gather together over a weekend approx. 20 interested faculty and staff mostly from the Jewish Arab Center, the MA Program of Peace and Conflict Management, the Music, Arab and Hebrew Literature Departments; to get together and shape a shared vision about the conceptual understanding of the concepts, wording, music and the common ground on which both Jewish and Arab members of the University community find their identity needs met. A few necessary conflict transformation skills will be taught to those participants during the course of this initiative, particularly on the first day. These vital tools will help set the tone for the rest of the weekend and give the participants the tools they need to successfully come to a consensus. One important illustration of such a skill will be the training in effective brainstorming, encouraging participants to innovative. In the informal conversations already taking place, ideas such as identical and rather short texts in Hebrew and Arabic [even developed with as many as possible words similar to both Semitic languages] and modern Israeli melodies with shared roots to the majority of the citizenry.

b) A second stage would take place during six months where Arab and Jewish faculty from the three departments [and possible one from the social sciences and/or the MA program on Peace and Conflict], will team work on an intense and systematic basis to produce a first draft of the university anthem (estimated budget: 5 x \$ 2,500= \$12,500). The funding for the second stage needs not to be requested from the potential funders until the first stage is successfully completed.

c) The third stage will include crowdsourcing either among the mentioned Haifa U. units or even campus-wide, depending on the overall atmosphere. Some new ideas may result as well as presenting the opportunity of inputs that provide also a sense of consensual ownership. Presentation of draft results to one/two campus wide meetings and university authorities. Feedback collected to be assessed and perhaps included in the final version [three months].

3.6 MONITORING AND EVALUATION: The evaluation of the workshop will incorporate the methodology of “Action Evaluation” [Prof. Jay Rothman, University Bar-Ilan] as developed in an article included in the Davies & Kaufman [eds] book; in a nutshell its interaction with all stakeholders spreads during the entire process from formulating the proposal, negotiating with the funder, and ending with the first instance of implementation in an actual campus event. While it is not possible to ensure that the University hymn will become an integral part of all official ceremonies, previous informal contacts with former university leaders, and an official presentation of the project prepared by an Arab and Jewish MA student at the graduation ceremony of the Program on Peace and Conflict Management presents us with a first feedback, overwhelmingly positive at all levels. Also of note will be the reaction of students and faculty around graduation and the proposal hopes to see whether tensions flair up. Throughout the workshop and other activities, the participants will also answer “One Minute Evaluations” to track what they have learned from the process as well as clarify any needed points.

3.9 STRENGTHS AND INNOVATION

- Initial draft proposal elaborated by consensus by Arab and Jewish Israeli and international students [See Appendix 1 below]
- Not replacing national anthem in university ceremonies, but adding a distinct attribute to the Haifa University learning experience.
- A shared vision toward the future. Inspired by a city that has led in Israel the advancement towards coexistence.
- A modern lyric of diversity and musically adapted to the region, stressing realities the of the XXI century.
- Wording to representing the goals of the university community. [Excellency in learning, research, service to community, diversity, multiculturalism, etc.]
- Shared values, consensual construction. Wide consultation process and creativity through crowdsourcing among students and faculty
- Tested as a realistic proposition.
- Given past cleavages in ceremonies, modest contribution to generate a sprit de corps on campus, most likely to be followed in other campuses, most still without a university hymn of their own
- Idealistic towards shared future: Stress what unite us and respect our differences.
- Realistic about the present: stress what we can all be in favor and not emphasize what we are against to, separately.
- All this values to be included in the lyrics and musical harmony to the ears of the widest possible common denominator across the divide.
- To deem the project successful, the University of Haifa will be encouraged to see if the consensually built hymns may be incorporated into the university's official ceremonies.

3.10 SUSTAINABILITY

There is a high likelihood that the participatory and interactive process of shaping a shared Haifa University hymn to accompany the controversial and now compulsory playing of Hatikvah , Israel's national anthem. The strategy of "expanding the cake before you cut it" gives ample possibility that the basic needs of booth majority and minority members of this academic community to live with both.

In the preparation of the lyrics, both in Hebrew and Arabic, the use of similar words to be investigated paves the way for allowing all members of Haifa's academic community to sing it all or parts in both or one of the two languages.

Furthermore, if the academics and the crowdsourcing process involved in the preparation of such song are a further guarantee of such a high level of awareness and even generational knowledge of the lyrics and music

4. REQUESTED BUDGET SUMMARY [estimated]

a] Personnel : Project Coordinator, 12 months – university professor or advanced doctoral student \$12,000 [research assistant covered by Haifa U.]

b] Travel and lodging - Consensus Building Workshop: estimated budget one night, three meals- $\$180 \times 20 = \$3,600$ + Transportation \$ 900). Suggested place: Mount of Beatitudes, dates: early October 2017 from Friday lunch through Saturday late afternoon. The workshop will be facilitated by a faculty of the MA program on Peace and Conflict Management, as well as contributing to maximize cooperation through the entire overall project.

c] Contractual : 3 Commissioned team for preparation of Haifa U. hymn [Arab, Jewish Literature and Music Department] $\$2,500 \times 3 = \$7,500$

d] Fees for evaluator \$1,500 [Under the supervision of Prof. Jay Rothman, Program of Conflict Management and Negotiation, Bar Ilan University]

e] Fringe benefits 20% personnel total \$20,500 [items a,c,d] \$4,125

4A. COST SHARING Haifa University through the departments, program and centers involved in the project will contribute in kind to cover the cost of printing, duplication, administrative staff and a Research assistant [estimated cost \$ 12,000). University of Maryland will also cover 12 working days of a full professor's salary [estimated cost \$ 6,000] total cost sharing = \$ 18,000

APPENDIX 1

Background to the Proposal: Can We "Touch" Hatikvah?

- A group of students at Haifa University is working to offer solutions to a problem that has caused a split on their campus—a split that is mirrored in Israeli society at large.
- Over the first weekend of June a group of students from Haifa University's MA program for Peace and Conflict Management met on campus to hold an intensive workshop on both a widely relevant and controversial topic: Hatikvah, Israel's national anthem. Participants were motivated to meet by the sense of shared responsibility to maintain a representative, productive, and cooperative campus environment through exploring possible solutions that could meet everyone's needs – Israeli Jews and Arabs alike.
- The issue of singing Hatikvah at Haifa University ceremonies first came up two years ago when a number of Arab students in the graduating class refused to stand up, with some choosing to leave the room, when Hatikvah was played at their Law School graduation ceremony. The Arab students argued that Hatikvah is a purely Jewish and Zionist anthem that does not include them, does not represent them, and ignores their very existence as citizens of Israel. Some said that singing Hatikvah would be tantamount to cooperation in the cancellation of their identity and existence. Responding to the law students' sentiments, the Dean of the Law School decided to cancel the singing of Hatikvah at the 2011 graduation ceremony. Following public outcry, the outgoing President of the University reacted by decreeing that Hatikvah must be played at all university commencement ceremonies and all students must stand, turning a long-running

tradition into an obligation. Now, it is up to his successor to grapple with the discord on campus.

- The debate surrounding Hatikvah is not limited to the University of Haifa. More recently the Supreme Court Judge Salim Jubran stood, out of respect, during the playing of Hatikvah at an official function but did not sing along with his colleagues. The nation-wide uproar that followed was well documented with some right-wing Members of Knesset expressing the view that Justice Jubran, an Israeli Arab, should feel grateful that the State of Israel allowed him to reach such prominence. Singing, they argued, would be the proper way to show respect for the feelings of the majority. Prime Minister Netanyahu surprised many by expressing his view that Justice Jubran did show respect by standing but should not be expected to sing the lyrics, which describe 2000 years of exile and the Jewish soul's yearning for the return to Zion, as they do not relate to him as an Arab citizen of Israel. Thus, we are reminded that we must respect the feelings of the minority as well.
- Of course, the issue surrounding the exclusivity of Hatikvah and its lack of attention to the non-Jewish citizens of Israel has bubbled to the surface countless times in the past. For example, similar incidents have occurred during the National Team's soccer matches, quite a few of whose members are Arab-Israeli players. For many Jews in Israel it is not enough that the Arab players stand with their Jewish teammates; they demand that the Arabs sing Hatikvah, and express a deep insult when the Arabs do not.
- One of the basic tenets of conflict resolution is respecting everyone's feelings and facilitating a process whereby the parties in conflict can reach a formula that answers the basic and underlying needs of all those involved. The first weekend of June witnessed a unique event: for possibly the first time a group of people spent two days locked in a process of trying to reach a consensus on the issue of Hatikvah. The 22 students were Israeli Jews and Arabs (including the authors), several American, Canadian and Ukrainian Jews, as well as non-Jewish internationals from the USA, Belgium, Italy and Mexico.
- The consensus-building process employed was facilitated by Professor Edy Kaufman and is based on a conflict resolution method known as A.R.I.A. The method was developed by Dr. Jay Rothman and has been applied several times in the context of the Israeli-Palestinian conflict as well as several others around the world. It consists of four stages: The Adversarial, Reflective, Integrative, and Action steps. In essence, it is a four-stage process designed to resolve identity-based conflicts by encouraging creative thinking and a sense of common responsibility among participants who represent opposing sides in a conflict.
- The process was at times highly emotional and conflictive, but yielded quite surprising results. While during the first adversarial stage all members of each

side of the debate held on tight to their respective positions, after a lot of discussion, explanation, and work, signs of progress began to appear. During the reflective stage, the underlying needs of both Jews and Arabs came to light. Many of these needs overlapped, including the right to freedom of expression and to feel safe, represented and proud citizens of our country. The first major surprise came in the form of a cross-the-board consensus that Hatikvah ignores the existence of Arab citizens of Israel. Arabs and Jews, with other internationals representing the side they most identify with, all agreed that something must be done to address the issue of Arab exclusion from such a central and powerful symbol of citizenship. The second point of widespread agreement was that Hatikvah should not be *changed*, with everyone recognizing its importance to the Jewish people, both in Israel and abroad. With these two fundamental needs in mind, solutions to this point of contention became an opportunity -- building blocks in the road to improved relations between both Arabs and Jews and Arabs and the state, perhaps even a step on the path to conciliation.

- After engaging in a collective brainstorming process, participants were divided into small teams with equal representation of Arabs and Jews and embarked upon the mission to generate solutions. The attempt to reach a consensus was arguably the most heated stage of the process, with fierce opposition to many of the proposals. In the end, there was unanimous agreement on several ideas, both at the university and societal levels – ideas which can be implemented either individually or in combination, forming a comprehensive plan to advance good relations amongst all citizens of Israel.
- The proposed solutions fall into three main categories and range from solutions at the university to the societal levels. The first aims to facilitate understanding, and consists of steps such as: a preamble to the singing of Hatikvah at university ceremonies acknowledging the existence of the Arab citizens and their history in the land; requesting in both Arabic and Hebrew for all to stand; and creating Jewish-Arab dialogue groups on campus to discuss Hatikvah and related issues.
- The second aims to create a shared student identity celebrating diversity by creating a Haifa University anthem. The anthem would be a result of Arab-Jewish collaboration, emphasizing inclusion and honoring the various identities that align to contribute to Haifa University's uniqueness and success.
- Finally, participants envisioned Jewish-Arab collaboration to create a civic national anthem, stressing the themes of collective belonging to the land, unity, the cradle of three monotheistic religions, mutual remembrance and our shared future. The anthem would consist of portions in both Arabic and Hebrew, representing all of Israel's citizens, and could be played at more civic events, such as university commencement ceremonies and soccer games. Hatikvah, meanwhile, could be sung at more exclusively Jewish events, such as Memorial

- Day and Holocaust Remembrance Day ceremonies, and at events and ceremonies surrounding Independence Day and the army. Of course, institutions would be able to decide when or whether to play one or the other, or both.
- In order to continue the debate, we plan to submit our Consensus Document, entitled “Singing a Discordant Tune: Proposals for Bringing the *Hatikvah* Contention to a Harmonious Conclusion” to the Dean of Students, the Dean of the Law School and to the Jewish-Arab Center on campus. While some of the ideas are beyond the purview of the university, our experience has proven that much understanding and cooperation can be achieved when we work together to tackle difficult, divisive, and important issues. One thing is for sure: our program’s commencement ceremony on September 3rd will be a reflection of the ideas we have agreed upon in its representative celebration of diversity, unity, and desire for peace and justice.
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APPENDIX 2: ANTHEMS IN OTHER ISRAELI UNIVERSITIES

University anthems in Israel are not a common or a popular tradition. In fact, the only academic institution that has an anthem that is sung during official ceremonies is the Interdisciplinary Center Herzliya (IDC), which is a private college that receives no government subsidies. The IDC anthem is a generic anthem that primarily focuses on the glory of the institution, academic achievements of the students and has no mention of diversity, equality, pluralism, education for peace and other universal ethical values.

Last year, the Hebrew University in Jerusalem discovered in its archives a university anthem written in 1925 for its establishment. The anthem was written by Josef Haftman and the melody was composed by Avraham Zvi Davidvich. The anthem was published on April 1st, 1925 in Warsaw, Poland on the same day of the University’s first day.

However, Dan Almagor writes that the anthem was not used as the anthem of the Hebrew University. Find the Hebrew text below:

המנון לפתיחת האוניברסיטה העברית

צאור רנו, קטן, רב,

כי קם, כי קם הדביר!
אם גלה כבוד, – הגה שבו!
לא אבד לנו ניר.

על הר-הצופים מגדל אור,
ונשקף הוא פרום.
אל נגהו נקסף דור נדור,
התפלל אליו דם.

למול המדבר, מול הים,
לנכח הר נבו –
בית-מקדש הוד יתנוסס שם,
המדע יגנה בו.

לזמרת תורה יען קול –
קול מעדר, פטיש, סדן.
ושמש תצהל על-פני פל:
כך עובד עם ורן.

The late Ehud Manor, a much-loved composer and Israel Prize laureate composed a university anthem for Bar Ilan University. On April 13, 2005, Arutz 7 (Channel 7 website) published an article titled: “Manor’s Last Song: An Anthem for Bar Ilan’s University.” The poem “I Belong” was sent to Professor Moshe Kave, the President of Bar Ilan University by the poet himself. Professor Kave was quoted saying that he immediately realized that this poem is the most appropriate to be the University’s anthem on the occasion of its fiftieth anniversary. Manor’s writing expresses the rich beauty of the land of Israel, seasons and landscapes. It talks about and to the fighters and dreamers. For over four decades the songs of Ehud Manor reflect the longings, hopes and struggle for existence. It depicts the feelings of grief and joy of the people of Israel. Through his poetry, Manor expressed the essence of tolerance. Furthermore, Manor expressed in his poems the duty of the people to stay united and remain a fair society, despite the legitimate differences between its people. The poem functions as the anthem for Bar Ilan University, but there is no indication to whether the anthem is played at official ceremonies. Find the Hebrew lyrics below:

המנון אוניברסיטת בר-אילן אשר נכתב לרגל יובל שנים לבר-אילן
11 באפריל 2005

אני שייך
מילים: אהוד מנור
לחן: נורית הירש

א. בידי פתחתי את הספר
ואיתו נפתח בי גם הלב
לאדם שהוא עפר ואפר
אך אותו אני אוהב

בקולו יש אלף גון וצבע
ואותם אלי שלח;
בדרכי הרוח והטבע
עד עולם אני שייך

ב. יש אילן ירוק בלב החורש
הנוגע חרש בשחקים;
עד לצמרת עולים משורש
מים ממעמקים.

בעליו יש אלף גון וצבע
ואותם אלי שלח;
בדרכי הרוח והטבע
עד עולם אני שייך.

ג. השנים אשר למדנו יחד
ילוו למרחקים;
ותמיד הן יחזרו כמו שחר
ולהאיר לי את דרכי.

ובזמן יש אלף גון וצבע
ואותם אלי שלח;
בדרכי הרוח והטבע
עד עולם אני שייך.

ד. יש ניגון שמשתנה בלי הרף,
מילותיו תלויות במתפלל,
אבל כל תפילה תמיד נגמרת
בשלום על ישראל.

בצליליו יש אלף גון וצבע
ואותם אלי שלחו;
בדרכי הרוח והטבע
עד עולם אני

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<<http://en.wikipedia.org/wiki/Mawtini>>