

*A journey through the
underbelly of the
occupation of
Palestine by Israel.*



HOPE IN A SLINGSHOT

A **STUDY GUIDE** BY MARGUERITE O'HARA



<http://www.metromagazine.com.au>



<http://www.theeducationshop.com.au>



'Hope in a Slingshot is an important document of Israel's brutal occupation of Palestine, crimes committed with the full backing of the Western powers.'

– Antony Loewenstein,
Sydney-based journalist and author
of the book *My Israel Question*

Introduction

H OPE IN A SLINGSHOT (Inka Stafrace, 2008) is a sixty-minute documentary about the ongoing conflict between Palestinians and Israelis on the West Bank and the Gaza Strip. It shows how Israeli settlers moving into this territory subject Palestinians to ongoing harassment and dispossession of land.

This is a film about power and control, exploitation and dispossession, injustice and persecution. It raises a number of important issues about the continuing conflict between Palestinians and Israelis. The film demonstrates through maps, statistics, personal interviews and the experience of the filmmaker just what is happening to Palestinians and their human rights as their daily lives and opportunities are increasingly restricted by the actions of Israeli soldiers and civilians laying claim to more and more land. The film also explores the failure of the United Nations and other countries to halt these incursions.

Synopsis

Inka Stafrace, an Australian filmmaker, travels to the Middle East and takes us through the underbelly of Israel's occupation of Palestine. She films in the West Bank and intercuts her footage with maps and statistical information from United Nations records to create a picture of what day-to-day life is like for Palestinians living in the West Bank.

Lazy countryside sounds are all that is audible in the critical bloodless moments when Israel acquires more land from the West Bank. A troop of relaxed (and armed) soldiers casually watch over Israeli settlers planting trees on a Palestinian farmer's land. The farmer is nothing more than a shadow behind the Rabbi for Human Rights activists, who have failed to stop this legally binding tree-planting exercise. The farmer watches silently as his land is stolen. The Israeli military rule that he lives under has effectively stripped him of any right to stop the theft and his common sense silences him in the face of over twenty-one M16s – the number of guns required, on that day, to plant a tree or two.

This is but one of the numerous military procedures and administrative systems that *Hope in a Slingshot* deconstructs to highlight the elusive veil that obscures the multi-layered brutality from much of the world's media.

- Should the damaged Jewish population be allowed to damage another population?
- Which piece of the Israeli Peace Process is peaceful?
- Does God get greater when you have no rights?
- Are the Palestinians dying for our sins – namely that of apathy?

Through current maps and statistics, and an engaging presentation of interviews with lawyers, ex-prisoners, Israeli soldiers, wounded teenagers, farmers and settlers, *Hope in a Slingshot* challenges the viewer to consider their involvement in this foreign conflict – a conflict where one person's 'security' is worth more than an innocent person's freedom, with the full support of the so-called 'free world'.

Curriculum areas

Hope in a Slingshot would be a valuable resource to show students in middle and senior secondary classes in a number of curriculum areas including:

- **History** – war, conflict and human rights
- **Political Studies** – regional conflict and its global implications
- **English** – analysing a contemporary issue
- **Values Education** – investigating human rights and how and why they are violated
- **Civics and Citizenship** – exploring issues of the rights and responsibilities of citizens
- **International Relations** – considering the responsibilities of other countries and the United Nations to monitor and respond to injustices taking place in the world
- **Media Studies** – analysing the documentary form, particularly when it is used to expose injustice and inequality

This study guide is designed to:

- Encourage students to explore the issues raised in this documentary.
- Critically analyse the film as a medium for presenting information about a contested and controver-



sial issue – the competing claims of Palestinians and Israelis to live as neighbours without one group destroying the rights of another.

- Consider what dispossession and oppression means in the daily life of individuals.
- Explore what kinds of outside intervention may be appropriate to resolve national conflicts.

The film assumes students have some knowledge of the history of this continuing conflict. The background material in this guide (including the maps) provides a brief history of the roots of this conflict and Activity 1 encourages students to understand their own assumptions of rights and responsibilities within the context of the issues explored in this documentary.

Background and brief history of the conflict

Any historical account of what has happened in this region of the Middle East is certain to be contested by different groups. We can see evidence of this in *Hope in a Slingshot* as well as in media reports of this conflict between Israelis and Palestinians. Any internet search of the Israeli/Palestinian history and conflict will produce accounts of the same period and place that are completely at odds with one another. Emphases depend on who is telling the story and what access historians and filmmakers have to both the people and the areas where they can visit and film. Our own experience and background will also inevitably colour the way we see things.

For instance, there are many different perspectives on Australian history. Recently, a seven-part television series called *First Australians* has provided an Aboriginal account of what happened to Indigenous Australians in the wake of white settlement. It is a very different

» The filmmaker:

Hope in a Slingshot is Inka Stafrace's first feature documentary. She directed, wrote, produced and edited this film. Stafrace was born in Malta and migrated to Melbourne with her family in 1979 at the age of twelve. Before making films, she worked as a lighting and sound technician in the live entertainment industry. In 1998, she moved to New York where she made several short films. Her interest in film is an extension of her passion for bringing attention to politically unjust issues. This film was inspired by the most recent wave of racism to hit Australia, which targeted Muslims and Arabs in particular. We see some of this expressed in the early part of the film before Stafrace travels to the Middle East.

account of Australian history to those we may be accustomed to, most of which have been compiled, written and presented by non-indigenous Australians.

No single account of what has happened in the past tells the whole story. Many Israeli citizens would offer a very different perspective on the long and troubled history of Palestine and Israel and their presence in the Middle East to that of many Palestinians. As this film demonstrates, changing regional maps tell a great deal of the story of this conflict. At the end of World War Two, Jewish people, from Europe in particular, moved to the state of Israel, which was created in 1948 to provide a Jewish homeland for people who suffered terrible persecution during the war. In 1947 the United Nations gave the Jewish people fifty-six per cent of historical Palestine. One consequence was that over a million Palestinians were forced out of the region. Some resettled in the Gaza Strip and the West Bank of the Jordan River and in other neighbouring countries while others became refugees. This came to be known as 'The Catastrophe' – the *Naqba*.

Conflict and wars for territory and control over the divided regions, particularly on the West Bank, have



continued for many years. Each group accuses the other of initiating violence and unrest, and the Israelis, who have much greater military power, exercise tight control over the Palestinians. Despite numerous peace proposals over the years, a number of contentious issues remain unresolved: the borders of the future Palestinian state, the status of the holy city of Jerusalem (in Arabic, *Al-Quds*) and Jewish settlements in the occupied territories, and the fate of 3.5 million Palestinian refugees from the 1948 and 1967 wars.

In the past eight years, the terror campaign has continued. Israeli military incursions (or assaults, as Arab media call them) into the occupied territory have continued. Israel continues to build a security fence (or wall, as the Arabs call it) through the occupied territories. This structure, while ostensibly providing protection for Israeli settlers, is depriving Palestinians of more land and is dividing their communities. There is also a view that it makes a negotiated settlement more difficult.

The events of 9/11 and The United States-led occupation of Iraq have created further tensions between Arab states and the West, which do not help the chances of achieving a lasting settlement for the Palestinian people. Fear and suspicion between different groups has increased. Most people from all groups and nationalities, regardless of their religious beliefs, want security and peace and to live in harmony with their neighbours, but this seems to be increasingly difficult.

BEFORE VIEWING THIS FILM



- What do you know about the on-going conflict between Israelis and Palestinians in the Middle East?
- Is the conflict primarily based on religious beliefs, ethnicity, land rights or belief in historical entitlement as a result of earlier occupation and dispossession?
- From what sources do most people get their information about the conflicts in this region?
- To which ethnic groups do people in Israel and Palestine belong?

STUDENT ACTIVITY 1 – Human rights

While Australia has no official Bill of Rights, we expect and enjoy rights denied to many people around the world. This film shows what it means to have fundamental freedoms denied.

At the end of this guide you will find the thirty articles drawn up by the United Nations in 1948, comprising the *Universal Declaration of Human*

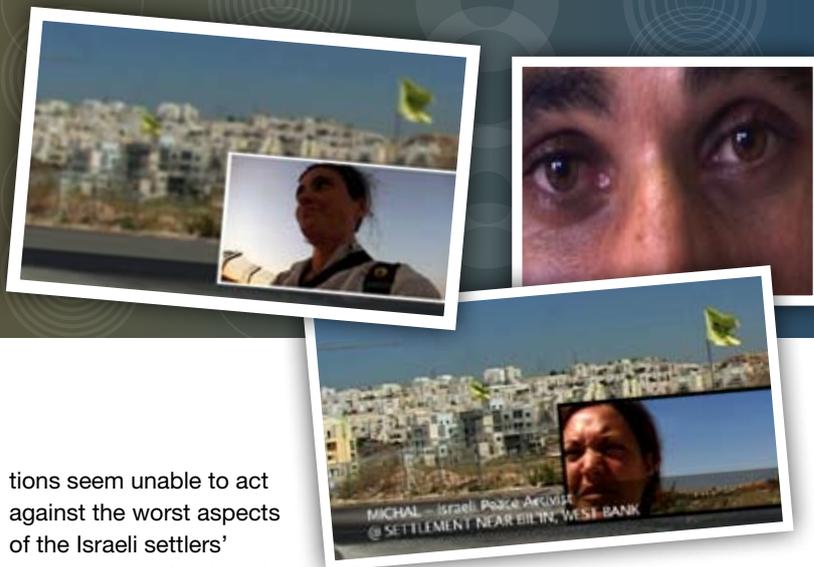
Rights. After watching this film, consider how many of these basic rights are afforded the Palestinians living in the West Bank.

Before watching the documentary, list your possible responses to the ‘Hypothetical Situations’ below.

Hypothetical Situations

1. All residents who do not have close relatives born in Australia before 1945 (the end of World War Two) are to be denied social service benefits such as Newstart or Aged Pension Allowances and other social security benefits. They cannot apply for citizenship and are to be denied voting rights.
2. All private schools are to lose their government funding and all school-aged children will be required to attend their closest government school.
3. Intelligent Design or Creationism has been mandated to be taught in all Australian schools.
4. An evening curfew operating from 8pm-6am has been imposed on all people aged under eighteen in all Australian cities and country towns.
5. Work Permits have been introduced for all Australians whose parents and/or grandparents and/or themselves were not born in Australia. A number of checkpoints have been set up on main roads leading into all capital cities to check people’s IDs and work permits.
6. The use of private cars has been restricted to within a ten-kilometre radius of the address stipulated on the driver’s driving license.
7. Families with a member that has any chronic illness or condition are not permitted to come to Australia to live.
8. People practising a minority religion in a neighbouring country are being persecuted and placed in ‘holding camps’. Should Australia offer them sanctuary and protection?
9. You live in a country town where public drunkenness has become a problem. The local authority has decided to make the town ‘dry’ and not allow alcohol to be brought into the town from outside.
10. The wearing of any clothing or symbols of religious affiliation, including crucifixes, yarmulkes, hijabs, clerical collars and black or white long robes has been banned to prevent religious conflict.
11. A local government authority intends building a sporting facility in your area. They need to acquire a number of properties, including your house, but the compensation they are prepared to pay will not allow your family to resettle in the area. What legal recourse is available to you?
12. Two-year compulsory military service for all people aged eighteen has been introduced to police Australia’s borders. Will you comply?

AFTER VIEWING THIS FILM



STUDENT ACTIVITY 2

Inka Stafrace employs a range of different techniques to tell her story. It is her perspective and selection of images, interview subjects, maps and statistics that shape the narrative. Discuss the different elements in the film in responses to the questions and activities below.

1. Overview of what we see in this film

- How are the Israeli military shown to restrict the movement and activities of Palestinians living on the West Bank?
- How do the roadblocks, fence and checkpoints anger and frustrate the Palestinians?
- What kinds of protests and retaliation do the Palestinians engage in?
- Who takes part in the Friday demonstrations against the occupation?
- What kinds of difficulties do the filmmakers encounter as they try to film in the West Bank and the Israeli-occupied territories?
- What difficulties would journalists face in reporting on the situation in the West Bank?
- What are the observable differences between the housing and amenities in the Israeli settlements and the Palestinian towns?
- What freedoms do the Palestinians have to go about their day-to-day activities?
- In what ways is access to water shown to be such a divisive issue?
- How might the conditions in the refugee camps provide fertile ground for relentless protests, which at times escalate into violence?
- Why do you think the United Na-

tions seem unable to act against the worst aspects of the Israeli settlers' incursions and treatment of Palestinians in the West Bank?

2. Perspectives

Just as it is wrong to characterize all Palestinians (most of whom are Muslim, though a small percentage are Christian) as terrorists, it would be equally wrong to assume all Israelis support what the military authorities of Israel are doing in the West Bank. As this film shows through interviews with a number of Israeli people, many do not support the land grabs and treatment of their Palestinian neighbours. Not all soldiers on the checkpoints behave badly. Inka Stafrace says at one point in the film:

It would be untrue if this film gave the impression that the percentage of Israeli activists is high. It is actually miniscule ... the work they do is incredible.

Using the list of individuals below, write down how different people appearing in the film (Israelis, Palestinians and other nationalities) describe and/or respond to what they see happening.

Individual

- **Lea Tzemel:** Israeli Attorney.
- **Mai Tamimi:** Oxfam Water Project Advocate.
- **Jonathon Kuttab:** Palestinian Attorney from the Mandela Institute for Political Prisoners.
- **Talli:** former Israeli soldier and founder of New Profile.
- Male resident of Jerusalem filmed in the Old City.

- Prison officer at Jericho Prison.
- **Gamila** – Jewish activist working with Rabbis for Human Rights.
- Israeli soldier interviewed at checkpoint.

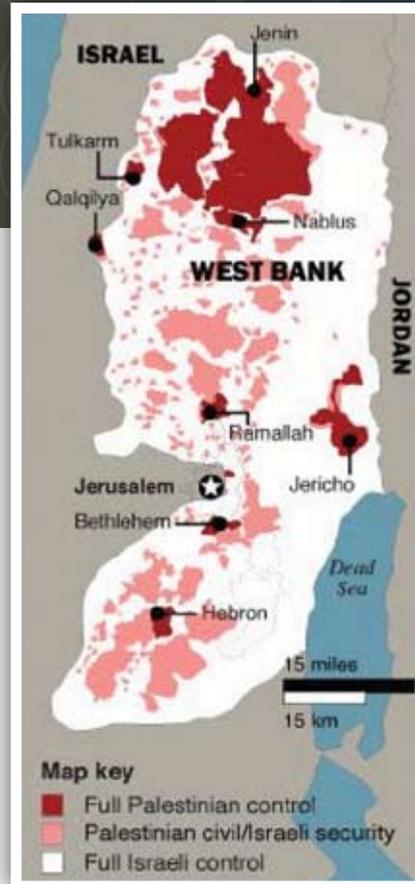
- On page 11 of this guide you will find the *United Nations Declaration of Human Rights*. As you read through these articles, put a tick beside those afforded to people living on the West Bank.
- Look up the meaning of 'apartheid', a word used in relation to South Africa, and explain how some commentators believe it describes the situation on the West Bank.

3. Maps and statistics – What kind of 'truth' do they reveal?

While neither maps nor statistics ever tell the whole story, in this film they are used very effectively to illustrate what is happening in this part of the world. While Palestinians and Israelis might present widely differing statistics and information, most of the statistics shown on screen in text come from the United Nations Office for the Coordination of Humanitarian Affairs.

The maps we see in the film show not only the position of Palestine and Israel in the region, surrounded by Arab nations including Jordan, Egypt, Syria and Lebanon, but also the breaking up of land areas in the West Bank, the building of the 'security' wall and the placement of military checkpoints.

Any search on the internet will throw up vastly different explanations of who



L-R:
MAP 1 and MAP 2

Fundamentalists can be described as people who are inflexible in their interpretation of a certain doctrine, be it religious or nationalist, in the face of an ever-changing society, environment, resource pool, and/or political situation.

has rights to the land now occupied by Israelis and Palestinians. Some maps label the whole area as Israel while other maps call it Palestine. Several websites are headed 'Maps Don't Lie'. Such claims imply there are different ways of reading and interpreting maps.

There are also ongoing arguments about whether Israelis and Palestinians are distinct national groups and how this could be determined. Does it refer to ethnicity, religious beliefs, length of settlement in a region, or something less easy to specify? (Think about which Australians have land rights and how they got these rights).

Three maps are included in this section of the guide, including one of the other areas of the Occupied Palestinian Territories, the Gaza Strip (Map 3). Inka Stafrace, the director of this film, was unable to enter Gaza, which is sometimes described as the world's largest open-air prison.

Map 1 – Palestine/Israel and surrounding countries. This is a map

from a fundamentalist Palestinian point of view.

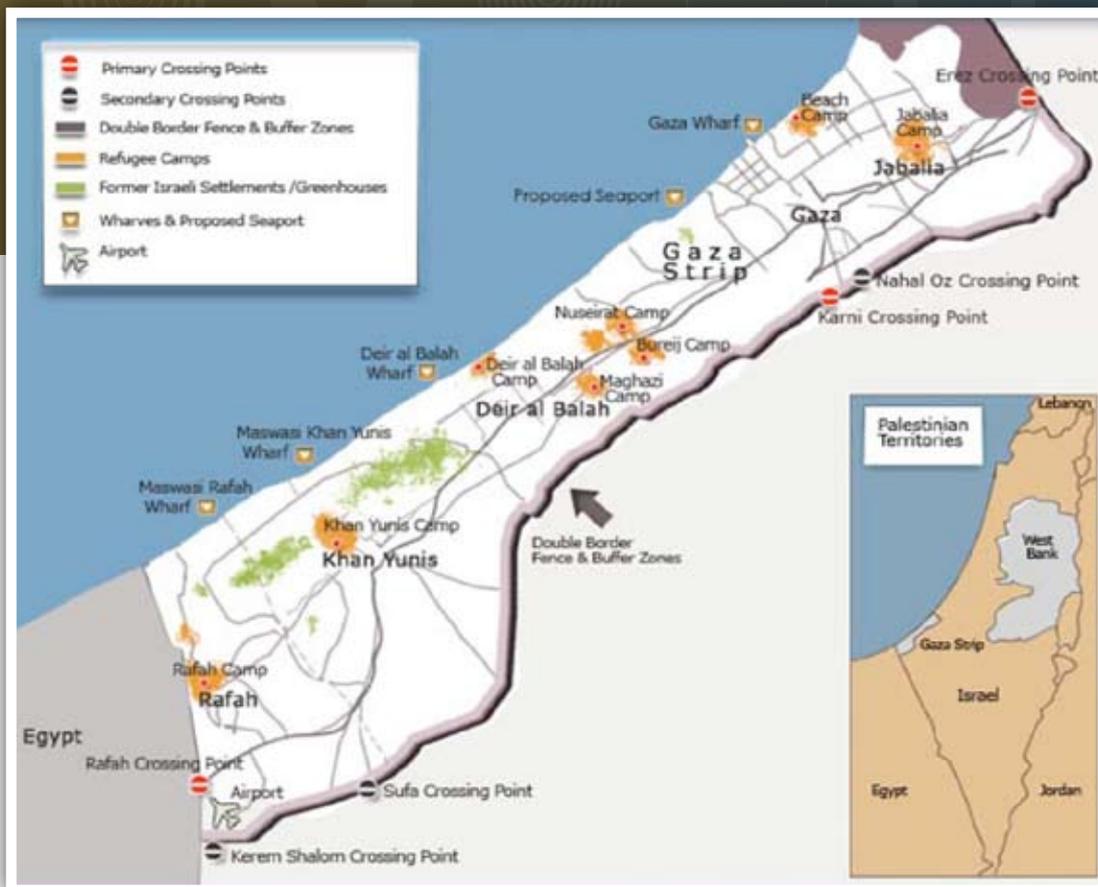
Maps of this area drawn from a fundamentalist Jewish point of view, which generally follows a doctrine known as Zionism, would identify the area labelled as Palestine in Map 1, Israel. Simply put, neither of these fundamental points of view recognise the other party's right to exist.

Long and narrow in shape, Palestine is about 290 miles (470km) in length and eighty-five miles (135km) in width at its widest point. Although small in size, Palestine encompasses the varied topographical features of an entire continent, ranging from forested highlands and fertile green valleys to mountainous deserts, and from the coastal plain to the semitropical Jordan Valley and the Dead Sea, the shores of which are lowest dry land on Earth.

The above map and description are from a Palestinian State Information Service website at <[>\[www.ipc.gov.ps/Palintpresents.htm\]\(http://www.ipc.gov.ps/Palintpresents.htm\)>.](http://middleeast</p>
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Map 2 – West Bank. The next map is from the website at <<http://www.ccmep.org/delegations/maps/palestine.html>>. It includes a number of maps of changes to land ownership and occupation in the region.

- How does **Map 1** demonstrate why Israelis might be anxious about their relationships with their neighbouring countries?
- How does **Map 2** demonstrate the difficulties implicit in the breakup and division of the West Bank for people living near each other?
- What do the series of maps shown in this film reveal about what is happening in the region?
- Would these maps be accepted as accurate representations of the geographical/political situation by most people living in the region?
- What do the tables of statistics about imprisonment, fatalities and demolitions of properties from United Nations sources, shown in



It is important to understand that the fundamentalists are given a lot more media attention (they are generally more active) than the ever-increasing number of non-violent pacifists on both sides who are prepared to compromise significantly in the name of peace.

this film, reveal about who controls the West Bank area?

Map 3 – The Gaza Strip. The Gaza Strip is often described as the ‘world’s largest open-air prison’ due to the virtual immobility of its population. The 1.4 million residents (three-quarters of them refugees and half under the age of fourteen) are surrounded by fences and walls to the north, east and south, and have limited access to the Mediterranean Sea to the west. Living in an area only slightly larger than twice the size of Washington D.C., but with a population density three times that of Manhattan, its inhabitants have witnessed a turbulent history: the Egyptian occupation in 1948, the Israeli occupation in 1967, and finally a unilateral withdrawal of Israel’s forces and settlers in 2005. The Gaza Strip is a forty kilometre by ten kilometre stretch of land located on the Mediterranean Coast of the Middle East where Israel meets the Sinai Peninsula.

When Hamas came to power after winning the majority of parliamentary seats in the January 2006 elections, cooperation between Palestinian and Israeli officials became impossible. Israel (which,

along with the United States and the European Union, views Hamas as a terrorist organization) and Hamas (who reject the terrorist label in its entirety and state that recognition of the state of Israel could only be accepted as part of a comprehensive peace agreement.) could not coordinate the operation of the crossing points. Thus the fragile agreements on movement and access crumbled, leaving the people of Gaza unoccupied, but locked in.

Map 3 outlines the various aspects of movement in and out of Gaza as of August 2007. It is from the American Public Broadcasting Service website <<http://www.pbs.org/wnet/wideangle/episodes/gaza-er/map-in-and-out-of-gaza/1226/>>.

On 27 December 2008, Israel began a bombing campaign in Gaza in response to Hamas rocket attacks on Israeli towns across the border. Approximately 1400 Palestinians and 30 Israeli soldiers/citizens were killed in the three months that followed.

You can read more about the background to this ongoing conflict at

<<http://www.american.edu/TED/ice/GAZA.HTM>>.

STUDENT ACTIVITY 3 – The documentary form

While raising issues about its subject, a documentary is also a representation of its subject. It is important to be aware of how a documentary constructs a story, presents an issue and seeks to persuade us of its point of view. Most documentary films adopt one of three approaches to their subject. The three approaches that are most often taken are:

- A balanced or impartial perspective about an issue where all sides are given equal time to present their case, without the filmmaker overtly ‘pushing’ a particular response.
- A fly-on-the-wall approach where the camera may seem to be a neutral, non-judgemental recorder, allowing viewers to respond in their own way.
- The active committed filmmaker who selects and shapes their material to convince the audience to adopt a particular point of view.



Increasingly, however, documentary filmmakers are reworking these forms and do not simply use their film to present a particular judgement about an issue (or a person, in the case of biographical films). Sometimes this is because they are discovering something new and interesting as they make their film and realise things were not quite as they had thought. Often the filmmaker is also on a journey of discovery.

- Which style of documentary do you think *Hope in a Slingshot* most closely follows?
- What does the title suggest the film might be about? In an Old Testament Bible story, who famously used a slingshot?
- Stafrace says towards the end of this film:

It is pretty obvious to anyone visiting the West Bank that the Israeli peace process is about acquiring Palestinian land piece by piece; about dismantling the Palestinian national identity, piece by piece; about crushing the individual Palestinians' will piece by piece.

- How do Inka Stafrace's narration, commentary and personal experiences in the West Bank direct our responses?
- How do you think most Israelis would react to this depiction of the treatment of Palestinians living in the West Bank?
- The way a documentary is structured and edited has a strong influence on how we 'read' the film and respond to it. In **Table 1**, the opening sequence of the film is broken down into scenes. Beside each scene, write down which of the film's themes are illustrated through the images, interviews, on-screen text and maps shown.
- The soundtrack often reinforces and illustrates a film's themes. It is usually carefully chosen and sounds and silences are used to add something

RIGHT: TABLE 1

ON SCREEN SCENES	TEXT (OR VOICE) OVER	THEMES EXEMPLIFIED
Israeli citizen acquiring land by planting trees	Israeli citizen acquiring land in the West Bank, Palestine, to expand a new settlement in the hope of a greater Israel.	
Armed Israeli assisting in tree planting		
Palestinian farmer watching	The unarmed Palestinian farmer who owns the land according to International Law hopes that God will help.	
An unarmed Israeli watches what is happening.	A rabbi member of the Rabbis for Human Rights has failed to stop this expansion. He now hopes that God will help too.	
Israeli soldier taking a photo	He hopes they are doing the right thing. Some have doubts, some do not.	
Armed soldiers gathered in the area	International law has proved to be hopeless to stop Israel's expansion into Palestine.	
Film title	HOPE IN A SLINGSHOT	
Australian Government anti-terrorism television message	Protect Australia from terrorism.	
Young woman in a van stopping to buy petrol in Australia	(Voice-over) By 2006, forty-four of my human rights have been sacrificed in direct response to the Australian Government's 'War on Terror'.	
Demonstrators on Sydney streets	In June 2006, Israel invaded Lebanon. The Australian Arabic community demonstrated in Sydney.	
Woman demonstrator	'Everyone who is labelled a Muslim is labelled a terrorist.'	
Map of Middle East showing how the United Nations divided Palestine into a Jewish and Arab state in 1948		



apart from background noise (which can also be important). What are some of the sounds and music and songs we hear at different points in this film, and in what ways do they create mood? How do the rap songs seem especially appropriate in several parts of the film?

STUDENT ACTIVITY 4 – Understanding conflict; how ‘uprooting’ people can entrench hostilities

In 1948, Simone Weil, a French philosopher, wrote a book called *The Need for Roots*. Her thesis was that conflict arises from denial of fundamental human needs.

Uprootedness, Weil wrote, is ‘by far the most dangerous malady to which human societies are exposed, for it is a self-propagating one’.¹ Jonathon Glover, a moral philosopher, argues that the intensity of the conflict between Palestinians and Israelis is partly linked to the fact that both peoples have the experience of diaspora, and as a result have bitter knowledge of what it means to be uprooted, and the emotions associated with that. (Diaspora means a dispersion of a people, their language and culture that were formerly concentrated in one place.)

Glover contends that the conflict is

between two rival histories, two rival narratives of their conflict. He characterizes it like this:

*We were the rightful owners of the land and were usurped. They started the conflict. And at every point in the history, we have reacted only defensively to their aggression. Time and again they have insincerely pretended to want peace, while their real aim is to drive us out altogether. Their record shows we can’t trust them, and the only language they understand is force.*²

Glover defines the importance of being rooted in a particular place under these four elements:

1. Belonging – to feel at home and have a kind of emotional ownership.
2. Security – to not be anxious that any day your children may be killed by a suicide bomb or injured by a grenade, or that soldiers may turn up and bulldoze your house.
3. Having a sense of identity – being able to revisit places from your own past and childhood and of your family. In other words, where do I come from?
4. Having a sense of self-respect – if you are constantly moving around where nobody knows you or recognizes you, where you feel threatened and insecure, this can be corrosive to self-respect.

Feeling uprooted is often generational.

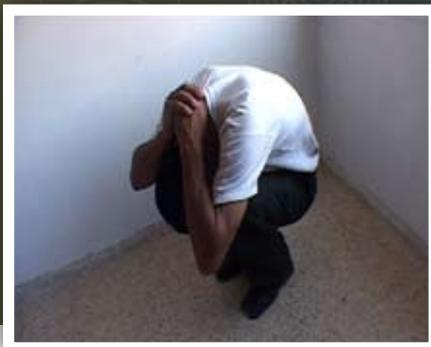
Jews who have grown up in Israel can still suffer the effects of their parents’ and grandparents’ exile who were damaged by their experiences and suffering during the Holocaust in Europe in World War Two and the disruption of their homes and countries of birth.

For Palestinians, this feeling comes from living in a country they believe to be geographically and historically theirs, but which is under occupation. They too have lost their sense of home.

- Give some examples from what we see in *Hope in a Slingshot* that illustrate how the four principles – Belonging, Security, Identity and Self Respect – are shown to be undermined in the daily lives of people living in the West Bank; for example, the houses destroyed in Nablus in August 2006.

STUDENT ACTIVITY 5 – One story, two accounts

During the 2006 conflict between Israel and Hezbollah (an Arab organization with political and military wings based in Lebanon) a British newspaper, *The Guardian*, ran two articles side by side. One was by Al Fayyad, a senior member of the Hezbollah National Executive, and the other was by Isaac Herzog, a Minister in the Israeli Security Cabinet. They were given the same



HEZBOLLAH REPRESENTATIVE

Intentions: Hezbollah had tried to limit escalation by adopting a policy of limited response while avoiding civilian casualties.

The Israeli onslaught is aimed not only at liquidating the resistance and destroying the country's infrastructure, but intervening in Lebanese politics and imposing conditions on what can be agreed.

ISRAELI REPRESENTATIVE

Intentions: their intention is the killing and maiming of Israelis in general.

Israel's goal was merely to ensure that Hezbollah no longer controls the border with Israel and may not reignite fighting at its whim.

ABOVE: TABLE 2

- tion Commission' like those held in South Africa, after the end of Apartheid, where local forums discuss the acknowledgement of past attitudes, behaviours and violence, work in this region of the Middle East?
- Finally, why should we in Australia care about the issues raised in *Hope in a Slingshot*?

Other films about this issue

Paradise Now (Hany Abu-Assad, 2005) – a film about two young Palestinian suicide bombers. (ATOM study guide available.)

Death in Gaza (James Miller, 2004)

A Wedding in Ramallah (Sherine Salama, 2002)

The Iron Wall (Mohammad Alatar, 2006) – <http://www.theironwall.ps>

Ha-Buah (The Bubble), Eytan Fox, 2006)

Hope In A Slingshot is available on DVD from Ronin Films:

Mail: P.O. Box 1005
Civic Square, ACT, 2608

Fax: (02) 6249 1640

Tel: (02) 6248 0851

Email: orders@roninfilms.com.au

number of words and they covered exactly the same ground, but they each gave their own version. Each side said the other side had started it and they were only acting reasonably defensively, and they disagreed about each other's intentions. See **Table 2**.

- Why doesn't each side accept the account of the other's intentions?

Stereotypes about each other's believed intentions have developed over a long period and created mistrust and fear. But stereotypes are invariably simplifications of a very difficult problem.

- What do you see as the main hope for a peaceful resolution of this conflict?
- Does it lie with international intervention?
- Does it lie with the young people of Israel and Palestine? Is it a matter of 'looking at people as human beings and forgetting their nationality', as a young Palestinian woman says at the end of the film?
- Does it depend on greater awareness of the rights and responsibilities of both groups?
- Does it lie in an informed conversation about the past?
- Does it lie in acknowledging past violence and grievances and moving on to a different way of living together, rather than apart?
- Would a 'Truth and Reconcilia-

The Bible Unearthed (Thierry Ragobert, 2006) – <http://icarusfilms.com/new2006/bib.html>

Websites

CNN: <<http://cnn.edition.com>>

Al-Jazeera: <<http://english.aljazeera.net>>

Jerusalem Post: <<http://www.j.post.com>>

Al Fatah: <<http://www.fateh.net>>

Information about the geography, population and conflict in the tiny area of Gaza, the other territory occupied by Palestinians: <<http://www.american.edu/TED/ice/GAZA.HTM>>

(All websites accessed 21 December 2008)

Advice for researchers

Any searches for maps and information about the ongoing conflict between Palestinians and Israelis will produce an enormous range of information and opinions. It is wise to determine the source of the material, whether it is maps, statistics or commentary.

Marguerite O'Hara is a Melbourne-based writer.

Universal Declaration of Human Rights

Article 1.

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2.

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3.

Everyone has the right to life, liberty and security of person.

Article 4.

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5.

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6.

Everyone has the right to recognition everywhere as a person before the law.

Article 7.

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8.

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9.

No one shall be subjected to arbitrary

arrest, detention or exile.

Article 10.

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11.

(1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.
(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12.

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13.

(1) Everyone has the right to freedom of movement and residence within the borders of each state.
(2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14.

(1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.
(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15.

(1) Everyone has the right to a nationality.
(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16.

(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to

found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17.

(1) Everyone has the right to own property alone as well as in association with others.

(2) No one shall be arbitrarily deprived of his property.

Article 18.

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19.

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20.

(1) Everyone has the right to freedom of peaceful assembly and association.

(2) No one may be compelled to belong to an association.

Article 21.

(1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

(2) Everyone has the right of equal access to public service in his country.

(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22.

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in ac-

cordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23.

- (1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
- (2) Everyone, without any discrimination, has the right to equal pay for equal work.
- (3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
- (4) Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24.

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25.

- (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

- (2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26.

- (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
- (2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
- (3) Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27.

- (1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.
- (2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28.

Everyone is entitled to a social and international order in which the rights and

freedoms set forth in this Declaration can be fully realized.

Article 29.

- (1) Everyone has duties to the community in which alone the free and full development of his personality is possible.
- (2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.
- (3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30.

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.³

Endnotes

- ¹ Simone Weil, *The Need for Roots*. Quoted in an *Encounter* program broadcast on ABC Radio National on 21 December 2008. Full text of talk by Jonathon Glover, moral philosopher, about the Israeli–Palestinian conflict can be accessed at <<http://www.abc.net.au/rn/encounter/stories/2008/2423199.htm>>.
- ² Glover, *ibid*.
- ³ From <<http://www.un.org/Overview/rights.html>>.



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