

For the fruit of the righteous is a tree of life.
– Proverbs 11:30

Leader's Guide



Trees of Reconciliation: *A Tu B'Shvat Haggadah*

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Welcome to Your Leader's Guide!

If you are reading this, you have probably agreed to host or lead a Tu B'Shvat seder for the Trees of Reconciliation Campaign. Thank you!

In this guide, you will find background information on the holiday, checklists to make planning and leading the event easier, ideas for making your seder the political event of the year, and information on gathering pledges and building support for the campaign.

This guide is a supplement to the haggadah available for downloading on our web site. While the haggadah contains all of the readings and blessings, in this guide you will also find discussion questions for each section of the seder. These were created to create a deeper experience for the participants by encouraging people to recall and share their good memories about trees, to give immediate voice to concerns and questions, and to plan out loud together how to move forward. Most events will not have time for all of the questions to be asked and fully answered, so you'll want to pick those that make the most sense for your community.

If you have any questions, please let us know. We want to know about your experience using these tools, and will ask you to participate in a brief survey after the event.

But most importantly, thank you for moving this campaign forward. We hope your seder is easy to host, a pleasure to lead, and meaningful for all involved.

Trees of Reconciliation Campaign
Philadelphia Jews for a Just Peace

Background

We'd like to tell you a bit about this seder and how it was developed.

What most of us who've ever been to a Tu B'Shvat seder have experienced is a more-or-less Kabbalistic ritual marking the unity of the "four worlds" -- drinking cups of red and white wine intermixed, eating combinations of nuts and fruits with hard or soft insides or outsides, listening to readings about the four elements (earth, fire, water, air), and how these relate to four different kinds of thoughtfulness and action in the world.

However, this is not the only kind of Tu B'Shvat celebration in Jewish tradition. During the era of the Mishnah the rabbis marked Tu B'Shvat as a tax day for trees, before which all produce was allocated to the year before, and after which all produce was taxed during the following year. This date mattered, because all who owned gardens were required to set aside a portion of their harvest for the benefit of the poor and landless. This marking of the holiday as an act of tikkun olam was unknown in Torah, and its establishment as such was very much an act of social and economic justice.

The Tu B'Shvat seder of the Kabbalists was entirely a mystical experience, part of a set of year-long rituals designed to repair the devastation wrought when humans were originally expelled from the Garden of Eden. This seder, was, in its own era, also completely new in the world, proposing a cosmic tikkun olam unknown to the rabbinical tradition or to earlier Kabbalists.

With the advent of Zionism, Tu B'Shvat was again reinvented, this time as a nationalist holiday designed to link diasporic Jews to the land that was then called Palestine. This celebration was, again, a completely new way to mark the date, and borrowed heavily from European cultural rites celebrating spring and May Day. Songs and games for children were composed, and all families were encouraged to go to the land, picnic, and plant trees to make the desert bloom.

For our marking of Tu B'Shvat as Jews who oppose the Israeli government's policies and practices toward the Palestinian people, we have joined the tradition of re-making the tradition. Our seder is built on new symbols, linked to values of social and economic justice and drawing on many aspects of Jewish tradition. The binding metaphor of our seder is that of the cycle of the olive tree - the seed, the bloom, the fruit, and the harvest.

These four parts of our seder explore what trees have meant in Jewish history throughout the centuries and in particular in Israel-Palestine. In "The Seed" we consider the role of trees in generations of Jewish liturgy and thought. In "The Blossom," we acknowledge Jewish aspirations for a homeland, and the dreams of those who gathered pennies for the Jewish National Fund in order to "make the desert bloom." We then examine the "The Fruit" of these blossoms as we explore the ways that trees planted in Israel served as place-holders for the Jewish people in a tragically contested land. As these trees were planted, other trees that grew on that land for hundreds and hundreds of years were and are being uprooted as part of the violent struggle for this territory. Finally, in "The Harvest," we consider what we can glean from what we have learned, and what seeds we want to plant for a more just future.

So why do this learning as a seder, and not just pass out packages of literature and ask for donations? Because a seder is a ritual that makes an idea tangible. On Passover, we use all of our senses to transform a trip to the dinner table into a journey of liberation. We eat horseradish in order to really taste the bitterness of slavery; we drink wine to experience in our bodies the giddiness of freedom. We tell the story of the exodus from Egypt so that we have words to understand these sensations and so that we can pass them to our children and our children's children.

The intention of this Tu B'Shvat seder, too, is to make an idea concrete. The idea is this: that the beautiful dream of "greening the desert," which was such a central part of the Zionist vision for settlement by Jews in Palestine throughout the Twentieth Century, had what Uri Avnery has called "a dark side not registered in Zionist consciousness." That dark side was, and remains, the appropriation of land from native Palestinians, destruction of livelihoods and of the economy of the community, uprooting of ancient orchards and trees in a false quest for "security," and damage to the eco-system of Israel-Palestine. We will come together on or near February 8, 2009 to acknowledge the harms done to the trees and to begin the painful process of repairing the damage, even as we celebrate the role that repair -- *tikkun olam* -- can play in healing our world and our relationships with our neighbors.

How are we planning to repair the damage? In three different but linked ways. First, the Tu B'Shvat seder, as part of the Trees of Reconciliation Campaign, will help raise funds for replanting olive trees in the West Bank through the Palestine Fair Trade Association. Second, the seder will allow us to join with other Jews and activists by taking a deep look at the history and reality of what trees have meant in Israel-Palestine as a kind of t'shuvah for ourselves and our communities. Third, and perhaps most important, we hope the seder and the Trees of Reconciliation work will help spark important conversations both within and outside the Jewish community about the Israeli Occupation, the economic and political devastation of Palestine, and the role that Jews -- particularly U.S. Jews -- can and must begin to play in the process of bringing about a just peace between Israeli Jews and Palestinians.

Before The Seder

Planning The Event

Your seder may be a large and public event -- but it doesn't have to be. Small groups gathered around a single table are just as important, and the intimacy of a small event can create a deep learning experience. You just need a date, time and location, one trip to the supermarket, and a copy of the haggadah for each guest. Using the haggadah, a few simple ideas from this guide, and plates with fruits and nuts, you can easily navigate through the seder and create a successful event.

Some of the planning ideas below assume an event of more than just a few people, and these hints are designed to help manage larger numbers.

Announcing your Event

If your seder is public, you will want to invite folks several weeks in advance. Send a “save the date” notice with basic information about the seder as soon as you have a date and time.

When you have a location and other specific information, send your invitations. Remember to ask for RSVPs. At Philadelphia Jews for a Just Peace, we’ve designed an invitation using the free software from evite.com. If you’d like to see a sample, or get help to make your own, please ask.

Recruiting Help

Recruit volunteers for shopping, preparation, and clean-up. If you’ll need to rent tables or chairs, remember to recruit a volunteer to pick them up and return them.

Appoint a song leader if you can, as the singing flows much more smoothly, and is more enjoyable, if the group has one clear person to follow. You’ll find sound files of the seder’s songs on our website at: www.ajjpp.org, and we’ll be happy to help out with guitar chords or other suggestions if you contact us.

Designate one person who will be asking for donations and another person to keep track of them. More information on this will be coming soon, but the basic work will be gathering names for the pledge database, collecting any pledges with checks or cash made that night, and conveying the information to the Trees campaign.

We have found, through many different seders and groups, that the event flows more smoothly if some of the readings are assigned in advance to people willing to briefly rehearse them beforehand. This is especially true of poems, or passages with Hebrew or Arabic phrases or names. Some of these readings carry emotional or political charge, and people who simply launch into one without knowing its content can also be taken aback, or thrown off guard. Consider assigning at least some of the numbered passages in advance. This is a great role for your political colleagues or allies if you are hosting a larger or public seder.

Shopping and Prep

Using the shopping list below, gather the food, drink, and supplies.

The seder will flow much more smoothly if the foods are prepared in advance and are ready to serve. We suggest having all of the foods on one large platter on each table. If you like, you can cover the four different clusters of food with napkins or cloths, revealing each section as you progress, or simply explain to participants that foods will be eaten in order as you go.

This seder does not use four cups of wine. Rather, we have one blessing for drink, in the first section, which is a blessing for the fruit of the tree. We suggest have pitches of tree fruit juice on the table, for people to pour as they want after the initial blessing. Apple and pear juice work well, although you could also include almond milk, coconut juice, prune juice, or other more exotic tree fruits.

You might also want to have bowls of nuts or dried fruits on the table for guests to snack on throughout the event.

If you are serving a meal at the end of the event, have the food in containers ready to be served before you begin.

Shopping List

Foods/Drinks:

Juice from fruit trees (e.g. apple juice, pear juice, prune juice, almond milk, etc.) -- 16 oz per person

Nuts from trees (almonds; chestnuts; hazelnuts, walnuts, cashews) about 3/4 cup per person

Olives (several different kinds might be nice) -- 1/2 cup per person

Fruits from trees (preferably some dates, some figs, and perhaps some combination of fresh or dried apricots, apples, bananas, or plums) -- 1/4 cup per person

Citrus fruits (oranges, grapefruit -- 1/2 per person; lemons, limes - 1 slice per person; pomelo - 1-2 sections per person) -

Water (lots; preferably have a tap for refilling; otherwise, at least 16 oz per adult)

Pita bread (or other bread if you prefer) - 1 large round per person

Hummus (find recipes on line, or buy ready-made) - 2-3 oz per person

Olive oil (preferably Palestinian fair trade olive oil -- email us if you need a source!)

Seeds (sunflower, pumpkin, squash, watermelon) - 1/4 cup per person

Plus, if you can:

Zatar (traditional Arab spice made from thyme and sesame) -- email us before February 1 and we'll ship you enough for your seder.

Non-food:

If you can avoid using paper and plastic ware, we encourage you to do so for environmental reasons!

For each guest:

2 plates -- one large, one small

2 cups -- one for juice, one for water

For each table:

1 serving tray/platter

1 bowl for hummus

serving spoons

pitcher for water

pitcher for juice

For the event:

a large trash bag

a large recycling bag

cutting boards

sharp knives for cutting citrus

Leading the Seder

The main role of the seder leader is to shepherd the event -- get folks started on time, keep things moving, anticipate upcoming sections, and be a resource for questions or more information (you'll find a bibliography in the back of this guide).

The leader should do or find someone to do the following things:

- Welcome guests
- Introduce the event, your local group, and the Trees of Reconciliation Campaign
- Answer questions

If the discussion questions are used, the leader should introduce them and set time limits. You will want to decide in advance how the discussions will happen -- in the whole group, or in pairs or small groups. You might also ask people to reflect silently on one question, then to discuss another. That the discussions happen is more important than how or than what is said -- being able to give voice to personal experience or to reflect on questions about new information are vital parts of effective adult learning experiences. The seder asks that participants listen to and absorb information, some of which might challenge deeply held perceptions; the chance to "talk back" will help relieve any tension, and give guests and visitors a chance to get to know your community.

The seder is designed with two kinds of information -- paragraphs that introduce and close each section, and numbered readings that share information or analysis. Leaders can read the introductory information, or ask for others to do so.

If you are using the Hebrew blessings, they will flow more smoothly if each has one clear reader who is comfortable with the Hebrew.

For Secular Communities

The haggadah is written with Hebrew blessings recited before eating each kind of food. Some of these are traditional, some are grammatically feminine, and some are new. None of these blessings are required for the seder to be meaningful and powerful.

If you like, any or all of the blessings could be replaced with various simple statements such:

- in honor of the richness trees bring to our lives, we eat....
- in celebration of the ways our dreams and hopes have sustained over the centuries, we
- to make real and present what we know about the bitterness of oppression, we will now taste...

If you adapt the haggadah for your secular community, we would love to know what changes you make and how they work. Please contact us!

Part One: The Seed

Understanding the Haggadah

The goal of this section is to introduce the important role trees have played in Jewish thought in many different eras. This section also creates the setting to make strong, positive connections to our traditions and cultural values, important because the sections of the seder about how Zionism and the State of Israel have treated Palestinians can be emotionally challenging for people to face if these concepts are new to them. People can't be motivated to act for social change, for justice, from a place of shame or silence, so it is important to affirm what is positive about our identification with our Jewish-ness as we discuss the effect of Israel as a Jewish state on the Palestinians.

This section is vital to creating an environment that separates criticism of Zionism and of the the State of Israel from the entirety of Jewish history and culture.

The sources quoted cover a time span of thousands of years, from verses recorded in the Torah to contemporary Israeli poet Danny Siegel.

Ritual Arrangements

We suggest having the plate of fruits and nuts and cups for juice on the table at the start of the seder. Explain that the foods should not be eaten until the blessings happen after the reading.

Making It Interactive

If you want to invite discussion in this section, we suggest pausing between eating the food and singing Etz Chayim Hi. You might ask participants to silently recall, or discuss with one other person, positive memories they have of trees from their own histories, or to reflect on what they have just heard/read. In order to keep momentum for the event, this discussion should be no more than a few minutes.

Part Two: The Blossom

Understanding the Haggadah

The goal of this section is to make space to honor the role of yearning for a homeland and how it has shaped Jewish culture, discussed here in the way Zionism as a political movement harnessed the power of that yearning. Readings focus on the campaign by the Jewish National Fund to “make the desert green and redeem the land.” To those of us who created the seder, it is important that participants be offered the space to make a connection between their positive experience giving money to help plant trees in Palestine/ Israel as children and what they can do now to bring positive change. We want to teach the truth about the effect of Jewish National Fund policies, but in a way that does not blame everyone who shared a beautiful dream for the sins of the Zionist leadership.

Background Information

If you have a blue box or JNF donor certificates, bring these to the seder and place them on the table during this section.

If you know that some of your participants may have little or no knowledge about the timeline for the founding of the State of Israel, you might to introduce this section with a very brief overview of important milestones:

- 1897 - first Zionist Conference held in Basel, Switzerland
- 1901 - Jewish National Fund is created and begins to purchase land for Jews in Palestine
- 1917 - The Balfour Declaration opens the door for limited Jewish settlement in Palestine. The Zionist movement builds on this and continues political and military struggle to create a Jewish homeland.
- 1948 The State of Israel is created after the United Nations votes to partition the land of Palestine; land confiscated in the fighting that follows is transferred from the State to the JNF for Jewish-only use and settlement.
- 1967 In the “Six Day” war, Israel defeats Arab armies and begins the military Occupation of the Sinai Peninsula, the West Bank of the Jordan River, East Jerusalem, the Golan Heights and the Gaza Strip.

Making It Interactive

If you want to include discussion in this section, pause after the final reading and before the line beginning “We honor the hopes and good intentions” that introduces the food to be eaten. Invite participants to turn and talk in pairs or small groups about any memories they have about JNF, the blue boxes, or visiting JNF forests in Israel. This discussion can be quite brief, and should not be more than a few minutes, as the next section of the seder is the longest.

If you have community members or seder participants who are likely to be highly critical of the JNF, you might want to pair them up for this discussion, so that people with positive memories are allowed to express them without challenge in this section.

Part Three: The Fruit

Understanding the Haggadah

This section takes on the difficult realities of the effects of Jewish dreams for homeland and the JNF on Palestinian communities and the land itself. The sections intentionally jump across time, from pre-1948 until today, to show the effect of the continuity of policies of removing Palestinians from their land in favor of Jewish-only settlements, which continues today in Occupied Palestine but also in Palestinian communities in Israel.

Ritual Arrangements

We expect that some participants may find the pieces in this section challenging. We suggest slowing down the pace here, even though it is longest section, and leaving time between each reading for words and ideas to sink in.

If you have a song leader, one option is to have people quietly hum or sing (“Lo yisa goy” works well here) for one or two repetitions between every third or fourth reading. This will make this section longer, but can provide release from emotional tension if your participants will find the information in this section particularly difficult.

Making It Interactive

Inviting people to talk back is probably the most important in this part of the seder, but is also the most likely to be a site for disagreements. When people encounter information that challenges their sense of what is right or true in the world, they can respond by shutting down or by becoming upset. Therefore the framing of the invited response is quite important, as it can channel the emotional power behind the confusion or anger into a positive direction.

We suggest pausing after the final reading, the poem by Julia Vinograd. Ask people to stop to consider how they each balance truths that are in conflict with one another -- how do they hold in their heads and hearts both the Jewish story and the Palestinian story? This time for quiet thinking is also designed to help anyone who is upset calm down before beginning to talk. After people have had a few moments to gather their thoughts, have them turn and share their strategies for dealing with difficult information.

Be prepared to intervene (gently) in any difficult situations by walking to each table to re-direct any conversations that slip into debating the “facts.” If you are hosting a large event, make sure each table has one person you know to be a good facilitator, and prepare them for being ready to step in at this section.

Use the singing of Lo Yisa Goy to build energy; people know this song, and most have positive emotional responses to it, so sing loud and long. This will set the stage for moving into the final section.

Part Four: The Harvest

Understanding the Haggadah

This section of the seder is the call to action; it introduces the Trees of Reconciliation campaign specifically, but also poses the larger question of what we carry from the past and what we plant for the future.

Ritual Arrangements

The choreography of this section is a little different from the first three, and a bit more complicated. There are three different ways to do the blessing of the olive oil: the oil and bread; the oil and bread with zatar, which has one extra phrase; Palestinian olive oil and bread and zatar, which has a few extra sentences.

If you want to use fair trade Palestinian olive oil, you can order it from www.olivebrancholiveoil.com.

We suggest this order:

1. Read the text about honoring the harvest and do the blessing/tasting
2. Do readings 1 and 2
3. Introduce the Trees of Reconciliation Campaign using the text in the haggadah and/or the info below. Pass out pledge forms. Give folks a few minutes to ponder them, then collect forms and any cash or checks. Ask people to share this information with their friends. You may want to have extra pledge forms available.
4. Make the blessing for beginnings and eat the seeds
5. Do readings 3 and 4
6. Invite everyone to read the closing lines
7. Sing Od Yavo or another appropriate song known in your community

Making It Interactive

Our suggestion is to not have a discussion question in this section, as people will see the end coming and be restless. You might want to have a short Q&A period around asking for donations, if this feels appropriate in your gathering.

Ideas for Introducing the Trees Campaign at the Seder

We are hoping that all of our seder hosts can make a fundraising push for the Trees of Reconciliation project. Since we know that people have widely varying comfort levels asking for donations, we suggest recruiting a shameless and enthusiastic fundraiser for this task.

The haggadah contains a few paragraphs about the campaign; your fundraiser might also want to read from or paraphrase the additional information below.

Trees have long served political purposes, both symbolic and practical, in the struggle for land and resources in Israel-Palestine. From the early days of the last century, the Jewish National Fund collected pennies in its Blue Box campaigns, particularly in the U.S. and European Jewish communities, to plant trees to "make the desert bloom" and thus "Redeem the Holy Land." In fact, the millions raised by the JNF rarely purchased land, but instead supported demolition of hundreds of Palestinian villages and the planting of environmentally disastrous pine forests in an eco-system where they did not belong. Today in many of the JNF pine forests that tourists visit in Israel the ruins of villages destroyed by the IDF in the 1940s and 50s are still visible. Despite the best intentions of all those who donated to "green the desert" over the years, the planting of those trees was an environmental, economic and psychological disaster for the fellahin (farmers) whose families had farmed these lands for centuries.

As you now know, the olive crop is an essential cornerstone of the Palestinian economy. Since 2000, the uprooting of more than 700,000 olive trees by the Israeli Defense Forces to make way for illegal settlements and the Apartheid Wall has wreaked incalculable damage on the only source of livelihood for thousands of Palestinian families living under occupation. Destroying of trees has other consequences as well, since in the West Bank the Israeli government confiscates any land not cultivated for three years.

The Trees of Reconciliation campaign will donate at least 1000 olive saplings to Palestinian farmers for planting in the coming year. Working through the Palestine Fair Trade Association, the Trees of Reconciliation Campaign will purchase olive saplings for planting in the Occupied West Bank. While these saplings are only a tiny beginning, the symbolism of such an effort will be powerful both to Palestinians and within the progressive Jewish community in the United States. It also provides possibilities for meaningful conversation with others in our communities about the realities of life for Palestinians living under the Israeli occupation and the moral responsibility of U.S. Jews in the current crisis.

This year, we are also raising emergency funds to relieve the immediate suffering of the people of Gaza. Faced with the crisis of at least 1200 killed and thousands more wounded in the horrific bombing and invasion of Gaza -- we have determined that half the funds we raise this year will go to the Palestine Medical Relief Society (PMRS) toward medical supplies and treatment of Gazan victims.

Each \$20 pledge you make tonight will plant one olive sapling on a Fair Trade farm in the West Bank; \$10 of each pledge will be donated directly to the PMRS for medical care for people in Gaza. If you are so moved, we ask that you take pledge forms and talk with other people in your communities about joining this campaign.

Given the enormity of the problem of peace and reconciliation between Israeli Jews and Palestinians, it is often difficult for us as activists to find concrete steps we can take that will make any real difference. The planting of olive trees and shipping of bandages by U.S. Jews will not solve the crisis, but the symbolism is undeniable, and our support matters enormously to real people "on the ground."

Please join us! Before you leave tonight, please make a donation of \$20 (or \$40, or \$60...), or whatever amount you can afford to give. Please talk to those in your community -- in your synagogue, in your neighborhood, at your workplace -- about what you know to be true about the conflict between Israelis and Palestinians. Please commit to planting seeds of truth, seeds of a just peace, in the year to come.

Thank you.



Trees of Reconciliation

Yes! I want to support American Jews for a Just Peace in planting olive trees on contested land in the West Bank in 2009.

Each pledge of \$20 will plant an olive sapling through the Palestine Fair Association, lending critical support to farmers who have suffered losses as a result of the Israeli occupation, confiscation of land for settlements, and construction of the Wall. This year, \$10 of each \$20 contribution will be donated directly to the Palestine Medical Relief Society for medical care of the victims of the war in Gaza.

PLEASE PRINT:

Name _____

Address _____

City State Zip _____

Country: _____

Email _____

Phone _____

Total contribution _____

In honor of: _____

In memory of: _____

After the Seder

Although we know that not every guest will want to add their name and email address to the Trees of Reconciliation campaign list, please encourage folks to sign up, as we are consciously building a broad campaign. If people feel they can't pledge at the time, encourage them to take a pledge form.

We will be mailing each seder leader a large pre-addressed envelope in which pledges and attendee lists should be returned. We hope at the end of each seder to come away with the following:

- a list of attendees including email and home addresses
- a list of donors, including email and home addresses (checks payable to "AJJP")

Please mail these back to:
Trees of Reconciliation Campaign
c/o Hannah Schwarzschild
456 E. Locust Ave
Philadelphia, PA 19144

A few days after the seder we will be in touch with you to gather your ideas and feedback about the seder, haggadah, and campaign. This seder is the second in a multi-year campaign, so your experiences, feedback and ideas are important to us.

When a tree that bears fruit is cut down,
its moan goes from one end of the world
to the other,
yet no sound is heard.
(Pirke de-R. Eliezer 34)

Resources for Further Learning

History Overview

Cook, Jonathan. *Disappearing Palestine*. 2008.

Khalidi, Rashid. *The Iron Cage: The Story of the Palestinian Struggle for Statehood*. Beacon Press, 2006.

Morris, Benny. *Righteous Victims: A History of the Zionist-Arab Conflict, 1881-2001*. Vintage, 1999.

Pappe, Ilan. *A History of Modern Palestine: One Land, Two Peoples*. Cambridge University Press, 2004.

Said, Edward. *The Question of Palestine*. Vintage Books, 1979.

Shlaim, Avi. *The Iron Wall: Israel and the Arab World*. WW Norton and Co., 2001.

Jewish National Fund

Avnery, Uri. Abolish the JNF. <http://www.zmag.org/content/showarticle.cfm?ItemID=12642>

Blouground, David. The Jewish National Fund. Policy paper, Institute for Advanced Strategic and Political Studies (2001). <http://www.iasps.org/policystudies/ps49.pdf>

Ha'aretz Editorial, "Who Needs the JNF?" (September 24, 2007), www.icahd.org/eng/news.asp?

Morris, Benny. "Yosef Weitz and the Transfer Committees, 1948-49" and "Yosef Nachmani and the Arab Question," in *1948 and After: Israel and the Palestinians* (revised edition, 1994).

"Protesting the JNF" <http://stopthewall.org/worldwideactivism/1577.shtml>

1948 expulsions, destruction of villages and the Naqba (catastrophe)

Pappe, Ilan. *The Ethnic Cleansing of Palestine*. OneWorld Publications, 2006.

Segev, Tom. *1949: The First Israelis*. Owl Books, 1986.

Zochrot - www.zochrot.org Israeli NGO site with maps and information about specific villages that were emptied and/or destroyed.

Lists of Destroyed villages: www.palestineremembered.com

1967 and the Ongoing Occupation of the West Bank, Gaza and East Jerusalem

Bennis, Phyllis. *Understanding the Palestinian-Israeli Conflict: A Primer*. Olive Branch Press, 2007.

If Americans Knew: What Every American Needs to Know About Israel-Palestine.
<http://www.ifamericansknew.org/media/sides.html>

Rothchild, Alice. *Broken Promises, Broken Dreams*. Pluto, 2007.

Segev, Tom. *1967: Israel, the War, and the Year that Transformed the Middle East*. Metropolitan Books, 2007.

Weizman, Eyal. *Hollow Land: Israel's Architecture of Occupation*. Verso, 2007.

Electronic Intifada: www.electronicintifada.net

Olive Trees and Environmental Issues

Cohen, Shaul. *The Politics of Planting: Israeli-Palestinian Competition for Control of Land in the Jerusalem Periphery*. University of Chicago Press, 1993

Kankar, Sonia. "Rooted Like an Olive Tree."
<http://desertpeace.blogspot.com/2007/09/palestine-rooted-like-olive-tree.html>

Tal, Alon. *Pollution in a Promised Land: An Environmental History of Israel*. University of California Press, 2002.

www.bustan.org (Israeli Environmental NGO)

www.palestinefairtrade.org

<http://imeu.net/news/printer006919.shtml> (Institute for Middle East Understanding)

Tu B'Shvat

Elon, Ari, Naomi Mara Hyman & Arthur Waskow. *Trees, Earth and Torah: A Tu B'Shvat Anthology*. Jewish Publication Society, 2000.

www.myjewishlearning.com/holidays/Tu_Bishvat/

Progressive Jewish Voices on Zionism and the Occupation

Ellis, Marc H. *Israel and Palestine: Out of the Ashes*. Pluto Press, 2002.

Finkelstein, Norman G. *Image and Reality of the Israel-Palestine Conflict*. 2d ed., Verso, 2003.

Kushner, Tony and Alisa Solomon (eds.). *Wrestling With Zion: Progressive Jewish Responses to the Israeli-Palestinian Conflict*. Grove Press, 2003.

Schatz, Adam (ed.). *Prophets Outcast: A Century of Dissident Jewish Writing About Zionism and Israel*. Nation Books, 2004

Films

The Iron Wall (<http://www.theironwall.ps/>)

Arna's Children (<http://www.arna.info/Arna/>)

Palestine is Still the Issue (<http://www.bullfrogfilms.com/catalog/pisi.html>)

Al Nakba: The Palestinian Catastrophe 1948 (<http://www.arabfilm.com/item/2/>)

Peace, Propaganda and the Promised Land (www.pppl.org) -- FREE DOWNLOAD