

DRAFT for JOINT ARTICLE EDY AND MUBARAK

To understand nowadays the background of a Palestinian teaching with an Israeli a course entitled “Nonviolent Action and Peaceful Resistance- Its Relevance for the Israeli/Palestinian Conflict” at Haifa University requires a few explanations. One event influenced me, Mubarak: “My first **introduction to** Prof. Edy was With Gene Sharp, the author of many books on nonviolence, and he made the first move because he was a tutor/friend of both of us. This connection and shared understanding took some time to built a solid and deep rooted relationship took a long time and was actively helped by our beloved Prof. Gene Sharp- the monumental architect of what now is the most complete body of knowledge of nonviolence in theory and praxis, whose legacy we now feel inspiring us. The late Dr. Landrum Boiling- a Quaker leader and President of Earlham College- was a master of bringing enemies together. He invited me to dinner and he also invited a friend of his who happened to be an Israeli. After we sit at the table for dinner, he excused himself and left us both alone to discuss whatever was on our minds.”

And Edy:” This bonding towards working together across the divide was also deeper than an adherence to the principle of equality and fairness, by the fact that Prof. Mubarak’s father was killed by a shot in 1948 at the balcony of his home in the Jerusalem Palestinian neighborhood of Musrara- the same week when my wife Lisa’s father was killed a mille away when escorting a Jewish medical convoy bringing physicians and patients to the Hadassah hospital in Mount Scopus. Our decision to work together in advancing nonviolent means of struggle to live side by side in two state for our respective nations was hence sealed by the awareness that we could best attained such goals through the use of nonviolent means. Mubarak, as founder and co-President of

Nonviolence International, and NGO now listing 406 methods of nonviolent action, civil disobedience and peaceful resistance.

And me, Edy: “ I felt reciprocated and rewarded to be perhaps among the first to be included with Mubarak Awad as be an equal partner -a Palestinian activist and professor that was one of the leaders in the first Palestinian 1987 mostly nonviolent uprising against Israeli Occupation of the West Bank and Gaza called “Intifadah”; he was then the founder of the first and in Jerusalem a “Palestinian Center for the Study of Nonviolence”the first in the entire Middle East. I stood up with not a few other Israelis against the decision of our then Prime Minister Yitzhak Shamir, to arrest him, pending deportation. When I was in prison in Israel, I joined him in a hunger strike next to the Russian Compound, the detention center of Jerusalem- he inside his jail and myself and many other Jews, in a parking lot opposite his window. Eventually, my beloved Israel deported him, a native born. This injustice for ever affected my conviction to fight for his right to live in his own land, given that as a Zionist Jew born in Argentina, I was able to use the right to return to the land of my ancestors.” “I sat with a handful of fellow Israeli Jews under a mulberry tree outside the prison with others and he decided to go on a hunger strike as a solidarity action with me. Why would an Israeli do that? In a public place and being harassed by his own Jewish people made our bond secure forever. Eventually, about a week later, when the issue of deportation was taken by Israel’s Supreme Court we were advised by Mubarak ‘s lawyers to stop the hunger strike after seven days because such act could provide an adverse reaction, seen as as pressure on their sentencing- even so apologetically justifying the legal right to expel a native that was forced to use a foreign passport to enter back to his birthplace. An article in the Jerusalem Post :”Why a Jew is fasting for an Arab”, and op-eds in the Washington Post, Los Angeles Time and more did not help enough to stop this inhumane and unfair act.

Mubarak adds: “a couple of years ago I asked Prof. Edy Kaufman, a well-known human rights scholar-practitioner in Israel and worldwide, if he would be able to teach at Bethlehem Bible College at the Master’s degree program for Palestinians students. Without any hesitations he agreed. When he told me that we might have a possibility to get a grant for Haifa University in Israel so that we can teach together, I said yes. Also, I always try to be forgiving and not use the word enemy as an all inclusive category, out of fear of de-humanizing; or perhaps, more pragmatically, to be able to think how to change the current reality with a joint strategy involving the achievement of peace with justice”. “There were many tests and adventurous moments. Either one of us could have said, it’s not working. Many times, when Israelis soldiers kill Palestinians or Palestinians kill Israelis it will create tense moments for both of our families, but time will pass, and we will console each other and keep going. I can’t see why an Israeli is mad at me just for being a Palestinian when I am not mad at an Israeli just because they are Jewish. This perspective helps me talk it over and form a better bond. If we both are honest in our statements and even more in our actions; and if willing to accept constructive criticism to the point of changing attitudes towards names, titles and how to be treated and addressed then this brings people like us together.”

In our course, action research should result not only in the learning of a growingly important way to struggle for one’s rights nonviolently.! We are preparing in addition a main campaign for providing alternatives to the imprisonment of Palestinian minors and coming up with creative suggestions including their training on nonviolent action, the right to know their own universal human rights and basic life skills – all those in an open environment.

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Nearly a century of violent conflict (nearly one each decade with the last decade seeing three violent confrontations – 2009-2012 and 2014) during which Arabs and Jews in Palestine / Eretz Israel have been involved in wars, where increasingly the majority of the victims are non-combatants. The young are over-represented among the victims and victimizers. At the same time, small groups of individuals in both societies have been advocating a non-violent strategy towards a “just peace”. These two terms are not only **included** in the UN Security Council Resolution 242 and accepted internationally but by both governments as well. And yet, the prospects of achieving such goal seem to be more elusive than ever. While many concrete points of agreement have been achieved in governmental and nongovernmental negotiations [Oslo Accords, Geneva Accords and the Clinton parameters] the main issue of contention is how can we bring the two peoples **together** to contribute towards such shared vision. The issue of MEANS has become nowadays more of a priority than the already studied GOALS. The futile use of weaponry to reach an imposed solution from outside powers or from Israeli and Palestinian governments does not offer any substantial hope nowadays or possibilities for the short-term future. Therefore, the challenge of including a serious and systematic analysis of the relevance of nonviolent action should be a welcome experiment to what now is not only a conflict between governments but at a much deeper level-between the two nations.

The added value of the course being offered by one Palestinian and one Israeli professors, who have been engaged for three decades in general and particularly together in teaching, researching, publishing academic articles, op-eds, media interviews and more, will hopefully provide a constructive building block at Haifa University and elsewhere. **Change has occurred through nonviolent struggle by the heroic dedication of African/American leaders such as Martin Luther King, and has culminated even recently with the assumption of the presidency by one**

of them, Barack Obama. In South Africa, the demise of the racist Apartheid regime was through a peaceful transition to majority rule, and in their case through elections as well, the first President was Black African Nelson Mandela.

We cannot predict the specific nature of the transition of Israel to a true democracy with equal rights to all people under their governance. We, Palestinian need to learn and use the now almost three hundred methods of nonviolent action and peaceful resistance. Many Jewish in Israel and around the world are truly democrats and will understand and even support our endeavor to equality . Let alone the entire world community should speak up.

Elections in Israel will take place this coming April 9, 2019. If candidates do not endorse the principle of “one person one vote” and yet, as PM Netanyahu will demagogically erode it a decade in government to say so, with no deadline for ending Occupation we should stimulate in Israel and Palestine a multinational nonviolent campaign; the continuous pattern of gross and systematic human rights violations, the most reasonable way at this juncture to obtain peace and justice to all, is to demand NOW the fulfillment of the most basic premises of democracy: “one person, one vote”.