The General Delegation of Palestine to Australia, New Zealand and the Pacific

The role of the Palestine Delegation: Engagement strategies between the Australian-Jewish and Australian-Palestinian communities.

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(7,530)

Executive summary

This research aims to identify the obstacles impeding the engagement between Australian-Palestinian and Australian-Jewish community groups and seeks a way to overcome those obstacles. The research will investigate the main positions of selected Australian-Palestinian and Australian-Jewish community groups towards the Israel-Palestine conflict and identify the obstacles related to the conflict that hinders the engagement of both community groups. The research will then analyse the common ground between the two communities in the context of Australia. Effective engagement models will be analysed to advise engaging strategies.

The report will begin with an introduction that outlines the context and limitations of the research. Followed by the methodology section that explains the data collection of the research. Section 1 provides the background information and key concepts of the research. Section 2 gives an overview of the Australian-Palestinian and Australian-Jewish community groups in Australia. Section 3 proposes the obstacles and challenges towards engagement, the section will be covering Israel-Palestine conflict-related issues and other obstacles. Section 4 will analyse the common ground between the two groups in the context of Australia. Section 5 will analyse existing effective engagement models applied in third countries. Finally, the report will end with policy recommendations and a conclusion.

<u>Acknowledgement</u>

Content page

Introduction

<u>Context</u>

To begin, the Israel-Palestine conflict has been a long-standing issue in the Middles East region and even in the international arena. Following the failure of agreement in the 2014 Israel-Palestine peace talk, tension rise between two states once again with the recent conflicts and Bahrain conference.[1] In Australia, Palestine still fails to gain Australia's recognition as a state. Besides, the two community groups are segregated and there are no platforms for engagement. Nonetheless, as a multicultural society, there could be an enabling environment created to start a robust dialogue. Therefore, engaging both community groups has always been an agenda to the GDOP and there are several attempts previously. It is important for the GDOP to take an initiative in enhancing the engagement between both groups, to bring the state solutions to awareness, and; to promote and to advocate the recognition of Palestine through engaging the key stakeholders. Hence, establishing a friendly relationship between them for potential collaborations in the long-run.

<u>Purpose of research</u>

This research aims to investigate the main positions of various Australian-Jewish and Australian-Palestinian community groups towards the Israel-Palestine conflict; thus identifying the underlying obstacles that hinder their engagement. This research also aims to identify and analyse the common ground (i.e. Australian multiculturalism and society) between both groups to examine if there are any approaches to facilitate effective engagement.

<u>Underlying constrains</u>

There are multiple challenges foreseeable in obtaining resources and data from the stakeholders too. Stakeholder's willingness to conduct the interview would differ according to their personal views and complex identities. The process of gathering evidence might be affected by thence. Thus, the views are personal and biased which might pose a challenge in suggesting policy recommendations.

Although this research cannot provide any resolution to the conflict since it has long been a complicated, multilateral conflict. This research can hopefully provide some insights and

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[1] *Al Jazeera*. 2019. "US-Led Bahrain Meeting on Palestine: All the Latest Updates," June 27, 2019. https://www.aljazeera.com/news/2019/06/led-bahrain-workshop-palestine-latest-updates-190624092422392.html.

useful ideas to ease the relationship between community groups, to enhance the understanding of this crisscrossed issue and help facilitate engagement.

Methodology

Both primary and secondary resources were used throughout the research.

Secondary resources, such as existing literatures will be used to understand and illustrate key concepts and backgrounds of the issues, for example the conflict itself and state solutions etc. Literatures will also be used to analyse the common ground, such as Australian multiculturalism. Because there are very limited resources on the Australian-Jewish and Australian-Palestinian community group's conflicts. Secondary resources will be used to identify the general obstacles these stakeholders face. Moreover, since there are little to none existing engagements in Australia, the research will draw on other academic studies on peace-building and collaborative projects between the stakeholders in other third countries such as the United States or Middle East to identify the different forms of effective engagements. This method can give a stronger support to the research and provide important insights into the challenges and engagements the stakeholders faces. However, the limitations to this method, it is rather generalised and not Australia-based.

For that, primary resources were used too. The research interviewed with the community groups in Australia such as Palestinian and Jewish federal organisations. Nine interviews were conducted for the research, six interviewees are from the Palestinian community, two from the Jewish community and lastly the GDOP. Interviews are conducted through phone call and E-mails, and lasts approximately 30 minutes each. This method will allow the research to investigate the standing views of stakeholders towards the issue more accurately. Further, the interview can allow the research to identify the lying obstacles and possible solutions from a grass-roots' point of view.

1. Background

1.1 Israel-Palestine conflict

      The Israel-Palestine conflict is one of the most complex ongoing issue in the world. The conflict has its roots since the 19th century and inconsistent agreements made by the European colonial empires had deepened the resentment between these two groups of people. [2] During World War I, the British Empire had defeated the Turkish Ottoman Empire and occupied the region. In 1916, Henry McMahon, the British Commissioner in Egypt assured post-war independence for the Arab leadership in previous Ottoman Arab provinces.[3] On the other hand, in 1917, there is a Balfour Declaration made between the British and Jews. Arthur Balfour, the British Foreign Minister stated in a letter on "the establishment in Palestine of a national home for the Jewish people."[4] Which two promises are incompatible to each other.

      It developed into the Israel-Palestine conflict in 1947 United Nations partition. Dating back to 1948, the state of Israel is established on 14 May. [5] To the Palestinian community, it was called Al-Nakba which is 'the catastrophe'. [6]The declaration of a Jewish state drove two-thirds of Palestinians out of their home, over 500 villages were destroyed and 13,000 Palestinians were killed by Israeli forces.[7] The 'right of return' was promised by the Arab states that they can return to their land after sixty years later. [8] To the Jewish community, the 1948 Arab-Israeli war was considered the 'war of

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[2] BBC News. n.d. "A History of Conflict." Accessed October 30, 2019. http://news.bbc.co.uk/2/shared/spl/hi/middle_east/03/v3_ip_timeline/html/1947.stm.

[3] Ibid.

[4] Ibid.

[5] Ibid.

[6] Ibid.

[7] Morrison, Jessica. 2011. "Australia Palestine Advocacy Network." *Chain Reaction*, no. 113 (December): 44. https://search.informit.com.au/documentSummary;dn=989648297395001;res=IELHSS.

[8] Zeleznikow, John. 2014. "Comparing the Israel–Palestinian Dispute to Australian Family Mediation." *Group Decision and Negotiation* 23 (6): 1301–17. https://doi.org/10.1007/s10726-011-9265-3.

independence'. Partially because of the history of nationalism and the history of Israel, Jewish people believe they have a right to their own state.[9]

In 1967, tension rose between Israel and Arab nations and escalated into a six days war. Israel occupied Gaza and Sinai from Egypt and Golan Heights from Syria in the South and North respectively; it further drove Jordanian forces our of West Bank and East Jerusalem.[10] The UN stated that over 500,000 Palestinians are displaced and fled to Egypt, Syria, Lebanon and Jordan. [11]

1.2 State solutions

To resolve this conflict, much peace building efforts are made. Hence, different state solutions have been proposed, which are widely known as the one-state and two-state solution. From 2003 peace roadmap, both Israel and Palestine has agreed to work on towards the two-state solution. The two-state solution proposes two-states for two-people, which is the establishment if an independent Palestinian state alongside the Israel. [12]

(fig. 1 proposed two-state solution borders[13])

[9] Teichmann, Max. 2002. "Watersheds in the Israeli-Palestinian Conflict." *National Observer*, no. 54 (Spring): 38. http://search.informit.com.au.virtual.anu.edu.au/documentSummary;dn=758143427491280;res=IELAPA.

[10] BBC News. n.d. "A History of Conflict." Accessed October 30, 2019. http://news.bbc.co.uk/2/shared/spl/hi/middle_east/03/v3_ip_timeline/html/1947.stm.c

[11] Ibid.

[12] Ibid.

[13] Fisher, Max. 2016. "The Two-State Solution: What It Is and Why It Hasn't Happened." *The New York Times*, December 29, 2016. https://www.nytimes.com/2016/12/29/world/middleeast/israel-palestinians-two-state-solution.html.

1.3 Final status issues

According to the Oslo Accords (which is a set of agreements between the Government of Israel and the Palestine Liberation Organisation (PLO)), it is divided into 7 aspects: Jerusalem, Refugees, settlements, security concerns, borders, Relations and cooperation with other neighbours, and; other issues of common interest. [14]

1.4 Current situation in Australia

In a joint statement of the Prime Minister and Minister of Foreign affairs on 16 Oct 2018, the Australian government is committed to Middles East peace processes and to resolve the Israel-Palestine conflict. The government will continue to support the Two-state solution, which allows Israel and the future Palestinian state to co-exist via international recognised borders. In achieving this, the government will support and encourage both sides to dialogue and negotiation. Nonetheless, the Australian government does not recognise Palestine as a state. [15]

As for effective engagements, although several unofficial engagements such as talks are made, there are not any significant engagements between the two community groups and it is observed that community group members are still reluctant in engaging.

Further, to understand more about the background of Palestinian and Jewish communities in Australia, the following chapter will introduce an overview of the community groups.

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[14] Avenue, Human Rights Watch | 350 Fifth, 34th Floor | New York, and NY 10118-3299 USA | t 1.212.290.4700. 2018. "World Report 2019: Rights Trends in Israel and Palestine." Human Rights Watch. December 17, 2018. https://www.hrw.org/world-report/2019/country-chapters/israel/palestine.

[15] "Palestinian Territories." n.d. Department of Foreign Affairs and Trade. Accessed October 30, 2019. http://dfat.gov.au/geo/palestinian-territories/Pages/palestinian-territories.aspx.

2. Australian-Palestinian and Australian-Jewish community groups: An overview

2.1 General profile of Palestinian community groups

Historically, events in the Middle East and Israel, such as the 1948 Arab-Israel War, 1967 Arab-Israel War and occupation of the West Bank and the Gaza Strip, 1970 and 1980 Lebanon war and 1991 Gulf War had spawned a number of Palestinian to migrate to Australia[16].

According to the Australian Bureau of Statistics 2016 Census, there are 2,932 people in Australia born in Gaza Strip and West Bank, of these 56% is male and 44% were female [17].
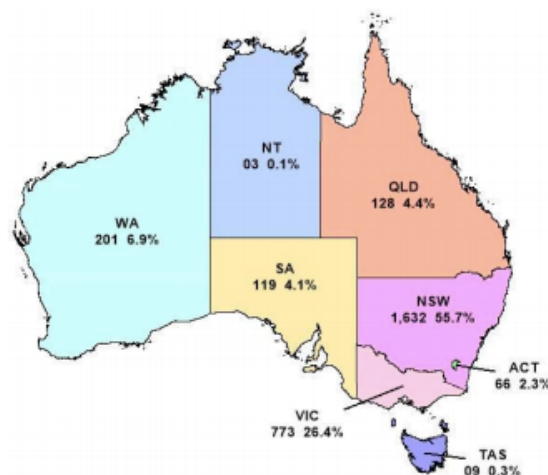
These population were distributed across different states in Australia; with New South Wales having the largest population of 1,632, then Victoria with 773, Western Australia with 201 and South Australia with 128 [18] (see fig.2 [19]).

The age distribution among them were 2.9% aged 0-14 years, 4.6% aged 15-24 years, 21.5% aged 25-44 years, 22.5% aged 45-64 years and 48.4% aged
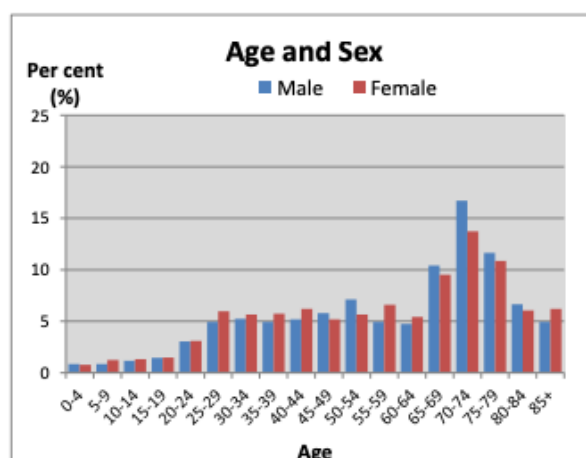
Fig.2 Australian-Palestinian distribution (above)
Fig.3 Australian-Palestine age and sex (below)

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[16] Australian Bureau of Statistics. 2018. "Gaza Strip and West Bank-Born Community Information Summary." 2016 Census. Department of Home Affairs. https://www.homeaffairs.gov.au/mca/files/2016-cis-gaza-strip-and-west-bank.PDF.

[17] ibid

[18] Ibid.

[19] Ibid,

65 years or older [20] (see fig.3 [21]).

It was reported that the top ancestry responses from the Gaza/ West Bank-born were Palestinian with 1,687, Arab nfd with 483 and German with 185 [22]. In addition, 13,294 responses of the total ancestry responses (not persons count, as up to two responses per person is allowed) were recorded of Palestinian ancestry[23] (see fig.4 [24]).

78.4% of the Gaza/ West Bank-born had arrived Australia before 2007, 7.1% had arrived between 2007-2011, and; 11.5% arrived between 2012-2016 [25].

There were a variety of religious affiliations among the Gaza/ West Bank-born. 1,280 people were Islam, 513 were Catholic and 456 were Eastern Orthodox; 'No religion' and people did not state a religion counted 5.6% and 3.8% respectively [26] (see fig.5 [27]).

Further, around 54% of the Gaza/

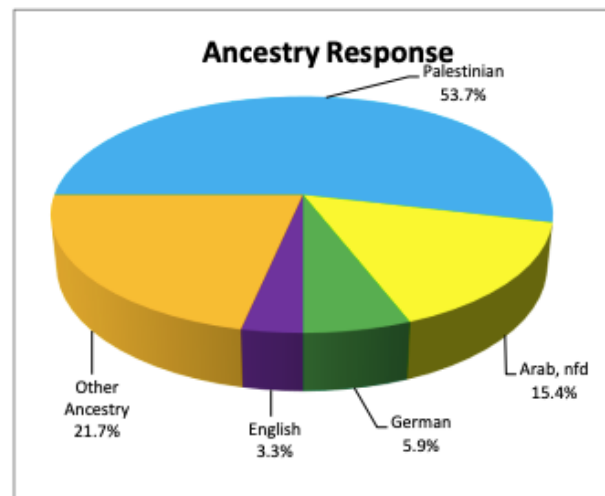fig. 4 Australian-Palestinian ancestry response (above)
fig.5 Australian-Palestinian religion (below)
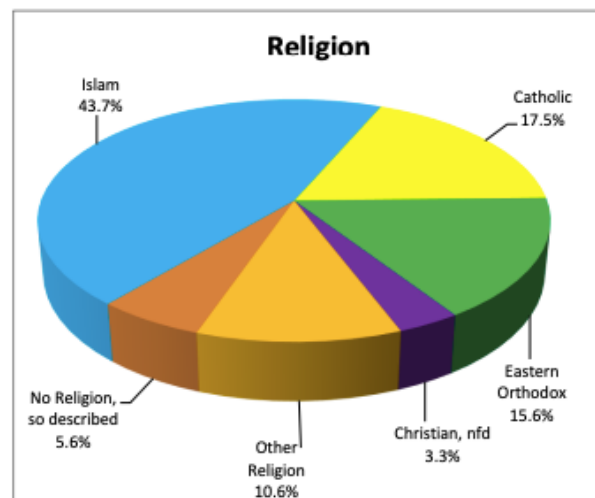
[20] Australian Bureau of Statistics. 2018. "Gaza Strip and West Bank-Born Community Information Summary." 2016 Census. Department of Home Affairs. https://www.homeaffairs.gov.au/mca/files/2016-cis-gaza-strip-and-west-bank.PDF.

[21] Ibid.

[22] Ibid.

[23] Ibid.

[24] Ibid.

[25] Ibid.

[26] Ibid.

[27] Ibid.

West Bank-born aged 15 years and over has higher non-school qualifications, but it is lower compared to the 60.1% Australian population [28].

Selected Australian-Palestinian community groups

There are over twenty community and civil society groups in Australia [29]. They can be catagorized into three main areas—advocacy, solidarity-activists and special interests; their target audiences are key decision makers in Australia, general public community and defined demographic constituencies respectively [30].

Interviewees for this research project are from the following Palestinian community groups in Australia:

1. Australia Palestine Advocacy Network (APAN)

2. Australia Friends of Palestine Association (AFOPA)

3. West Australian Palestinian Association

4. General Union of Palestine Workers

5. Averros center arabic culture

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[28] Australian Bureau of Statistics. 2018. "Gaza Strip and West Bank-Born Community Information Summary." 2016 Census. Department of Home Affairs. https://www.homeaffairs.gov.au/mca/files/2016-cis-gaza-strip-and-west-bank.PDF.

[29] The General Delegation of Palestine to Australia, New Zealand and the Pacific. n.d. "Useful Links." Palestine Australia. Accessed October 30, 2019. http://www.palestine-australia.com/civil-society/useful-links/.

[30] Rego, Nishadh. 2014. "Palestine Civil Society Groups in Australia:A Profile." The General Delegation of Palestine to Australia, New Zealand and the Pacific. http://www.palestine-australia.com/assets/Policy-reports/Palestine-Civil-Society-Groups-in-Australia-A-profile.pdf.

2.2 Australian-Jewish community groups

According to the 2016 Census, there are 91,022 population with Judaism affiliation [31], which counts for 0.4% of the Australian population [32].

In addition, comparing to all the other religions in Australia, the Jewish population has only 38% of people under 35 years, which is one of the smallest share; while the Jewish population had the largest share of people aged 65 years and above with 23% [33]. This can be due to the huge migration flow during World War II [34].

Australian Israelis

Referring to the 2016 Census, there were 9,817 Israel-born Australian, of these, 55.3% were male and 44.7% were female. [35]

The distribution among them are mostly in Victoria state with 4,353; then New South Wales with 3,594, Queensland with 738, Western Australia with 697[36]. (see fig.6)
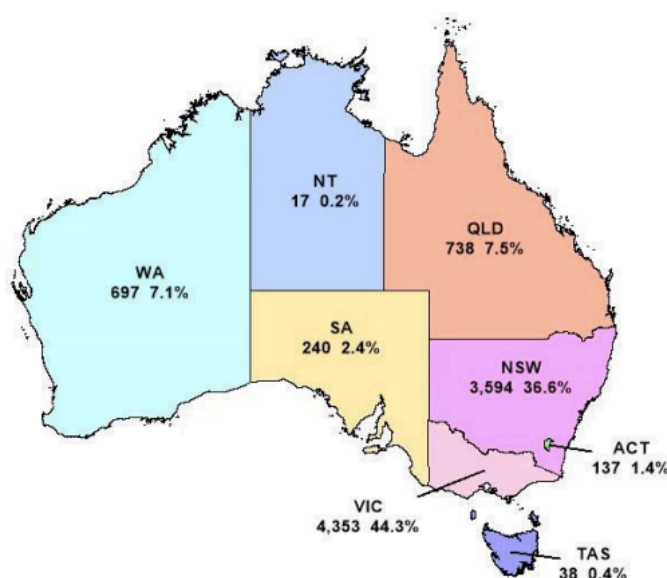
(fig. 6 Australian-Israeli distribution [37])

NT 17 0.2%
QLD 738 7.5%
WA 697 7.1%
SA 240 2.4%
NSW 3,594 36.6%
ACT 137 1.4%
VIC 4,353 44.3%
TAS 38 0.4%

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[31] Levi, Joshua. 2017. "Census: 6000 Less Australian Jews." *The Australian Jewish News*, June 30, 2017. http://ajn.timesofisrael.com/census-6000-less-australian-jews/.

[32] Statistics, c=AU; o=Commonwealth of Australia; ou=Australian Bureau of. 2017. "Main Features - Religion Article." June 28, 2017. https://www.abs.gov.au/ausstats/abs@.nsf/Lookup/by%20Subject/2071.0~2016~Main%20Features~Religion%20Article~80.

[33] Ibid.

[34] Ibid.

[35] Australian Bureau of Statistics. n.d. "Israel-Born Community Information Summary." 2016 Census. Department of Home Affairs. https://www.homeaffairs.gov.au/mca/files/2016-cis-israel.PDF.

[36] Ibid.

[37] Ibid.

The ancestry of Israel-born are mostly other North African and Middle Eastern, nec with 3,836; then Jewish with 1,265 and polish 964 [38].

The major religious affiliation of the people were Judaism with 6,089, then Catholic 529, then Eastern Orthodox 287; 'No religion' and people did not state a religion counted 17.3% and 5.7% [39].

As for the arrival of the population, 14.9% arrived between 2007-2011, 14.9% arrived between 2012-2016 [40].

Ancestry Response

- Other Ancestry 47.5%
- Australian 4.5%
- Polish 7.6%
- Jewish 10.0%
- Other North African and Middle Eastern, nec 30.4%

Religion

- Judaism 62.0%
- Catholic 5.4%
- Eastern Orthodox 2.9%
- Oriental Orthodox 1.4%
- Other Religion 4.7%
- No Religion, so described 17.3%
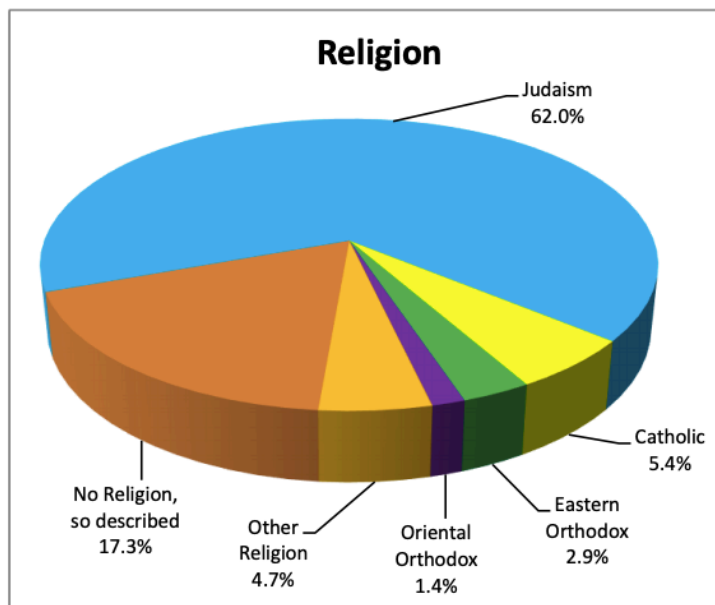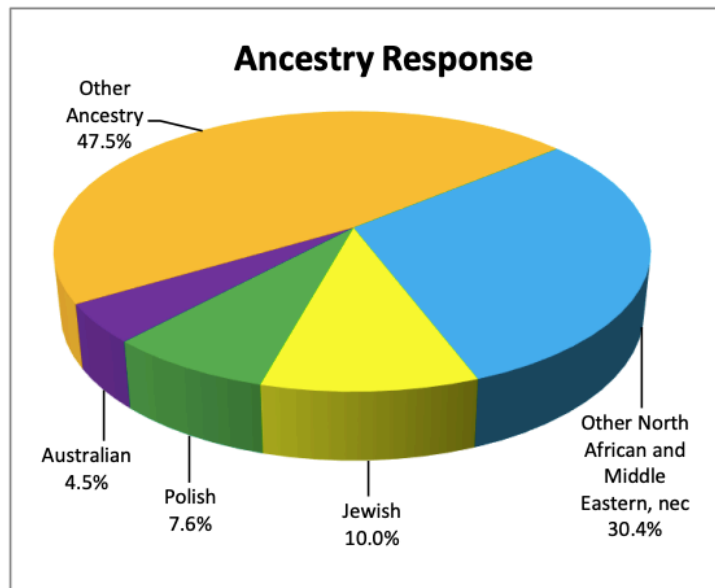
(fig.7 Australian-Israeli ancestry response[41] (above) fig.8 Australian-Israeli Religion[42] (bottom))

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[38] Australian Bureau of Statistics. n.d. "Israel-Born Community Information Summary." 2016 Census. Department of Home Affairs. https://www.homeaffairs.gov.au/mca/files/2016-cis-israel.PDF.

[39] Ibid.

[40] Ibid.

[41] Ibid.

[42] Ibid.

selected Australian-Jewish community groups

There are pro-Israeli and pro-Palestinian community groups within the Jewish community across all the states in Australia. Interviewees are from the following Jewish federal organisations:

1. Jewish Board of Deputies

2. Executive Council of Australian Jewry (ECAJ)

3. Challenges and obstacles towards engagement

To the international community, it is widely known that the Palestinian and Jewish groups face barriers towards engagement. In this chapter, 3.1 will analyse in what aspects the conflict poses challenges to their engagement, 3.2 will investigate if there are any other obstacles between the groups.

Note that due to the limited academic work on Australian-Palestine and Australian-Jewish community groups, this report also analysed the challenges within these community groups outside Australia to give stronger support to the analysis. Interviews with local community groups were also conducted to support these findings and arguments are present in between these community groups in Australia too.

3.1 Israel-Palestine Conflict

This prolonged conflict has deepened the division between the two groups and many obstacles are originated from it.

3.1.1 Narrative

<u>Historical narrative</u>

In regard to the introduction of the Israel-Palestine conflict, the complexity of the history of this event has caused two communities to have very different perceptions of the conflict. Today, the right to return and claiming the land is one of the main problems in international negotiations and within these communities.

First, agreements in the colonial period have caused conflicting rights to both communities. Interviewee 6 has expressed discontent and criticised such actions of the European Colonial powers that they should have no right dividing borders and making such decisions in the Middle Eastern land.[43] Interviewee 8 also noted that the Israel-Palestine conflict can be traced back to historical events before the Arab Israeli war in 1967; such as 1987 first Zionist movements, 1917 Balfour Declaration, 1948 establishment of the state of Israel.[44]

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[43] interview 6

[44] interview 8

Second, the two communities have contrasting views towards historical events. In regard to the event in 1948, Palestinian interviewees and most Palestinians then and now believe that they have the right to return to where it is now territories under Israel; and they would continue to fight for this right. The Palestinian Authority and many Palestinians still do not recognise the state of Israel, [45] such as interviewee 7 expressed a sense of rejection to the idea of 'state of Israel'. [46] Conversely, the Israeli government do not recognise the right to return of Palestinians as they might eventually have a non Jewish voting majority in the state.[47] And many diaspora Jews do not recognise the people living in West Bank and Gaza as Palestinians; and the term 'Palestinian' is not officially allowed in Israeli language. [48]

There are a lot more contrarying narrations between the two groups, but it would be too long to include and analyse given the limited time and word-counts for this research. Nonetheless, it is important to note that misconceptions towards the other community is often due to the lack of understanding and learning from different perspectives. Limited information and ignorance would perpetuate stereotyping and prejudice.[49] Hence, these cognitive biases would put barriers to receiving new information via intergroup contact. [50]

Interviewee 8 noted that "Each community is locked into its own side's perspectives on Jewish and Palestinian peoplehood, historic rights to the land, legal claims, security, Jerusalem and other emotionally charged issues." [51]

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[45] But would recognise the state of Israel as part of a satisfactory negotiation.

[46] interview 7

[47] Zeleznikow, John. 2014. "Comparing the Israel–Palestinian Dispute to Australian Family Mediation." *Group Decision and Negotiation* 23 (6): 1301–17. https://doi.org/10.1007/s10726-011-9265-3.

[48] Ibid.

[49] Berger, Rony, Joy Benatov, Hisham Abu-Raiya, and Carmit T. Tadmor. 2016. "Reducing Prejudice and Promoting Positive Intergroup Attitudes among Elementary-School Children in the Context of the Israeli–Palestinian Conflict." *Journal of School Psychology* 57 (August): 53–72. https://doi.org/10.1016/j.jsp.2016.04.003.

[50] Ben-Ari, R. (2004). Coping with the Jewish–Arab conflict: A comparison among three models. Journal of Social Issues, 60(2), 307–322. http://dx.doi.org/10.1111/j.0022-4537.2004.00111.x.

[51] interview 8

Interviewee 4 also noted that both groups feel that they are victimised and would only perceive your narrative as legitimate. [52] This can be observed from various interviewee's responses that they feel the opposite group is not tolerant towards contrasting narratives.

Media narrative

Apart from the narrative of the conflict, it is claimed that there is contrasting media representation in Australia today.

Media frames can be explained as "persistent patterns of cognition, interpretation, and representation, of selection, emphasis and exclusion, bu which symbol-handlers routinely organise discourse, whether verbal or visual."[53] Both groups[54] feel that media has represented the opposite group as the victim and has biased views towards their side.[55]

In the Jewish communities' perception, many have felt that some media has unfairly attribute Israel as the 'Goliath' in the 'David versus Goliath' frame, which 'big mean Israel against the poor struggling Palestinian'.[56] Such as the Executive Council for Australian Jewry (ECAJ) has criticised media reports on the 'Lebanon campaign' in 1983 that impacts Australian attitudes. [57] Members of the Jewish community also expressed foreign media to Israel were biased against Israel, and; the community is being discriminated with little information on the Israel side of things in Australia. [58]

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[52] Interview 4

[53] Barbra Bloch. 2003. "'David vs Goliath': Australian Jewish perceptions of media bias in reporting the Israeli-Palestinian conflict." *Media International Australia incorporating Culture and Policy* 109 (1). https://search-proquest-com.virtual.anu.edu.au/docview/37869754?pq-origsite=summon.

[54] (Israeli, Jews, their supporters; Palestinians, Arabs, their supporters)

[55] Barbra Bloch. 2003. "'David vs Goliath': Australian Jewish perceptions of media bias in reporting the Israeli-Palestinian conflict." *Media International Australia incorporating Culture and Policy* 109 (1). https://search-proquest-com.virtual.anu.edu.au/docview/37869754?pq-origsite=summon.

[56] Ibid.,170

[57] Barbra Bloch. 2003. "'David vs Goliath': Australian Jewish perceptions of media bias in reporting the Israeli-Palestinian conflict." *Media International Australia incorporating Culture and Policy* 109 (1). https://search-proquest-com.virtual.anu.edu.au/docview/37869754?pq-origsite=summon.

[58] Ibid.

In the Palestinian communities' view, they feel that they are victims and there is not enough media coverage in representing their injustice. It is also argued that Zionist discourse influences victim narratives and excludes other narratives of Palestinians and Jewish dissents, and; the Australian Zionist diaspora communities interpret and frame information in its reception and news on Israel.[59] For example, the Australian Broadcasting Corporation (ABC), an Australian media outlet has complained that it is intervened by the Australia/Israel and Jewish Affairs Council (AIJAC). [60] Interviewee 7 illustrated several incidents that the interviewee experienced media biases in Australia because Australia does not recognise Palestine as a state.[61]

3.1.2 (Future) State solutions

Previously mentioned, the state solutions suggested are: (one-state either democratic or apartheid/ two-state solution or even other solutions.

In the road to the peace process, these state solutions are proposed in the international and state level in resolving the conflict. As for the individual level and within the society in Australia, both community groups share the same stance that they are in support of a two-state solution. However, there are different views of the feasibility and implementation of the two-state solution.

ECAJ, a Jewish community group supported a solution based on the principle of two states for two people. [62] And according to 'Gen 17 Australian Jewish Community Survey' done by JCA in Sydney and Monash University Australian Centre for Jewish Civilisation in Melbourne, it is found that 88% of the respondents in Melbourne and Sydney feel that there is a personal responsibility in ensuring the Jewish State 'continues

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[59] Barbra Bloch. 2003. "'David vs Goliath': Australian Jewish perceptions of media bias in reporting the Israeli-Palestinian conflict." *Media International Australia incorporating Culture and Policy* 109 (1). https://search-proquest-com.virtual.anu.edu.au/docview/37869754?pq-origsite=summon.

[60] Ibid.

[61] Interview 7

[62] "Policy Platform." n.d. ECAJ - Executive Council of Australian Jewry. Accessed October 30, 2019. http://www.ecaj.org.au/policy-platform/.

to exist'. [63] Interviewee 4 from the Jewish community also supports the two-state solution in settling the final status.[64]

Interviewees of the Palestinian community group is in favour of a two-state solution; to call for self-determination and gain state recognition internationally. Further, there are criticisms of the Jewish community on the feasibility of state solutions.

Interviewee 3 expressed that over the last 70 years, Israel has refused any form of reconciliation and informal solutions. The rejection of one-state solution whereby Arabs and Jews live in a bi-nation state; the rejection of two-state solution over the 25 years after law courts, the Israelis rejected the Palestinian existence through boycott, sanctions, diplomacy and expansion of settlements.[65]

Interviewee 6 also expressed that for the one-state solution, with equal rights between two groups and the right to return of Palestinians are not working since nothing has moved since the 1993 Oslo negotiation. Israel is not supportive of a two-state solution too because of the recently elected Israel government and the continuous placement of illegal settlements. Based on a talk three years ago, the two-state solution seems not to be feasible due to Israeli politics. Therefore, interviewees are pessimistic towards the feasibility and implementation of the state solution.

3.1.3 Final status issues

The final status issues cause a lot of conflicts between the groups in the recent decades and are the most complicated obstacle because it includes a lot of smaller issues and a number of them are on-going debates and affairs that violates the International Law. It affects many civilians in the conflict zone and indirectly affects the views and position of the Palestinian and Jewish people — migrants, diasporas, refugees, that are overseas.

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[63] Graham, David, and Andrew Markus. 2018. *Gen17 Australian Jewish Community Survey*. 1st ed. Australian Centre for Jewish Civilisation. https://arts.monash.edu/__data/assets/pdf_file/0009/1531791/gen17-initial-findings-report-online-version-final-22_3.pdf.

[64] Interview 4

[65] Interview 3

The case of Palestine, the usage of military force and terrorist activities has imposed security concerns to Israel. For example, Hammas authority's violent attacks and arbitrary arrests. Such as indiscriminate rocket attacks in Gaza, and; holding detention of men violates the international law. [66]

On the other hand, Israel has continuously been accused internationally for violating international law too. One of the main problems is on settlements. "The existence of settlements in Palestinian territory has been a source of violent conflict since 1967. Virtually the entire international community … believes that the settlements are illegal under … the Fourth Geneva Convention, which states that an occupying power 'shall not deport or transfer parts of its civilian population into territories it occupies'. [67] Israel has continuously place settlements in West Bank since 1967. Until 2018, Israel continued to provide security, administrative services, housing, education, and medical care for more than 628,000 settlers residing in unlawful settlements in the West Bank, including East Jerusalem.[68] During 2017 and the first eight months of 2018, Israeli authorities approved plans for 10,536 housing units in West Bank settlements, excluding East Jerusalem.[69] Moreover, Palestinian civilian's movements are restricted and homes are often demolished by the Israeli government. For instance, Israel restricts the movement of people and goods into and out of the Gaza Strip. Israeli government constructed a security fence between Israel and the Palestinian Territories which divides the West Bank, this makes travel in the West Bank very difficult and divides the communities and farms.[70] Meanwhile, Israeli authorities destroyed 390 Palestinian homes

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[66] Avenue, Human Rights Watch | 350 Fifth, 34th Floor | New York, and NY 10118-3299 USA | t 1.212.290.4700. 2018. "World Report 2019: Rights Trends in Israel and Palestine." Human Rights Watch. December 17, 2018. https://www.hrw.org/world-report/2019/country-chapters/israel/palestine.

[67] Hunter, Robert E., and Seth G. Jones. 2006. *Building a Successful Palestinian State: Security*. Santa Monica, CA; Arlington, VA; Pittsburgh PA: RAND Corporation. https://www.jstor.org/stable/10.7249/mg146-2dcr.

[68] Avenue, Human Rights Watch | 350 Fifth, 34th Floor | New York, and NY 10118-3299 USA | t 1.212.290.4700. 2018. "World Report 2019: Rights Trends in Israel and Palestine." Human Rights Watch. December 17, 2018. https://www.hrw.org/world-report/2019/country-chapters/israel/palestine.

[69] Ibid.

[70] Zeleznikow, John. 2014. "Comparing the Israel–Palestinian Dispute to Australian Family Mediation." *Group Decision and Negotiation* 23 (6): 1301–17. https://doi.org/10.1007/s10726-011-9265-3.

and other property, forcibly displacing 407 people as of November 2018.[71] Other problems like the restriction of water resources undermine international law too.

These incidents affect both communities and create a sense of victimhood both ways. [72] Interviewee 4, 5 and 7 expressed that it is hard to negotiate and engage if these problems are still happening back home in the Middle East, these oversea happenings will affect their willingness in engaging with the other community group in Australia.[73]

3.1.4 Psychological obstacles

The Israel-Palestine conflict also poses psychological barriers to engaging. Emotionally, both groups of people will feel hesitant and resistance in engaging with the other group.

Interviewee 4 mentioned that the conflict affects the emotions of both groups and cause people to feel fearful and victimised. Israeli occupation and constant attacks from Palestine poses these negative emotions to the Palestinian and Jewish community respectively.

Interviewee 5 and 7 indicated that these happenings made the Palestinian community loose trust toward the Jewish community. The history and distrust made make it hard to identify if the support or engagement from the Jewish community is genuine and it is hard to 100 percent trust the other group.[74] The fear of betrayal and using the provided information against them is still present. Interviewee 5 further noted that it is also hard to trust the international community since the 1993 negotiation, Americans, Europeans and other communities did not do anything to stop the illegal settlements.[75]

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[71] Avenue, Human Rights Watch | 350 Fifth, 34th Floor | New York, and NY 10118-3299 USA | t 1.212.290.4700. 2018. "World Report 2019: Rights Trends in Israel and Palestine." Human Rights Watch. December 17, 2018. https://www.hrw.org/world-report/2019/country-chapters/israel/palestine.

[72] Interview 4

[73] Interview 4, 5, 7

[74] Interview 7

[75] Interview 5

As mentioned in 3.1.1 earlier, these emotions will mix with the narratives of the events and people would only like to perceive their narratives, which will only deepen the separation of the two groups.

3.1.5 Diverse views within the community

The research also investigated if there are diverse views towards the conflict within the community, for example, people who experienced the events, people who settled elsewhere before coming to Australia, second generations in Australia who never experienced the events et cetera. It is found that there are still similar views towards the conflict and attitudes toward the other group.

This might be due to the Attitudes towards the other group members are shaped by the knowledge and information directly from socialising agents such as parents, relatives and teacher, or via media and education. [76]

Interviewee 1 was born in Israel to a Palestinian family that did not leave in 1948 and had lived in Israel for 27 years before migrating to Australia. Interviewee 1 had learned about the occupation early in life and had experienced it. The interviewee had heard from adults and media; there was no formal education in School about Palestine, like the narrative of 1948, 1967 and other events. Growing up and understanding the conflict more has affected the interviewee greater. In Australia, the interviewee was able to see the occupation of Palestine from the outside and to see more how it is portrayed and narrated by others. The interviewee also had a chance to meet with dissidents of Palestinian refugees and to learn more about their experience and plight.[77]

Interviewee 7's parents fled Palestine during the conflict and the interviewee have lived in Australia the whole life. Interviewee 7 noted that identity is still very strong between the Palestinian community and it is something that they cannot give up and such idea are passed on to the interviewee's children. The interviewee noted the new generations are more opening to engage with the other group because, in Australia, the

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[76] Berger, Rony, Joy Benatov, Hisham Abu-Raiya, and Carmit T. Tadmor. 2016. "Reducing Prejudice and Promoting Positive Intergroup Attitudes among Elementary-School Children in the Context of the Israeli–Palestinian Conflict." *Journal of School Psychology* 57 (August): 53–72. https://doi.org/10.1016/j.jsp.2016.04.003.

[77] Interview 1

interviewee had seen and physically experienced the other group support them. But still feels that cannot have a hundred percent trust and it is the same to the Jewish community. However, the interviewee expressed that her parents' generation that fled from the event is still very resistant in engaging and allowing their children to engage with the other community.

Further, there are different views between the people who have connections to the conflict zones or they had experienced the events and people who do not.

According to the 'Gen17' survey, Israel is a strong unifying theme for Australian Jews; over 92% of the respondents have visited Israel and 66% of them have close family living there. [78] In regards to the same survey, there was a little variation in views between different age groups. 83%-88% of the respondents under 50s felt a personal responsibility in ensuring the Jewish State 'continues to exist', while there are 90-96% of respondents over 50s supported this idea.[79]

'I feel a sense of responsibility to ensure that the State of Israel continues to exist' 'To what extent do you agree or disagree?' By age group, Melbourne and Sydney (N=8,047)
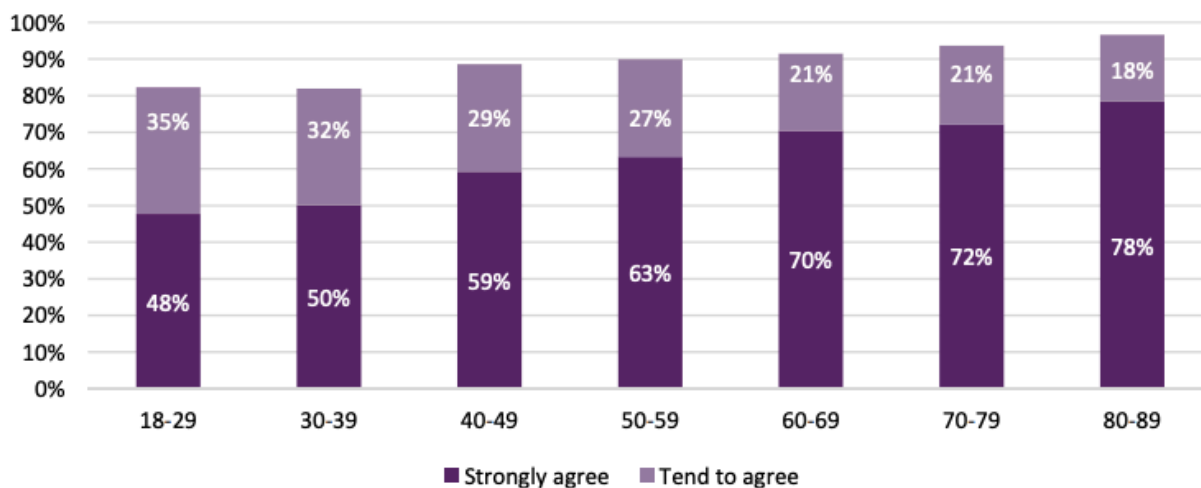
(fig.9 Jewish state[80])

[78] Graham, David, and Andrew Markus. 2018. *Gen17 Australian Jewish Community Survey*. 1st ed. Australian Centre for Jewish Civilisation. https://arts.monash.edu/__data/assets/pdf_file/0009/1531791/gen17-initial-findings-report-online-version-final-22_3.pdf.

[79] Ibid.

[80] Ibid.

Interviewee 3 was born to Jordan-Palestine refugee family and had never lived in Palestine. The interviewee was denied entering Palestine because as descendants of Palestine that grew up in exile, the interviewee was deprived of belongings, denied and cannot be reunited with relatives in Palestinian territories. There is a sense of resentment because the interviewee's status is unlike any Jew around the world can acquire Israeli citizenship upon arrival easily. Interviewee also expressed that people who live in and do not live in occupation have different views towards the peace process between two groups. People who do not live in occupation are not as realistic and people who live in occupied territories long for more pragmatic solutions. Similar to the Australian Jewish community and Israeli population, the interviewee feels that Australian-Jews have more radical Jews towards the conflict because they are not in the situation themselves, while the Israeli population are more in hurry to reach a solution because the people would be unwilling to continue living in the conflict every day.

Also, there are opposing views within the communities. Interviewee 6 and 7 both stated Jewish community groups that supported the Palestinian community were criticised from the own community as 'self-hating Jews', some might even face the same abuse towards Palestinians. [81] Interviewee 5 faced backlash from the Palestinian community when the interviewee initiated negotiations with the other group in Australia.

3.1.6 Political obstacles

Some interviewees from the Palestinian community expressed their concern that the engagement with the other group will be used in favour of the Israeli's political agenda, otherwise, everyday life engagements are welcomed.

Further, many Palestinian interviewees are concerned with Zionism, that some Zionist community groups hold extremist racist views. [82]

According to 'Gen 17', 69% of respondents regarded themselves as Zionist, 22% did not, and 10% indicated they did not know or did not answer; the highest percentage

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[81] Interview 6,7

[82] Interview 1

is in the group aged 18-29 at 75%.[83] Comparing to 'Gen08' there were 80% of respondents regarded themselves as Zionist. [84] The report suggests that it might be due to the different definition in the survey. In 'Gen17' it is defined as 'Although there are different opinions about what the term Zionism means, in general, do you consider yourself to be a Zionist?', while 'Gen08' had a clear definition of 'Do you regard yourself as a Zionist? By the term Zionist we mean that you feel connected to the Jewish people, to Jewish history, culture and beliefs, the Hebrew language and the Jewish homeland, Israel?'. [85] Thus, the report suggests that there are different definitions of Zionism in Australia.
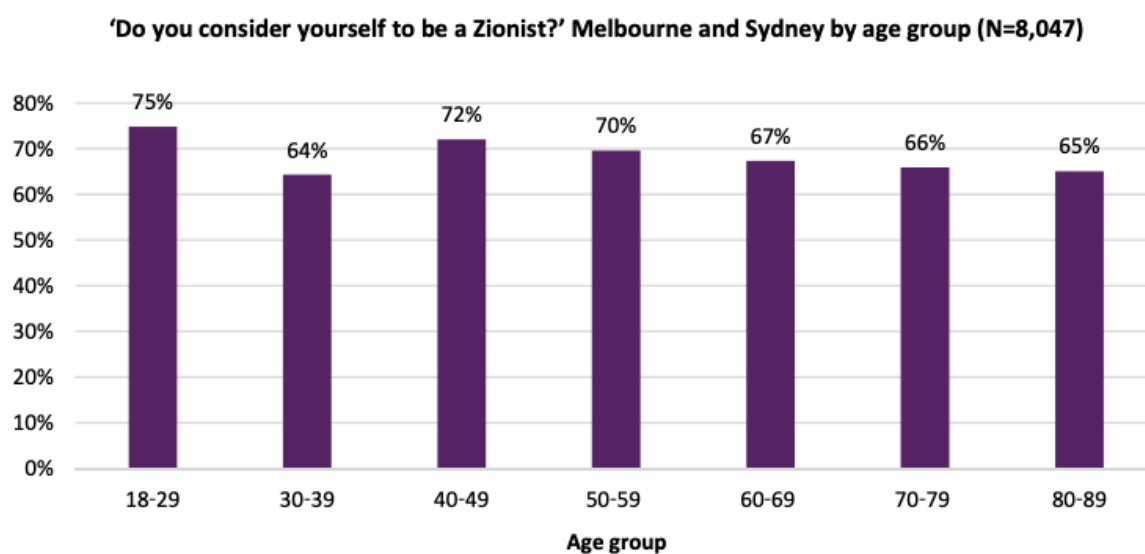
(Fig.10 Zionism responses [86])

3.1.7 Effects of the Israel-Palestine Conflict

When asked will the conflict poses challenges to engage with the other community group in Australia, there is a mixed responses among the interviewees. Some believe the conflict would hinder the engagement and there is no point of engaging if the problem is still present;[87] while some believe that the conflict would not pose obstacles towards engagement.

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[83] Graham, David, and Andrew Markus. 2018. *Gen17 Australian Jewish Community Survey*. 1st ed. Australian Centre for Jewish Civilisation. https://arts.monash.edu/__data/assets/pdf_file/0009/1531791/gen17-initial-findings-report-online-version-final-22_3.pdf.

[84] Ibid.

[85] Ibid.

[86] Ibid.

[87] Interview 5

Interviewee 1 mentioned that there are personal experiences in working with AJDS and representatives with AJIV, Jews Against the Occupation to lobby politicians. [88]

Interviewee 2 expressed that in Australia, both groups can work together in creating new perspectives and narratives.[89]

Interviewee 4, dialogue related to the conflict is possible if there are structures, working together with third parties, such as the Jewish community and United Church. Moreoever, it should be confidential and about learning the other community. Interviewee 4 see the possibilities of a dialogue starting with a small group that is willing to take time and energy. [90]

Also, Palestinian community members expressed that they are willing to communicate as long as there are no hidden political agenda.

3.2 Other obstacles

The research also investigated if other obstacles that impede engagements with the other community group. The research had interviewed participants if there are other obstacles for example cultural, religious, perceptions, media, structural constraints et cetera that would hinder their engagement. Interviews show that there are not any significant challenges in these aspects. However, most interviewees had stressed that the conflict and political aspects of it is the biggest obstacle in the room that impedes their engagement.

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[88] Interview 1

[89] Interview 2

[90] Interview 4

4. Australia as a common ground

Despite there are very different views of the conflict, we can find a common ground between these groups. Stepping aside from the political aspects, as mentioned earlier, interviewees expressed that there are no other significant barriers.

4.1 Australian citizen

Many interviewees expressed that there can be an enabling environment for engagement as Australian citizens.

Interviewee 1,3 noted that Palestinian and Jew can meet and discuss any topics and it happens all the time in an everyday life manner. [91] Interviewee 7 mentioned that it is possible to engage through supporting and going to other group's events. [92]

Interviewee 4 said that in the context of living in Australia, the conflict is not involved in here. Therefore, as Australians, the two groups can try and understand what they have in common, such as experiences and concerns like racism. [93]

Interviewee 8 also noted that there are common interests such as domestically, on religious freedom, social cohesion, anti-racism, education against religious-based bigotry; or common programs such as common program peace-building projects in the region.[94]

Interviewee 1 and 7 also stated that as Australian citizens, both groups should promote and uphold human right values.[95]

Therefore, we can see that in the context of Australia, it opens another door for both community groups to engage and topics might not need to be about having a formal dialogue.

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[91] Interview 1,3

[92] Interview 7

[93] Interview 4

[94] Interview 8

[95] Interview 1,7

4.2 Australian multiculturalism

The Australian government has adopted multiculturalism as a public policy since 1978. [96]The policy is known as the 'Migrant Services and Programs' report by Galbally and the four main principles are as below:

"a) all members of our society must have equal opportunity to realise their full potential and must have equal access to programs and services;
(b) every person should be able to maintain his or her culture without prejudice or disadvantage and should be encouraged to understand and embrace other cultures;
(c) needs of migrants should, in general, be met by programs and services available to the whole community but special services and programs are necessary at present to ensure equality of access and provision;
(d) services and programs should be designed and operated in full consultation with clients, and self-help should be encouraged as much as possible with a view to helping migrants to become self-reliant quickly."[97]

Australian multiculturalism can also promote the idea of "unity in diversity", respecting the differences between each community group and encouraging to understand such differences. Interviewee 2 expressed that two groups can celebrate cultural and religious differences, [98] Interviewee 6 further explained that Australia is a place for people to be together for humanity, differences in religion, such as Muslim, Jewish, Christian et cetera is not a problem and that people should like in harmony together. [99]

4.3 Existing resources

Currently, in Australia, there are very few resources from the Australian government, the Palestinian groups or Jewish groups that are officially announced or easily accessible in facilitating engagement.

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[96] Koleth, E. (2019). Multiculturalism: a review of Australian policy statements and recent debates in Australia and overseas. Parliament of Australia.

[97] Ibid.

[98] Interview 2

[99] Interview 6

The GDOP had attempted few dialogues, and; when asked about interviewee's experience in engaging with the other community, all interviewees noted that there are multiple presentations, talks and dialogues between the groups that are not formalised and loosely arranged over the decade or so:

Interviewee 1 had experienced giving a talk to the Jewish community in person and it was streamed live on social media at the same time. [100]

Interviewee 2 had experience in an informal dinner arrangement with the Jewish community about 12 years ago to speak about their experiences as a Palestinian or a Jew. [101]

Interviewee 3 had multiple experiences. The first dialogue was within a community project in Melbourne, which they discussed human right elements on the conflict. The second dialogue was in La Trobe University back in 2009 regarding the Jewish-Arab issues. Interviewee 3 expressed that although some Jewish groups have pulled out, the meeting has continued and in 2014, the meeting became revolving around the Israel-Palestine issue and the meetings continue from time to time, but it is not official. [102]

Interviewee 4 had multiple dialogues with the Palestinian community but expressed that it did not move forward because interviewee 4 felt that the Palestinian community has difficulty in engaging in the dialogue. Further, interviewee 4 have been actively working on media publications on illustrating the different perspectives of the conflict.[103]

Interviewee 5 had experience in having dialogue in university and initiated negotiations for political parties in Australia. However, interviewee claimed that it was later found out for personal benefits and the engagements also faced backlash from interviewee 5's community. [104]

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[100] Interview 1

[101] Interview 2

[102] Interview 3

[103] Interview 4

[104] Interview 5

Interviewee 6 noted that dialogues have always happened and is an ongoing process, but it seems like members of the Jewish community are reluctant in coming out to support the Palestinian community publicly. [105]

On the bright side, from the interviewee's experiences, engagements can allow them to learn more about the other group and different standpoints on the issue. For example, interviewee 7 had learned to be more open-minded through these engagements, and it is encouraging to have these engagements conducted. Interviewee 3 noted that the experience helped them to understand at there are different perspectives within the community, such as interviewee 3 first thought the Jewish community as "one big solid group", but learned that there are different streams and school of thoughts within the Jewish community. Interviewee 2 also noted that through communicating together as moderate thinkers on the problem allows them to learn from each other's experiences. Apart from learning new perspectives and understanding each other, these engagements or studying the conflict can even motivate people in becoming advocates for justice, human rights and peace as interviewee 1 suggested. Unfortunately, the engagements are not formalised and it dies down as interviewee 5 and 6 expressed, it might also face backlash from their community or members are not willing to express their views publicly. For that, interviewee 4 highlighted the role of setting rules and purposes, having facilitators in making dialogue happen and sustain.

On top of that, it is found that sport is another form of engagement between the two groups in Australia. In 2008, a joint Israeli-Palestinian team participated the Australian International Cup on the AFL's 150th anniversary.[106] It is initiated by Israeli Peres Centre for Peace, a non-profit organisation that promotes peace between Israelis and Palestinians through joint projects. [107] Whilst sport can play a role in bringing people together and foster understanding and respect, it has also been criticised by the Palestinian Community Association and Australians for Palestine and Palestine advocacy organisations that this cannot address core standing issues in the conflict, such as Israel's illegal occupation, displacement and dispossession.[108]

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[105] Interview 6

[106] MediaNet Press Release Wire. 2008. "Media Release: Australian/Palestinian Community," August 20, 2008. https://search.proquest.com/docview/455340311?accountid=8330.

[107] ibid.

[108] ibid.

5. Effective engagements in third countries

In comparison to Australia, there are more existing engagements and collaborative projects available in third countries, like the United States, the Middle East or even in Israel. Perhaps these effective engagements can be a gateway to future engagements in Australia. The projects and engagements can be categorised into the table below.

Category	Form	Target	Implemented in
Online engagement	Online dialogue	Member listserv of the International Association for Relational Psychoanalysis and Psychotherapy (IARPP).	Online
	Online inter-college program	University students	Israel
Offline engagement models	PRIPA model	Palestinians and Jewish–Israeli youth.	conflict zones
	ECEP model	3rd and 4th grade students	Jaffa
Education	In person	Students	- Israel - Palestinian Authority
Dialogue	-(For example Camp David 2000, 2014 Israel-Palestine Peace Talk etc.)	- Politicians (International level) - Community groups	- Worldwide
Creative engagement	Stage performance, arts	- General public - People in conflict - students	Israel
	sports	Students	- Israel - Palestinian Authority
	Book	- Students - General public	

(Table. 1 effective engagement in third countries)

5.1 Online engagement

The first online engagement, online dialogue concerning is conducted from August 15, 2015 to September 23, 2015 within the online community of International Association for Relational Psychoanalysis and Psychotherapy (IARPP). [109]Two practitioners, a Palestinian-American and a Jewish-Australian had written about their experience

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[109] Khuri, Lydia, and Lynette Chazan. 2016. "Two Practitioners' Participation in an Online Discussion Concerning Psychoanalysis and the Palestinian-Israeli Conflict." *Psychoanalysis, Culture & Society* 21 (2): 204–13. https://doi.org/10.1057/pcs.2015.68.

participating in this dialogue. Although there were doubts, debates, resistance and felt wary during the participation, they expressed that the experience opened a new horizon in their understanding of other's perspective, history and narrative. [110]From an online group dialogue, these two practitioners reached out and started their conversation. They found that commonalities are a great way to connect and bridge their differences. For example, in the individual level, they found that they have the same career background, they both write narratives to illustrate their struggles, both have a role as a mother and share similar responsibilities, they share similar interest too; in the social level, they found cultural similarities. Further, they shared their views on larger political contexts.[111]

The second online engagement, the online inter-college program is conducted from 2016 to 2017 in Israel. The focus group of the program is college students that are in-training English teachers in five Israeli teaching colleges; the background of the students are Arab, Jewish, secular and religious.[112] The combination of students creates different culture clashes. For example, Jewish secular and religious Israelis share social differences; where s Israeli and Palestinian Arabs complexes the political, social, religious and traditional differences within the group. The program is based on TEC (Technology, Education and Cultural Diversity) model which enables small multicultural groups for collaborative online learning. [113]The collaborative tasks include writing texts, listening, communicating, meeting through avatars, and finally in-person conversation.[114] Similarly, it is shown that an online program can also help to deter the segregation of people due to prior conflict, such as the Israel-Palestine conflict. It helps to overcome problems caused by segregation. For example, contact-related anxiety between the two groups, stereotypes and prejudice towards the other group. [115]

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[110] Khuri, Lydia, and Lynette Chazan. 2016. "Two Practitioners' Participation in an Online Discussion Concerning Psychoanalysis and the Palestinian-Israeli Conflict." *Psychoanalysis, Culture & Society* 21 (2): 204–13. https://doi.org/10.1057/pcs.2015.68.

[111] Ibid.

[112] Ahmad, Manal Yazbak Abu, and Elaine Hoter. 2019. "Online Collaboration between Israeli Palestinian Arab and Jewish Students: Fear and Anxiety." In . https://doi.org/10.18251/ijme.v21i1.1726.

[113] Ibid.

[114] Ibid.

[115] Ibid.

5.2 Offline engagement

The offline engagement models —PRIPA and ECEP, helps to reduce prejudice and promotes positive intergroup attitudes in the context of Israel-Palestine conflict.

First, PRIPA model stems from three theoretical frameworks for an intergroup relationship, which are the contact model, information model and developmental model. [116] The contact model helps groups in reducing negative intergroup attitudes and prejudice by understanding and accepting others through mutual contact and communication.[117] The information model provides intercultural training and anti-bias information that overcomes stereotyping and prejudicial attitudes. [118] The developmental model helps to develop socio-cognitive skills such as perspective-taking, conflict resolution and moral decision-making. [119] The PRIPA model was implemented as a two-day intensive face-to-face interaction workshop. The focus group is 52 Jewish–Israeli 10th-grade students and 48 10th-grade Palestinian students. The students are separated into three groups and encountered social, cultural and political issues through sharing personal narratives and discussing the conflict. It appears that there is a significant decrease in stereotyping and an increase in positive intergroup attitudes.[120]

The ECEP (Extended Class Exchange Program) model took place in Arab–Jewish Community Center (AJCC) in Jaffa with 4 schools (two Palestinian and two Jewish schools). The focus group is 3rd and 4th grade students. This model mixes and put students into different groups for in-person meetings and tries to familiarise students with each other through highlighting their differences and similarities in individual, family, peer, school, community and cultural level. The model measures the following prejudicial attitudes among students: stereotyping, negative feelings, discriminatory tendencies, and readiness for social contact. [121] Results show that the model can help improve

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[116] Berger, Rony, Joy Benatov, Hisham Abu-Raiya, and Carmit T. Tadmor. 2016. "Reducing Prejudice and Promoting Positive Intergroup Attitudes among Elementary-School Children in the Context of the Israeli–Palestinian Conflict." *Journal of School Psychology* 57 (August): 53–72. https://doi.org/10.1016/j.jsp.2016.04.003.

[117] Ibid.

[118] Ibid.

[119] Ibid.

[120] Ibid.

[121] Ibid.

relationships between youngsters from ethnic groups that encountered intractable long-term violent conflicts.[122] Further, it is crucial to apply the model with relatively young children like elementary school students since it might influence the development of their intergroup attitudes. This also helps to overcome the problem of young children in conflict zones not having any contact with the opposite group and thus change their attitudes towards the other group due to long-term exposure of stereotypical information.[123]

5.3 Dialogue

Dialogue between a combination of the Jewish, Arab, Israeli, Palestinian community is commonly seen in international and domestic levels. Therefore, this section will analyse how dialogues can benefit and foster engagement between the two groups.

According to Holmes and Milo, "Empathy — the ability to understand the cognitive and affective states of others without necessarily sympathising with them—is required for overcoming long-standing hostilities." [124] Individually, empathy can infer intentions, motivations, positions and interest.[125] Emotions also convey important information about feelings, thoughts, intentions that evokes responses from their adversaries.[126] Further, without empathy, negotiation easily fails, and empathy can be shown through face-to-face platforms. Platforms such as dialogue can enable an environment to address and understand each stakeholder's differences and to express their views and interests because often in negotiations, counterparts do not have perfect information on each other's interests.[127] The platform can assist the stakeholder in taking the other's perspective, which helps to find rational outcomes in negotiations. [128] A mediator is also

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[122] Berger, Rony, Joy Benatov, Hisham Abu-Raiya, and Carmit T. Tadmor. 2016. "Reducing Prejudice and Promoting Positive Intergroup Attitudes among Elementary-School Children in the Context of the Israeli–Palestinian Conflict." *Journal of School Psychology* 57 (August): 53–72. https://doi.org/10.1016/j.jsp.2016.04.003.

[123] Ibid.

[124] Holmes, Marcus, and Keren Yarhi-Milo. 2017. "The Psychological Logic of Peace Summits: How Empathy Shapes Outcomes of Diplomatic Negotiations." *International Studies Quarterly* 61 (1): 107–22. https://doi.org/10.1093/isq/sqw034.

[125] Ibid.

[126] Ibid.

[127] Ibid.

[128] ibid.

important in protracted conflicts like the Israel-Palestine Conflict because it can build empathy between protagonists when they cannot create it themselves. [129]

Other researchers, such as Shoshana Steinberg and Dan Bar-On that implemented dialogue models in resolving the Israel-Palestine conflict has stressed the importance of interpersonal communication and the use of dialogue techniques. [130] In reconciliation and agreeing, dialogue sessions can be broken down into the following stages — 'ethnocentric talk', 'recognition of differences,' 'intellectual discussion,' and 'dialogic moment'. [131] These models can help achieve and convey sympathy, non-judgemental listening, judgement transformation, and expressing personal emotions.[132]

5.4 Education

There is a long history of facilitating education in overcoming the Israel-Palestine conflict since the 1950s; since 1980s, these educational programs aim to overcome hostility and assist coexistence. [133] The first Israeli-Jewish and -Palestinian school was established in 1984, and in 2012, the Shared Education program developed by the Ministry of Education has been implemented in six mixed Israeli cities.[134]

Alike other engagement models, education aims to overcome negative stereotypes, attitudes and generalisation through intercultural training and anti-bias information. [135] Besides, the models often used are the Coexistence Model, the Joint Projects Model, the Confrontational Mode, and the Narrative/Story-Telling Model.[136]

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[129]Holmes, Marcus, and Keren Yarhi-Milo. 2017. "The Psychological Logic of Peace Summits: How Empathy Shapes Outcomes of Diplomatic Negotiations." *International Studies Quarterly* 61 (1): 107–22. https://doi.org/10.1093/isq/sqw034.

[130] Twose, Gabe. 2009. "Review Essay: Beyond Bullets, Bombs, and Grassroots: Kuriansky, Judy (Ed.), Beyond Bullets and Bombs: Grassroots Peacebuilding between Israelis and Palestinians. Westport, CT: Praeger, 2007. 382 Pp. ISBN 0—275—99880—0 (Hbk)." *Culture & Psychology* 15 (1): 134–44. https://doi.org/10.1177/1354067X08096515.

[131] Ibid.

[132] Ibid.

[133] Bekerman, Zvi. n.d. "Working towards Peace through Education: The Case of Israeli Jews and Palestinians," Asian Journal of Peacebuilding, 6 (1). https://search-proquest-com.virtual.anu.edu.au/docview/2056426456?accountid=8330.

[134] Ibid.

[135] Ibid.

[136] ibid.

5.5 Creative engagements

Arts and stage performance collaborations such as Galilee Multicultural Theatre's show Neighbors, helps to promote coexistence between the two groups. [137] Themes and elements of the show enlighten ideas *such as* tolerance and mutual respect to adversaries. Art performances targeting students also teach coexistence.[138] Programs such as Peace Child Israel that was founded in 1988 created drama productions between Palestinian and Jewish teenagers.[139]

Approaches such as sports target at encouraging mutual respect, responsibility, inclusion, neutrality and equality; for instance, Football 4 Peace established programs since 2001.[140]

Books are written to show different historical narratives. Dan Bar-On and Sami Adwan had written a book that presents joint historical narratives on the Israel-Palestine conflict.[141] The book has Israeli and Palestinian narrative at separate ends and the middle was left blank for students to illustrate their perspectives.[142] This helps provide students with an all-rounded perspective towards the same historical events and let them understand how things are interpreted differently. Not only it can show different sides of the story, but it also helps in developing empathy among students after understanding other's perspectives and the way the other thinks, feels and acts.[143]

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[137] Brenner Lisa S. 2009. "Beyond Words: Producing Palestinian-Israeli Dialogue at the Galilee Multicultural Theatre," Theatre Topics, 10 (2): 193–205. https://search-proquest-com.virtual.anu.edu.au/docview/218642176/fulltext/F83BB92DA04243A1PQ/1?accountid=8330.

[138] Bekerman, Zvi. n.d. "Working towards Peace through Education: The Case of Israeli Jews and Palestinians," Asian Journal of Peacebuilding, 6 (1). https://search-proquest-com.virtual.anu.edu.au/docview/2056426456?accountid=8330.

[139] ibid.

[140] ibid.

[141] Twose, Gabe. 2009. "Review Essay: Beyond Bullets, Bombs, and Grassroots: Kuriansky, Judy (Ed.), Beyond Bullets and Bombs: Grassroots Peacebuilding between Israelis and Palestinians. Westport, CT: Praeger, 2007. 382 Pp. ISBN 0—275—99880—0 (Hbk)." *Culture & Psychology* 15 (1): 134–44. https://doi.org/10.1177/1354067X08096515.

[142] Ibid.

[143] ibid.

Conclusion and recommendations

Policy recommendations

Different levels of the society plays an important role in peace-building processes.

The first level, grass-root level is the base, citizens should make changes to their lives and societies through personal and collective powers, such as bottom-up approaches. [144]

The second level is secondary elites, they are individuals who has formal leadership roles in different sectors, networks or institutions, such as NGOs, business sectors, national university deans. These individuals have more connections to the higher-level and official leaderships and a broader consistency.[145]

The third level is key political leaders that are influential that can represent the ideas of other levels. They are also able to negotiate and bring peace-building proposals and engagement from a top-down approach. [146]

(Table 2. Policy recommendations)

Level	Category	Policy recommendation	Aim	Responsible party
Grass-root	Online engagement	- Online dialogue that allows the Palestinian and Jewish community to illustrate their perspective on the conflict (For example, online blogs, Facebook groups)	- Understanding each other's perspective through softer measures - changing attitudes towards the other groups - Letting a border community and individuals from different levels join and communicate (e.g. younger generations, across different states)	- GDOP - community groups

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[144] Twose, Gabe. 2009. "Review Essay: Beyond Bullets, Bombs, and Grassroots: Kuriansky, Judy (Ed.), Beyond Bullets and Bombs: Grassroots Peacebuilding between Israelis and Palestinians. Westport, CT: Praeger, 2007. 382 Pp. ISBN 0—275—99880—0 (Hbk)." *Culture & Psychology* 15 (1): 134–44. https://doi.org/10.1177/1354067X08096515.

[145] Ibid.

[146] ibid.

Level	Category	Policy recommendation	Aim	Responsible party
Political leaders level (conveying messages to other levels)		- Social media promotion (Posting offical statements and stance, promotes engagement activities, news feed)	- Letting the public know the official stance of the GDOP - To show that engagement is possible - Online platforms are more cost-effective in raising awareness	- GDOP
Grass root Grass root	Offline engagement models	- Create a platform for ice-breaking that does not necessarily involve addressing the Israel-Palestine Conflict	- Ice breaking - Understanding different perspectives - changing stereotypes/ perceptions of others - Bridging relationships	- GDOP - community groups
		- Cultural exchange and meetings (it should be regular meetings in order to change perspectives and increase initiative in participating) - For example, movies, potluck, music and dance	- Easier to break barriers - can bring up commonalities - Easier to integrate and engage with the other group	- GDOP - community groups
Political leaders and secondary elites (convey to grass-root level)	Education	- Proposing different program models (such as PRIPA, ECEP, shared education program) to the Australian government or to community groups that can facilitate such after school activities	- It is suggested that these programs are for elementary school children - avoiding stereotyping, prejudice towards the other group at young age - learning more about the other community	- GDOP - Community groups - Australian government
Secondary elit and political leaders	Dialogue	- Create a platform for dialogue with Australian-Palestinian and Australian-Jewish lobby groups - On human right issues, state solutions etc. - Should include 3rd parties as facilitator - Should set up rules to avoid conflict (for example, debate rules, like no one should dominate the dialogue, take turns, set timers etc), setting agendas for the dialogues to give purpose to the dialogues, or else it dies down quickly	- Establishing a formal dialogue/ engagement since there are no platforms currently (loosely scattered) - Voicing out to the Australian government - Advocate and promote the Two-state solution in Australia - Pressuring governments these salient issues (e.g. the Australian government, Australian-Jewish groups to the Israeli government, Australian-Palestinian groups the the Palestinian Authorities)	- GDOP - Community groups - Third parties

Level	Category	Policy recommendation	Aim	Responsible party
Grass root level (and conveying ideas to secondary elites)		- Create platform for dialogue between younger generations (Youngsters, university students)	- Learning different perspectives - changing attitudes towards the other group - can convey these ideas to secondary elites - long-term wise, they are the future generations and leaders of the society that can make changes	-GDOP - community groups - University societies - University colleges relating to Middles East
Grass root level Grass root level	Creative engagement	- Stage performances and art, such as inviting and hosting the shows (e.g. Performance 'Neighbours' had performed in Sydney before)	- Understanding perspectives from a softer measure - Helps to raise wareness (performance are not limited to the communities, can also attract and invite local communities)	- GDOP - community groups - Australian government (sponsoring the event or hosting) - Third parties (sponsoring the event, or hosting) - Schools can be involved too (participating)
		- Sports (joint sports teams)	- Ice breaking and bridging commonalities	- GDOP - community groups - Third parties - Schools can be involved too (students can join)

Conclusion

The research has presented a framework that helps to engage the Australian-Palestinian and Australian-Jewish communities in Australia. The research identified the historical, political, social and emotional barriers that hinder the engagement between the two groups. Further, whilst there are multiple obstacles to engaging, it is apparent that there are other gateways that can bridge commonalities and foster engagement in Australia. Further research on more stakeholders and common grounds can enable a bigger scope of the engagement. Nonetheless, this research can help both communities in engaging via different levels of the community groups and hence develop a friendly relationship in the long run.

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Appendix

Interview 1[147]

- Interviewee's position/views on the Israel- Palestinian conflict?
  (Diversity within the community group? e.g. People who experienced the events, Settled elsewhere before coming to Australia, Second generations in Australia.)
  - The narration of the conflict?
  - Ideas on the solutions? (one-state either democratic or apartheid/ two-state/ others)
  - Final status issues (Borders, Jerusalem, refugees, water, settlements and security)
    - Born in Israel to a Palestinian family who didn't leave in 1948. Lived in Israel for 27 years before migrating to Australia.
    - Learned about the occupation early in life and experienced it. Heard from adults and media, grew up and understood more; affected me more after I understand. No formal education in School about Palestine, like narrative of 1948, 1967 and other event.
    - In Australia, I was able to see the occupation of Palestine from the outside and to see more how it is portrayed, and narrated by others. I also had a chance to meet with dissidents of Palestinian refugees and to learn more about their experience and plight.
    - Active advocate for Palestine, based on international law and relevant UN resolutions. Solution it is up to the legitimately elected Palestinian representatives to negotiate for an outcome that satisfies them.

- Do you think that the conflict affects and, or poses challenges to engage with the other community group in Australia? If yes, why?
  - Do you think that dialogue is possible even when the issue is present?
    - No issue with engagement with individuals from any community as long as the interaction is on the basis of respect for the individual and for their rights to express their opinion.
    - Some Zionist groups are not interested in this interaction, it might stop their manipulation of facts
    - In Australia, there is no 'conflict' between Jewish and Palestinian support groups beyond a difference in opinion. Each community and their supporters present the facts and maters the way they see it. This is a healthy aspect of our democracy. In other words, there is no issue between the communities themselves that needs to be resolved in Australia
      - main problem are Jewish Zionist community who hold extremist racist views
      - Palestinians occupation to end and for Palestine to be free, their kids are not shot by the kids of Australian Zionists who serve in the Israeli army.

- What are the other challenges or obstacles to engaging? (e.g. cultural, religious, perceptions, media, structural constraints, etc.)
    - There is no obstacle to the interaction as long as there is no hidden agenda. The issue is not if a Palestinian and a Jew can meet and discuss any topic, this happens all the time, the issue is will this be used to whitewash Israel's atrocities in Palestine. (Zionist groups)

- Do you think that engagement with the other community group is possible in Australia? If yes, in what ways and how?
  - Do you think that Australia can play as a common ground for engagement?

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[147] This Interview transcript is not the complete discussion. It is edited and only contains relevant materials to avoid personal anecdotes and references.

- No impediments, worked with AJDS to lobby politicians; representatives with AJIV, Jews Against the Occupation etc too. Personal friends that are Jewish/from Israel.
- reconciliation is impossible when the killing, occupation is still ongoing.
- Discussion are fruitless unless the same values are held by both groups
  - Mant Zionist Jews do not adhere the same values that most Australians hold in terms of human rights and international law. (Like occupation in Gaza, shooting of kids, support Israel to break international law)

- **Have you conducted any dialogue/debate with representatives from the other community? If yes, what are the lessons learned? Are you happy to repeat the experience?**
  - Yes I have addressed a Jewish crowd and the experience was positive. Few Jews didn't turn up but watched the presentation on FB live.
  - A change in people from both sides when they learn more about the conflict, read books, watch documentaries or visit Israel-Palestine. Often times than not, they become strong advocates for justice, human rights and peace.

- **What do you think the GDOP can do to help? (Or other stakeholders like Australia, community groups, NGOs etc.)**
  - Are there any existing resources that you think are helpful?
    - I don't think the GDOP have any role to play. They don't have a mandate as community organizers nor that they represent Palestinians in Australia. Similarly, all Zionists and Jewish groups in Australia are independent of the Israeli embassy but collaborate with it.

Interview 2[148]

- Interviewee's position/ideas on the Israel- Palestinian conflict?
  - The narration of the conflict?
  - ideas on the state solutions? (one-state/ two-state/ others)
  - Violation of international law? (e.g. settlement, resources like water, military force etc.)
    - As a Palestinian believe in Two-state solution based on the international law of the United Nations, 1967 Palestinian state with Jerusalem as its capital
    - As a community, living in Australia away from Zionism and politics, we are not here to solve the conflict. But can aim to create change
    - Biggest challenge is Zionism (which is racism), seeing it as a colonist power that invaded the country and disposed and occupied
      - Daily life in Palestine, cruelty of military dictatorship and occupation; over 50 years of occupation and children are snatched while sleeping.
      - Born in Palestine, had degree education in Palestine, masters education in Australia, came to Australia 30 years ago.

- Do you think that the conflict affects and, or poses challenges to engage with the other community group in Australia? If yes, why?
  - Do you think that dialogue is possible even when the issue is present?
    - Should live together peacefully, have a dialogue together to discover common ground and improve the environment for reconciliation and change here in Australia.
    - Dialogues are necessary, should be inspired by others; like in the days in the 90s, sharing music stories, risks of their lives
    - Enemies can become strong alliance
    - Can work both ways, wether in politics or socially.

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[148] This Interview transcript is not the complete discussion. It is edited and only contains relevant materials to avoid personal anecdotes and references.

- What are the other challenges or obstacles to engaging? (e.g. cultural, religious, perceptions, media, structural constrains, etc.)
  - ‣ Politics is the main issue here
  - ‣ Should celebrate cultural differences, it should not be in the way of getting together.
  - ‣ Need to move on from caution to integrating; from ignorant to understanding each other to collaborate together

- Do you think that engagement with the other community group is possible **in Australia**? If yes, in what ways and how?
  o Do you think that Australia can play as a common ground for engagement?
  - ‣ Of course, to communicate together
  - ‣ Creating new perspectives and narratives, we would like to see others as all.
  - ‣ can happen slowly
  - ‣ Any engagements are possible if we have common ground, they (Jews) will have to believe my rights, as a Palestinian to exist (1967 Protocol)

- Have you conduct any dialogue / debate with representatives from the other community? If yes, what are the lessons learned? Are you happy to repeat the experience?
  - ‣ Around 12,13 years ago; shared a meal about 15 of us, spoken about his or her experience as a Jew or as a Palestinian
  - ‣ As civilised people, we can communicate together, as moderate thinkers to communicate about the problem and learn from each other's experience.
  - ‣ Back in 19th centuries deal with Jews like commerce education, celebration and worked together.

- What do you think the GDOP can do to help? (Or other stakeholders like Australia, community groups, NGOs etc.)
  o Are there any existing resources that you think are helpful?
  - ‣ GDOP can play a role to help.
  - ‣ Ngos, leaders of communities, to find the common ground to improve the environment for conciliation and change.

Interview 3[149]

- Interviewee's position/views on the Israel- Palestinian conflict?
  (Diversity within the group? e.g. People who experienced the events, Settled elsewhere before coming to Australia, Second generations in Australia.)
  - o The narration of the conflict?
  - o Ideas on the solutions? (one-state either democratic or apartheid/ two-state/ others)
  - o Final status issues (Borders, Jerusalem, refugees, water, settlements and security)
    - ‣ Born to Jordan-Palestine refugee family, Father moved to Jordan in 1970s; Educated in Saudi Arabia
    - ‣ Denied entering Palestine, not as refugees. Unlike any Jew in around the world can acquire Israeli citizenship upon arrival, descendants (Palestine), grew up in exile, deprive from belongings, denied and cannot reunite with relatives, see the home town
    - ‣ Moral responsibility to learn and read the cause and the issue.
    - ‣ Solution: hard to ask Palestinians for a solution.
      - ‣ Because the last 70 years, Israel has refused any form of reconciliation and informal solutions. —> rejected one state solution

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whereby Arabs and Jews live in bi-national state; rejected two state solution, 25 years after all law courts, they expanded its settlements, rejected Palestinian existence. (Boycott, sanctions, diplomacy etc)

- ‣ People who live in/ don't live in occupation
  - ‣ Not as realistic, pushing something that is nearly impossible to implement
  - ‣ More pragmatic solutions in occupied Palestinian territories then there are in exile.
  - ‣ similar to Australian Jews and population in Israel
    - ‣ Australian Jews have more radical views about the conflict than Israelis.
    - ‣ They do not pay the price the people there need to pay, like the luxury of living in a country like Australia
    - ‣ Talking more about theories than something more realistic
    - ‣ If you are Israeli, you do not want to continue living in conflict, even when you are not the group that suffer. If there is no price, you are not in a hurry to reach a solution.

- ‣ 70 years of injustice, while the other entity is the giving end of injustice.

- • Do you think that the conflict affects and, or poses challenges to engage with the other community group in Australia? If yes, why?
  - ○ Do you think that dialogue is possible even when the issue is present?
    - ‣ Religion — Judaism, like faith, religion, blood connection are understanable
    - ‣ But Zionism uses Judaism to create the Jewish majority in Palestine, became a political problem, not religion.
    - ‣ Israeli/ people who do not support occupation and the continuation of occupation is no difference to other people.
    - ‣ If engagements with Jewish groups are political and going to benefit the occupation, dialogue is directed towards political end, then it is not acceptable. If not about normalisation, can talk about Australian issues, cultures, there is no problem, and I have friends that are both Israelis and Australian Jews.
      - ‣ It does not impedes engagement and conversations on non political issues, and it can be people around in daily lives like school, work, neighbour

- • What are the other challenges or obstacles to engaging? (e.g. cultural, religious, perceptions, media, structural constrains, etc.)
  - ‣ No, unless it's political issue. (As above)

- • Do you think that engagement with the other community group is possible in Australia? If yes, in what ways and how?
  - ○ Do you think that Australia can play as a common ground for engagement?
    - ‣ Sure, can talk about other related issues
    - ‣ Encourage dialogue and conversation here too, but need to know their position on occupation, should not be endorsing occupation

- • Have you conduct any dialogue / debate with representatives from the other community? If yes, what are the lessons learned? Are you happy to repeat the experience?
    - ‣ 2008, projects in Melbourne, bringing Palestinian and Israelis together.
      - ‣ the Israelis had progressive views, someone you can talk to and focused on the human elements.
    - ‣ 2009 La Trobe University, Jewish Arab dialogue.
      - ‣ some radical groups pulled out, offended
      - ‣ Not a very regular meeting, meet now and then
      - ‣ 2014, became Palestine-Israeli

- - - First engagement had no problem, second one about dialogue, was first reluctant, but trusted the friend that invited.
    - Helped to understand the different perspectives within the community. To me the Jewish community was one big, solid group. I didn't know the different streams and schools of thoughts and groups. it did help me learn about the community. And it goes both ways too.
    - Need to know Australian -Israeli/ Jewish that moved here (Aliyah). Some Israelis left and migrated to Australia because they do not want to see any occupation. Then they are more progressive.

- What do you think the GDOP can do to help? (Or other stakeholders like Australia, community groups, NGOs etc.)
  - Are there any existing resources that you think are helpful?
    - Forster dialogue should not be the mandate
      - can try to bring the dialogue around by finding the members of Jewish community who promote peace and occupation.
      - Create platform to talk as a support
    - But promote Palestinian issue in Australia,
    - Existing resources, not really from what I came across, more pessimistic.

Interview 4[150]

- Interviewee's position/views on the Israel- Palestinian conflict? (Diversity within the group? e.g. People who experienced the events, Settled elsewhere before coming to Australia, Second generations in Australia.)
  - The narration of the conflict?
  - Ideas on the solutions? (one-state either democratic or apartheid/ two-state/ others)
  - Final status issues (Borders, Jerusalem, refugees, water, settlements and security)
    - Believes in a two state solution, to settle final status.
    - Underlying characteristic
      - Australia has the 2nd largest holocaust survivors
      - Large percentage of people have family in Israel
    - Holocaust is build inside Jewish community, victimhood—> fear the violation again, bombing event, views on their
    - Understanding of the conflict will be more from Israel (family there)
      - Political movement is shifting to the right.
    - Born in Israel, moved to Australia at the age of 10; involved in the Jewish community like organisations, publishing too.

- Do you think that the conflict affects and, or poses challenges to engage with the other community group in Australia? If yes, why?
    - Mixed feelings, this works both ways, bridging is difficult
      - Reluctance unless there is framework for conversation
      - Palestinian community (some people) are reluctant to join the same room as Jewish Australians.
  - Do you think that dialogue is possible even when the issue is present?
    - Need structures, it is possible
      - Jewish community and United church
      - with people who have divergent views about the conflict
    - Need to be confidential and learning about reach other
      - starting with a small group that is willing to take time and energy for dialogue
      - learning the different narratives and others

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- What are the other challenges or obstacles to engaging? (e.g. cultural, religious, perceptions, media, structural constrains, etc.)
  - Due to overseas environment
    - happenings in middle east
      - conflict strikes and the interest in dialogue will diminish.
  - Emotional (both side)
    - fearful, victimised
      - Palestinian: Israeli occupation
      - Jewish community: constant attacks

- Do you think that engagement with the other community group is possible **in Australia**? If yes, in what ways and how?
  - Should talk as citizens of Australia
    - in the context of living in Australia, without the conflict involved
      - Try and understand what they have in common, and experience, like racism
  - Do you think that Australia can play as a common ground for engagement?
    - common concerns

- Have you conduct any dialogue / debate with representatives from the other community? If yes, what are the lessons learned? Are you happy to repeat the experience?
  - Had dialogues but it did not move forward
    - It seems like the Jewish community had interest, but Palestinian community has difficulties (Peer pressure from community)
  - Tried to publish materials, to be more objective and analytical
    - learning experience, not emotional
  - Fear
    - Palestinian community groups will not invite Jewish speakers to address
    - People who are victimised would only want the perpetuator to be ill (bad things happening to them)
    - Need mature people to start the dialogue, to put aside pain and conversation
  - Rules , faciliator, no one dominates the conversation to make it dialogue happen, and to have a purpose
    - e.g. Common things as we are in Australia, unrelated to happenings overseas, overcoming problems here together

- What do you think the GDOP can do to help? (Or other stakeholders like Australia, communitygroups, NGOs etc.)
  - Dialogue: between the Palestinian and Jewish in AUstralia
  - NGOs
    - pro-palestinian NGOs do not have much Palestinian community inside
    - Therefore, they are take a more hardline, utopian, ideal stance.

  o Are there any existing resources that you think are helpful?
    - Legitimate narratives of both side, not victimhood, only believe that your own view is legitimate
      - like forums for alternative narratives
        - how it is seen differently,
        - e.g. University in USA
          - lectures on the logical blocks of history and points our where at the point it does not match and have different narrative.

<u>Interview 5</u>[151]

- Interviewee's position/views on the Israel- Palestinian conflict? (Diversity within the group? e.g. People who experienced the events, Settled elsewhere before coming to Australia, Second generations in Australia.)
  - The narration of the conflict?
  - Ideas on the solutions? (one-state either democratic or apartheid/ two-state/ others)
  - Final status issues (Borders, Jerusalem, refugees, water, settlements and security)
    - Intractable conflict
      - indigenous population living on the land, but colonialist making a claim on the land based on religion
    - Born in Lebanon, (family from Lebanon and Syria
    - Children of the immigrants are even more attached to the land

- Do you think that the conflict affects and, or poses challenges to engage with the other community group in Australia? If yes, why?
  - Challenges on both side
    - Distrust—> genuine support or as marketing or political decision
    - People born before 1948 suffered —> refugees, persecution, economic hardships, their view of the world is against them more skeptical
      - the only solution is returning
  - Do you think that engagement is possible even when the issue is present?
    - Becoming less possible because of right wings
      - confiscation of land is still happening
      - Hard to trust (the international communnity too)
        - Americans, European , etc not doing anything to stop the settlements (from 1993 negotiation)
    - Engagement is not necessary like culturally, when one military power, the people and economy.

- What are the other challenges or obstacles to engaging? (e.g. cultural, religious, perceptions, media, structural constrains, etc.)

- Do you think that engagement with the other community group is possible **in Australia**? If yes, in what ways and how?
  - Do you think that Australia can play as a common ground for engagement?
    - No, tried 13 years ago in Australia, engagement between the two communities
    - As before, it is pointless when occupation is still going on.
- Have you conduct any dialogue / debate with representatives from the other community? If yes, what are the lessons learned? Are you happy to repeat the experience?
    - Dialogue in university, or just association
      - just for political ends, or resume
    - Initiated negotiation —political party in Australia
      - but backlash from the Palestinian community
      - turned out to be for the person's political gain
        - Became more skeptical
    - Becoming more right, extremist
      - hard to negotiate, cannot do anything , they know what are the demands, but hard to come to a consensus.
- What do you think the GDOP can do to help? (Or other stakeholders like Australia, community groups, NGOs etc.)
    - GDOP:

- ‣ Working with other Australian political groups that recongises the state of Palestine (e.g. Greens party, Labour party)
  - ‣ Educate people in Australia e.g. local politicians
  - ‣ Further lobby and advocacy work
  - ‣ Boycotting— non violent way to push the occupier, pressure
  - ‣ Australia
    - ‣ Influence Israel as an ally
    - ‣ but politics and parties refuses to do so
- o Are there any existing resources that you think are helpful?
  - ‣ Local communities for advocating, networks on the ground
    - ‣ education, social media

Interview 6[152]

- Interviewee's position/views on the Israel- Palestinian conflict?
  (Is there diversity within the community group? e.g. People who experienced the events, Settled elsewhere before coming to Australia, Second generations in Australia.)
  - o The narration of the conflict?
  - o Ideas on the solutions? (one-state either democratic or apartheid/ two-state/ others)
  - o Final status issues (Borders, Jerusalem, refugees, water, settlements and security)
    - ‣ Supportive of a two state solution, but Israel is not supportive, and illegal settlements; Last elected government is not supportive
    - ‣ 1st option: Two state solution based on UN 1967, Jerusalem,
      - ‣ Illegal settlements should be dismantled, Palestinian refugees right to return
      - ‣ But based on a talk three years ago, this is not working too because of Israel policies.
    - ‣ 2nd option: one state solution, equal rights, right of return,
      - ‣ But this is not working, since 1993 Oslo negotiations, nothing has moved
    - ‣ Palestinians still share the same views as decendants as refugees, even when they are born overseas (UN maintains register), identity
    - ‣ Balfour, British should not have the right.

    - ‣ Palestinian refugee, Parents and sisters are forced out in Al-nakba; born in Amman,
    - ‣ Went overseas for degree; migrated to Australia afterwards
    - ‣ Children born both outside and inside Australia

- Do you think that the conflict affects and, or poses challenges to engage with the other community group in Australia? If yes, why?
  - ‣ Will not, personally try to educate , initiative to contact and engage and think of solutions to the issue
    - ‣ problem : some of them are scared -- self hating jews
  - o Do you think that dialogue is possible even when the issue is present?
    - ‣ Yes, there are dialogues initiated, meetings,

- What are the other challenges or obstacles to engaging? (e.g. cultural, religious, perceptions, media, structural constraints, etc.)
  - ‣ no
    - ‣ Australia: together for humanity, (muslim, jewish, christian, religion is not a problem), people live in harmony

- Do you think that engagement with the other community group is possible **in Australia**? If yes, in what ways and how?

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[152] This Interview transcript is not the complete discussion. It is edited and only contains relevant materials to avoid personal anecdotes and references.

- - Do you think that Australia can play as a common ground for engagement?
    - ‣ Australian government, cannot show enough support and do enough to show their support of a two-state solution.
    - ‣ APAN—> to lobby and media of Australian government and people, more support

- Have you conducted any dialogue/debate with representatives from the other community? If yes, what are the lessons learned? Are you happy to repeat the experience?
  - ‣ An ongoing process
  - ‣ Engagement happens, but members are too scared to speak, not on TV or ratio to support
    - ‣ More like self-initiated
  - ‣ Educate the people to make change

- What do you think the GDOP can do to help? (Or other stakeholders like Australia, community groups, NGOs etc.)
  - ‣ GDOP: Approach the ambassador—> approach Palestinian president; Israel ambassador—> their government to lobby
    - ‣ not oppressing the people,
  - ‣ Umbrella organisations, support the Palestine,
  - o Are there any existing resources that you think are helpful?
    - ‣ Engagement initiative dies off
    - ‣ Need to be formalised, make public, joint cooperation make it to the media
      - ‣ Joint statements, raise awareness,
      - ‣ Forum, meeting with politicians, make something happen

Interview 7[153]

- Interviewee's position/views on the Israel- Palestinian conflict? (Diversity within the group? e.g. People who experienced the events, Settled elsewhere before coming to Australia, Second generations in Australia.)
  - o The narration of the conflict?
  - o Ideas on the solutions? (one-state either democratic or apartheid/ two-state/ others)
  - o Final status issues (Borders, Jerusalem, refugees, water, settlements and security)
    - ‣ Australia denies, ignores and not standing with Palestinians
      - ‣ Media does not advertise
      - ‣ Media is biased, case for 'israel' girl
    - ‣ Some support Palestinians as they think the treatment is not right and fair,
      - ‣ but they get abused for supporting
      - ‣ Israeli government
    - ‣ Right to return
      - ‣ older generations believe they can
      - ‣ Identity, is very strong cannot give up
    - ‣ happenings in Palestine (middle east)
    - ‣ Whole life in Aus family flee from Palestine

- Do you think that the conflict affects and, or poses challenges to engage with the other community group in Australia? If yes, why?
  - o Do you think that dialogue is possible even when the issue is present?
    - ‣ No trust, of the Jewish communities support/ perhaps information used against us, betray
    - ‣ New generation try to be more opening
      - ‣ believe people have opened up, physically seen and so they support human right

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- ‣ but still cannot be 100 percent trust of how they are supportive victim before, both ways too, they jewish people do not trust the same way too.

- What are the other challenges or obstacles to engaging? (e.g. cultural, religious, perceptions, media, structural constrains, etc.)
    - ‣ Main obstacle is the past, trust

- Do you think that engagement with the other community group is possible in Australia? If yes, in what ways and how?
    - ‣ Engaging—> going to other's events, support
    - ‣ Trust makes the engage difficult in Australia too.
    - ‣ Old generations are not supportive of engagement,
    - o Do you think that Australia can play as a common ground for engagement?
        - ‣ Australian government is not supportive of Palestinians
        - ‣ Should focus on human right issues

- Have you conduct any dialogue / debate with representatives from the other community? If yes, what are the lessons learned? Are you happy to repeat the experience?
    - ‣ Through engagements—> Motivating, learned to be more open minded, more understanding
        - ‣ Everyone have different minds, there are people supporting, not everyone is there to harm and against us
        - ‣ Acknowledge this issue, is quite encouraging
    - ‣ People are educated, media
        - ‣ human rights
        - ‣ they support Palestinians
        - ‣ Different people
            - ‣ Zionist, jews supporting Palestinians, who don't
    - ‣ Concept of "Israel"
        - ‣ From the "country" Israel, resentful
        - ‣ It is build up on "Palestine", home

- What do you think the GDOP can do to help? (Or other stakeholders like Australia, community groups, NGOs etc.)
    - ‣ GDOP should not be compromising, should be critical on believe,
    - ‣ Existence of Palestine, coexisting, recognition of Palestine and human rights
    - ‣ Coming together to advocate, spread the words, let more people know, educate people,
    - o Are there any existing resources that you think it is useful?
        - ‣ Education through history and books
            - ‣ More people to know
            - ‣ new generations
            - ‣ what really happened
                - ‣ resources
                - ‣ documentations

Interview 8[154]

- Interviewee's position/views on the Israel- Palestinian conflict?
    - o (Diversity within the group? e.g. People who experienced the events, Settled elsewhere before coming to Australia, Second generations in Australia.)
        - ‣ There is a strong consensus within the Jewish community in support of Israel's right to exist in peace as a Jewish-majority State. The most

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recent survey of attitudes was led by researchers in Sydney and at Monash University in Melbourne: https://arts.monash.edu/__data/assets/pdf_file/0009/1531791/gen17-initial-findings-report-online-version-final-22_3.pdf. Known as the "Gen 17 survey", it covered a very broad range of issues of interest to the Jewish community. it is striking that the proposition which received the highest level of positive responses – 88 per cent – was "I feel a sense of responsibility to ensure that the State of Israel continues to exist."

‣ Even more striking is that there was little variation between different age groups. For the under 50s, the level of support ranged from 83 per cent to 88 per cent. For the over 50s, the range was from 90 per cent to 96 per cent.

‣ Sentiments are matched by actions. More than 60 per cent of Australian Jews have visited Israel three times or more. As the researchers concluded, "Israel is a strong unifying theme for Australian Jews."

‣ These results are all the more remarkable in light of the finding that only 46 per cent of respondents indicated that visiting Israel is a "very important" part of their sense of Jewish identity and another 35 per cent thought it "fairly important".

‣ Not surprisingly, in response to questions concerning Israeli society and the possibilities for peace there was a much greater diversity of opinion among respondents, as there is among Israelis themselves.

‣ 64 per cent of respondents agreed that "Orthodox Judaism has too much influence in Israel's society"; just under a majority (47 per cent) agreed that "there is too much corruption in Israel's political system"; a minority, but close to one in three respondents (37 per cent), agreed that "non-Jewish groups suffer from discrimination". In contrast, only a very small minority (13 per cent) are in disagreement with the proposition that "democracy in Israel is alive and well".

‣ There was an almost even split in opinion on whether "Israel should give up territory in exchange for guarantees of peace with the Palestinians".

‣ A strong majority of 69 per cent of respondents affirmed that they identify as Zionists. This is down from the 79 per cent recorded by the Gen08 survey nine years ago. However, the Gen17 question provided no definition of Zionism, whereas the Gen08 question provided an expansive definition – "You feel connected to the Jewish people, to Jewish history, culture and beliefs, the Hebrew language and the Jewish homeland, Israel."

‣ The absence of a definition in the Gen17 question might also help to account for the higher proportion of "Don't know/No answer" responses – 10 per cent compared to seven per cent for Gen08.

‣ Notably, it was the youngest age group (aged 18-29) who self-identified the most strongly as Zionists, at 75 per cent.

o The narration of the conflict?

o Ideas on the solutions? (one-state either democratic or apartheid/ two-state/ others)

‣ The ECAJ has for some years supported a solution based on the principle of two States for two Peoples. See http://www.ecaj.org.au/policy-platform/#32

- - o Final status issues (Borders, Jerusalem, refugees, water, settlements and security)
    - o
- Do you think that the conflict affects and, or poses challenges to engage with the other community group in Australia? If yes, why?
    - ‣ Whilst the existence of the conflict remains a point of difference, and at times contention, between the Jewish community and some of the Arabic-speaking communities and Muslim communities, it has not in any way hindered dialogue and at times co-operation between them on Australian domestic issues when there are common interests at stake. The Australian National Dialogue of Christians, Muslims and Jews (with the ECAJ representing the latter) has met twice each year since 2001. It aims to dispel misconceptions and prejudice between different faith communities. For much of 2019, the Australian National Imams Council, the ECAJ and representatives of the main Christian denominations have worked together in relation to the Religious Discrimination Bill. As regards the Israel-Palestinian conflict, there has also been co-operation between community groups on peace-building projects in the region such as Eco-Peace and Project Rozana (Hadassah hospital training program for Palestinian doctors and nursing staff, and transporting Palestinian patients from Gaza to Israeli hospitals)
    - o Do you think that dialogue is possible even when the issue is present?
        - ‣ Dialogue is not only possible, it has also occurred both in private meetings and at public events. As to the latter, see the last 7 attachments concerning events in 2009 (x2), 2011 and 2018.

- What are the other challenges or obstacles to engaging? (e.g. cultural, religious, perceptions, media, structural constrains, etc.)
    - ‣ Each community is locked into its own side's perspectives on Jewish and Palestinian peoplehood, historic rights to the land, legal claims, security, Jerusalem and other emotionally charged issues. The mainstream Palestinian community has virtually no tolerance for any perceived 'betrayal' within its own ranks of its 'narrative'. The mainstream Jewish community is more tolerant of diverse views internally, but tolerance does not mean that contested dissenting views will go unanswered. The arguments, both ways, are often robust.
- Do you think that engagement with the other community group is possible **in Australia**? If yes, in what ways and how?
    - o Do you think that Australia can play as a common ground for engagement?
        - ‣ Yes. Engagement works best when there are common interests (eg domestically, on religious freedom, social cohesion, anti-racism, education against religious-based bigotry) or a common program (eg peace-building projects in the region).

- Have you conduct any dialogue / debate with representatives from the other community? If yes, what are the lessons learned? Are you happy to repeat the experience?
    - ‣ Yes. Public disputations are of limited utility, in my view, except as a means of informing and educating the wider public.

- What do you think the GDOP can do to help? (Or other stakeholders like Australia, community groups, NGOs etc.)
  - ‣ The main thing they can do to help is within the Palestinian and other Arabic-speaking communities - to legitimise engagement with representatives of Jewish and Zionist organisations.
  - o Are there any existing resources that you think are helpful?
    - ‣ Resources from peace-building projects have the potential to point the way forward for future co-operation.

Appendix 2

List of figures and tables: