# FINAL SCHEDULE: DUO IV (JUNE 1-3, 2010)

<table>
<thead>
<tr>
<th>June 1</th>
<th>June 2</th>
<th>June 3</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>N.B. All presentations will take place in the Ward Circle Building</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9:00</td>
<td>PLENARY: Phillipson</td>
<td>PLENARY: Abu Nimer</td>
</tr>
<tr>
<td></td>
<td>Room 1</td>
<td>Room 1</td>
</tr>
<tr>
<td>10:00</td>
<td>Coffee Break</td>
<td>Coffee Break</td>
</tr>
<tr>
<td></td>
<td><strong>Session 1 (Room 5)</strong></td>
<td><strong>Session 2 (Room 6)</strong></td>
</tr>
<tr>
<td>10:30</td>
<td>Gualda</td>
<td>PANEL: El-Bilawi</td>
</tr>
<tr>
<td></td>
<td>Pashley</td>
<td>Ayish</td>
</tr>
<tr>
<td></td>
<td><strong>Panel:</strong> El-Bilawi</td>
<td>Galle</td>
</tr>
<tr>
<td></td>
<td><strong>Panel:</strong> Ayish</td>
<td>Nasser</td>
</tr>
<tr>
<td>11:15</td>
<td>Sibii</td>
<td><strong>Panel:</strong> Romney-Schaab</td>
</tr>
<tr>
<td></td>
<td>El-Hussari</td>
<td>Sanchez</td>
</tr>
<tr>
<td></td>
<td><strong>Panel:</strong> Romney-Schaab</td>
<td>Wong</td>
</tr>
<tr>
<td>12:00</td>
<td>Bangura</td>
<td>Esu</td>
</tr>
<tr>
<td></td>
<td>Ibrahim</td>
<td><strong>Panel:</strong> Romney-Schaab</td>
</tr>
<tr>
<td>12:15</td>
<td>Lunch (provided)</td>
<td><strong>Panel:</strong> Romney-Schaab</td>
</tr>
<tr>
<td>13:00</td>
<td>Lunch (provided)</td>
<td><strong>Panel:</strong> Romney-Schaab</td>
</tr>
<tr>
<td></td>
<td><strong>Session 1 (Room 5)</strong></td>
<td><strong>Session 2 (Room 6)</strong></td>
</tr>
<tr>
<td>14:00</td>
<td>Shami</td>
<td>ROUNDTABLE: Duval</td>
</tr>
<tr>
<td></td>
<td>Gawerc</td>
<td><strong>Panel:</strong> Romney-Schaab</td>
</tr>
<tr>
<td>14:45</td>
<td>Gephart</td>
<td><strong>Panel:</strong> Romney-Schaab</td>
</tr>
<tr>
<td></td>
<td>Provencher</td>
<td><strong>Panel:</strong> Romney-Schaab</td>
</tr>
<tr>
<td>15:30</td>
<td>Tea Break</td>
<td><strong>Panel:</strong> Romney-Schaab</td>
</tr>
<tr>
<td>16:00</td>
<td>Welcome Room 1</td>
<td>ROUNDTABLE: Kent</td>
</tr>
<tr>
<td>16:15</td>
<td>PLENARY: Berlin</td>
<td>Room 1</td>
</tr>
<tr>
<td></td>
<td>Room 1</td>
<td><strong>Panel:</strong> Romney-Schaab</td>
</tr>
<tr>
<td></td>
<td>PLENARY: Saavedra</td>
<td><strong>Panel:</strong> Romney-Schaab</td>
</tr>
<tr>
<td></td>
<td>Room 1</td>
<td><strong>Panel:</strong> Romney-Schaab</td>
</tr>
</tbody>
</table>

**RECEPTION**  
Time and Location  
TBA

**CONFERENCE DINNER**  
"Guapos" (Mexican food)  
TBA

**DOCUMENTARY:**  
"Sleepless in Gaza... and Jerusalem"  
19:00-21:00/Room 1
**PLENARIES**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Lawrence N. Berlin, Northeastern Illinois University</td>
<td>Nora El-Bilawi, George Mason University</td>
<td>Abdul Karim Bangura, Howard University</td>
</tr>
<tr>
<td>Americanisation and Englishisation as Processes of Global Occupation: Coalition or Coercion of the Willing?</td>
<td>Julie Galle, George Mason University</td>
<td>Using Counter Stories to Promote Positive Identity, Empathy, and a Peaceful World: The Case of Haiti</td>
</tr>
<tr>
<td>Robert Phillipson, Copenhagen Business School</td>
<td>Ilham Nasser, George Mason University</td>
<td>Sandra Duval, Tezin Inc.</td>
</tr>
<tr>
<td>The Dream Act and United We DREAM, Carlos Saavedra</td>
<td></td>
<td>Shifting Lines in Sand: Dialogue Beyond the Boycott</td>
</tr>
<tr>
<td></td>
<td>Mary Romney-Schaab, University of Connecticut</td>
<td>Ibrahim El-Hussari, Lebanese American University</td>
</tr>
<tr>
<td></td>
<td>Sylvia Sanchez, George Mason University</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Shelley Wong, George Mason University</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Essentially Theoretical: Postmodernism and Discoveries of the Emperor Who is Butt-Naked</td>
</tr>
<tr>
<td></td>
<td></td>
<td>C. L. Nash, Edinburgh University</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Jennifer Pashley, University of Arizona</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The Bounded, Shifting Frontier: How Palestinians Succeed in Coping with the West Bank Barrier</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Laura Provencher, University of Arizona</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Successful Take-Off and Flight of Interfaith Dialogue: The Essential Role of Hawkish Leadership</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Muna Shami, American University</td>
</tr>
<tr>
<td></td>
<td></td>
<td>American University</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Imagining “Romaniness” in History Textbooks</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Razvan Sibii, University of Massachusetts – Amherst</td>
</tr>
</tbody>
</table>

**PAPERS/ROUNDTABLES**

| Sustainability of Nonviolence: Underlying Issues in Conflict Resolution, Dee Gephart, Gator University |
|-----------------------------------------------------------------|--------------------------------------------------|
| Multiple Dialogues and the Representation of Power in the Discourse of Venezuelan President Hugo Chavez in his Weekly Television Show Aló Presidente, Ricardo Gualda, Columbia University |
| Imagining “Romaniness” in History Textbooks, Razvan Sibii, University of Massachusetts – Amherst |

| Public Sphere and Fear: A Sociological Reading of Roma People Stereotyping, Aide Esu, University of Cagliari |
|-----------------------------------------------------------------|--------------------------------------------------|
| Building Peace in Contexts of Asymmetry: The Israeli-Palestine Case, Michelle Gawerc, Boston College |
| The Bounded, Shifting Frontier: How Palestinians Succeed in Coping with the West Bank Barrier, Jennifer Pashley, University of Arizona |
| Successful Take-Off and Flight of Interfaith Dialogue: The Essential Role of Hawkish Leadership, Laura Provencher |
| Towards a Critical Pedagogy of Possibility: Arab-American Hip Hop and Spoken Word as Cultural Action for Freedom, Muna Shami, American University |
| Imagining “Romaniness” in History Textbooks, Razvan Sibii, University of Massachusetts – Amherst |
Historicity and Hybridity: An Approach to Studying Dialogue Under Occupation

Lawrence N. Berlin
Northeastern Illinois University

June 1 @ 4:15 pm-5:00 pm (Ward Circle Building, Room 1)

Since the inception of Dialogue Under Occupation, there have been numerous attempts to define it. Divided into four strands—enactment, transaction, reaction, and resolution—its study and the efficacy thereof remain unclear. Is DUO intended to be a purely scholarly endeavor and, as a consequence, appear to have little practical relevance to real situations of occupation? Should it lead to some form of social change through action? How can the examination of historical contexts or even current crises lend themselves to resolution, especially when there is a power differential? In fact, considering that differences in power are inherent to situations of occupation, can dialogue even take place?

The presentation begins with a multilayered model of context (MMC) intended for the examination of Dialogue Under Occupation from a critical perspective. Within this model, the stratification of “context” can be said to coincide at each respective level with the participant’s ability to use historicity to evoke and create an opportunity to engage or derail dialogue, and/or to recontextualize dialogue space (i.e., create hybrid discourses) to obscure issues or resolve conflict. Moreover, it allows for a fine-grained analysis by separating out the linguistic (discourse), interactional (dialogue), situational (domain), and extrasituational (sociocultural) levels of context without suggesting that they are mutually exclusive. Rather, the ability to examine the various levels separately leads to a deeper understanding of their interplay in the analysis of the discourse, the practice, and the conjuncture (Chouliaraki & Fairclough, 1999).

The data used here are derived from Hugo Chavez’ particularized use of militarizing language intended to guide the audience in constructing a particular context, in this case support for the militarization of the border with one of the country’s closest neighbors and trading partners, Colombia. By examining the language with its embedded historicity and inherent hybridity, the particular contributions made within the micro level are identified and located within the broader social context (i.e., cultural and societal considerations), both in the synchronic and diachronic (immediate and extant sociocultural context).

Adding the lenses of two concepts—hybridity and historicity—to the ever-complexifying definition of DUO’s four strands, increasing domains, and expanding contexts, I hope to suggest a framework for the approach to its study and to offer ideas about the utility of DUO research as an invaluable component in the progress toward conflict resolution.
Americanisation and Englishisation as Processes of Global Occupation: Coalition or Coercion of the Willing?

Robert Phillipson
Copenhagen Business School
June 2 @ 9:00 am-10:00 am (Ward Circle Building, Room 1)

The USA has throughout history been a warfare state (Hixson 2008; www.tomdispatch.com). It played a strong role in Europe in establishing economic and political integration after 1945 that would prevent recurrent inter-state warfare. The ‘European Union’ of currently 27 states is a joint US-European project to shape a ‘United States of Europe’ or a looser alternative. There are moves towards regional integration in other continents. International ‘dialogue’ has been largely on American terms: corporate clout, institutions of global financial management (World Bank, IMF, WTO), a military alliance nurtured by the Soviet threat (NATO, now active in Asia); political institutions (UN) that give ‘great powers’ voice and a veto. In all of these, English has a privileged, hegemonic position. Neoliberalism reinforced an unequal, insecure, ecologically unsustainable world disorder (Naomi Klein’s Shock doctrine, 2008). Europeans are now ‘occupied’ by other means than military coercion. They have internalised the McDonaldization of commerce, banking, the media, advertising, academia, and popular culture (Coca-Colonisation). An American conceptual universe has permeated languages and cultures worldwide, much of it surreptitiously. Examples: universities being run as businesses rather than as a public good, and basic education at risk; privatisation of public utilities and services in hitherto ‘welfare states’; EU complicity with US support for Israeli aggression throughout the Middle East; European support for US aggression in Iraq and Afghanistan by a coalition of ‘willing’ post-communist states and others with undemocratic ‘leaders’, Berlusconi, Blair, Anders Fog Rasmussen, et al.

What role does language play in these ongoing processes? The EU supports linguistic diversity in principle (23 official and working languages) but English is primus inter pares in the running of EU affairs. The hegemony of English in EU institutions dovetails with an increasing use of English in corporate affairs, education, the media, and popular culture in continental European countries. ASEAN (Asia, 10 countries) functions entirely in English. The African Union functions mainly in English, and to a lesser extent French and Arabic. Is the expansion of English – occupation of novel space – occurring in synergy with existing languages and cultures or establishing an inequitable hierarchy? It explores some of the forms that resistance is taking to the project of establishing ‘global’ English, to its products, and to these processes of mental occupation (Phillipson 2009). As the Copenhagen climate summit showed, global power relations are unstable.
Possibilities for Dialogue under Occupation: The Case of Israel and Palestine
Mohammed Abu-Nimer
Peacebuilding and Development Institute
American University
June 3 @ 9:00 am-10:00 am (Ward Circle Building, Room 1)

Since the second Intifada in 2000, the Israeli-Palestinian conflict has been trapped in another cycle of violence and a political deadlock. Palestinian and Israeli peace and advocacy groups have been struggling to mobilize their constituencies to exercise pressure on their political leaders. Among these groups, there are few initiatives for people to people dialogue and tremendous challenges in carrying out these types of activities. There are many voices on both sides that oppose such contact programs. Their impact and relevancy are constantly questioned. This presentation will explore basic questions such as: should Palestinian and Israeli activists, educators and peace builders, engage in such activities at all? What are the challenges facing Israeli and Palestinians who participate in dialogue? What are the potential for success of dialogue activities under the Israeli occupation?

SPECIAL PLENARY ON US IMMIGRATION POLICY: The Dream Act and United We DREAM
Carlos Saavedra
United We DREAM Network
June 2 @ 4:00 pm-5:00 pm (Ward Circle Building, Room 1)
The Occupation of Yenga in Sierra Leone by Guinean Troops: The Reactions of the Inhabitants and the Sierra Leonean Government

Abdul Karim Bangura
Howard University
June 2 @ 12:00 pm-12:45 pm (Ward Circle Building, Room 5)

Realizing that the Sierra Leonean government, bugged down by an 11-year-old civil war was impotent to respond, the opportunistic late Guinean dictator, Lansana Conte, sent troops to occupy Yenga in Sierra Leone. Yenga is a hamlet in the eastern Kailahun District of Sierra Leone on the bank of the Makona River bordering both Guinea and Liberia. The fertile tract of farmland is also rich in diamonds. The origin of the border dispute between the two countries can be traced back to their colonial pasts and is basically one of treaty interpretation. Long before the two countries won their independence, the former colonial powers, Britain and France, began the process of demarcating the boundaries of both West African countries. The process led to the 1912 Protocol signed by the commissioners representing the two colonial powers that finally delimited the boundary between Guinea and Sierra Leone. In September of 1913, Britain and France exchanged further notes confirming their acceptance of the 1912 Protocol. Nonetheless, although the two West African countries agree that the key instrument defining their common border is the 1912 Protocol, Guinea has over the years contended the interpretation of Article 7 of the Protocol and the attached map to the extent that both countries now believe that a different line on the map represents the boundary. Guinean troops first entered Yenga in the mid-1990s to help fight the Sierra Leone’s Revolutionary United Front rebels during the civil war and block their exit into Guinea. After the civil war ended in 2002, the Guineans retained their military presence in Yenga. In 2005, tensions were quelled with the signing of a memorandum of understanding between the two countries: Yenga belonged to Sierra Leone and the Makona belonged to Guinea. The boundaries reconfirmed, the then President of Sierra Leone, Ahmed Tejan Kabbah, declared the dispute resolved. But like all border disputes, quick-fix political solutions are often ignorant of ground realities. As of this writing, Guinean military personnel continue to guard Yenga from a base just across the Makona. They claim that the boundary should be another 800 meters inland covering Yenga. Approximately 500 people live in Yenga and have come under harsh treatment by the Guinean troops. By using a qualitative explanatory case study methodology, this paper explores why and how the residents of Yenga and the Sierra Leonean government have reacted to the Guinean occupation. Both primary and secondary data are employed to analyze daily life under the occupation, the loci of positioning, and the contending historical narratives of the occupation.
Using Counter Stories to Promote Positive Identity, Empathy, and a Peaceful World: The Case of Haiti
_Sandra Duval_
_Tezin Inc._
June 3 @ 2:00 pm-2:45 pm; Roundtable to follow: 2:45 pm-3:30 pm (Ward Circle Building, Room 1)

On January 12, 2010, a devastating earthquake has forever changed the landscape of the west part of Haiti. The international community quickly came to the rescue of those severely impacted by this disaster. Soon after the recovery efforts, the Haitian government drafted a plan for reconstruction and presented it on March 31st at the United Nations to the donor’s community – which included many American organizations. The reconstruction period is estimated to take at least ten years. Because many foreign organizations have the resources and laid out their plans to help, many fear occupation or a dismissal of the voice and culture of Haitians. Haitians advocate for help to be rights-based, sustainable, and decentralized. Hope may lie in the fact that many American and Haitian-American students will inherit this challenge and we can prepare them to be culturally responsive. The solution links two strides: 1) Educating with the understanding of global education and the interrelated aspects of the academic, ethnic, immigrant, and racial identity of many of our students. Teaching the whole student then becomes the weaving of these inseparable facets of an individual into his/her most authentic and successful self. 2) Using Counter Story Telling to build relationships and create a culturally relevant environment for all. This would promote a population who can see the connectedness and common destinies of nations; empathize by understanding histories of nations through various perspectives; and become the catalyst for an equitable and peaceful world.

The Israeli-Palestinian Identity Conflict: The Myth of Dialogue under Occupation
_Ibrahim El-Hussari_
_Lebanese American University_
June 2 @ 11:15 am-12:00 pm (Ward Circle Building, Room 6)

Occupation, be it military or otherwise, is a systematic act of oppression inflicted directly/indirectly by the powerful occupier upon the powerless occupied in several ways, one of which is coercion and all the repercussions it induces and provokes. On the other hand, the advancement of the cause of peace through a purposeful dialogue that brings together two adversary parties engaged in conflict due to occupation that conduces forms of resistance must recognize, in the first place, the national aspirations of the occupied as unequivocally outlined by the thirty articles comprising the Universal Declaration of Human Rights (1948). The dynamics of power relations shaped by the dialectic nature of the occupation-resistance binary can constantly nourish and further the issue of identity and its clearest manifestation, national sovereignty, beyond the pale. Against all forms of state tough policies which are likely to engender tension, instability, and endless strife between two peoples – such as closures, target killings, transformation of cultural space, to mention a few – the Jewish Israeli occupation of the Palestinian national territory stands extraordinarily unique as it violates human rights as well as the bi-lateral
agreements signed by the State of Israel as occupier of Palestinian territory and the Palestine Liberation Organization (PLO) as sole representative of the Palestinian people under occupation and in exile. This paper looks at the ‘insignificance’ of dialogue under occupation. Ever since the ‘historic’ signing of the Oslo Accords document in 1993, dialogue between the State of Israel and the Palestinians has never actually stopped, despite ups and downs. However, the dialogue started before and after the Oslo Accords to end occupation has gradually faded into an airbubble. The successive Israeli governments since the assassination of Yitzhak Rabin, one of the godfathers of Oslo Accords, have not fully endorsed the peace process in question. The Chairman of the PLO, who was democratically elected as President of the Interim Palestinian Authority (PA) based in Ramallah (West Bank), was deemed irrelevant. The PA institutions were destroyed and the dialogue was reduced to lip-service announcements for regional and international consumption. That ‘purposeful’ dialogue, whose end-goal was bringing peace to the Middle East and the endorsement of a two-state solution, seems to have gone down the drain of history. More Jewish immigrant settlements have been erected contrary to the provisions of the international law; much more land has been confiscated or expropriated, including a considerable part of occupied East Jerusalem; a great number of Palestinian house structures have been demolished; hundreds of military checkpoints blocking the daily life of civilians have been set across the West Bank; and not least the erection of the snake-like eight-meter high Wall equipped with watch-towers and machine guns and distancing the Palestinians from their farms, factories and schools. Ironically, that dialogue has led to establishing two big separate prisons whose inmates are all the inhabitants of the West Bank and Gaza Strip: the first heavily punctuated by military checkpoints that impede free passage, the second totally enclosed and cut off from the outside world. This paper examines the absurd meaning of dialogue and the missed opportunities which could have changed the course of history in the Middle East and beyond.

Public Sphere and Fear: A Sociological Reading of Roma People Stereotyping
Aide Esu
University of Cagliari
June 3 @ 12:15 pm-1:00 pm (Ward Circle Building, Room 6)

As David L. Altheide (2004) demonstrates in is work, mass media information provides a context of meanings and images that prepare audiences for political decision. The discourse of fear adopts a pervasive communication by building symbolic awareness and expectation of danger and risk in everyday life. In the past decade the Italian media have generated politics of fear, a strong crime-immigration related discourse that promotes stereotypes and ethnocentrism. In Italy the media system occupies the public sphere. Here the event is on stage, dominates above the debate, the drama dictates over the communication, the image is beyond the speech. The media logic constructs and feeds a common sense of institution’s discredit, specially the judicial system, or the anti-politics discourse.

To understand this process we presents the case-study of Mrs. Reggiani’s killing, as an example of media social construction of fear and labeling that frame the idea of a democracy under the siege of the immigration. This helps to understand how the media constructs waves of “moral panic” by using motions that affect people’s reaction to crime, by manipulating the state of weakness, magnifying
anxieties and emotions, driving group action, supporting and constructing a public discourse of law enforcement. We address the question of why fear becomes a collective emotional orientation. We will examine how media produce: 1) threat to societal values and interests; 2) how media cast the character of the event; 3) the moral barricades manned by editors. Those three features will show how the media portray the social identity of the “new social danger” through the process of “labeling the immigrant”, especially the Roma.

Mustafa Barzani: Dialogue, Conflict, and Great Leadership
Kamaran Fathulla
King’s College London

“Great necessities call forth great leaders”
Abigail Adams, writing to Thomas Jefferson, 1790

The tragedy of the Kurdish/Iraqi conflict particularly in the seventies of the last century gives a unique example of a modern day great necessity which is initiating dialogue that leads to peace for people facing state run military aggression. The literature deals adequately with role played by the great Kurdish leader Mustafa Barzani as a military leader who managed against all odds and operating in an exceptionally hostile geopolitical environment to maintain the resistance of the Kurdish nation against the dictatorships of consecutive Iraqi governments. This paper, however, sheds light on arguably Barzani’s greatest asset as a leader not often cited in the literature namely his role as a peacemaker. Successive Iraqi governments found in him a ready and genuine foe with whom peace or ceasefires can be declared at any stage in the conflict. In the paper we will discuss the underlying basis and preconditions upon which great military leadership can combine with a vision for and readiness to engage in genuine peace in one person in such a way as to influence the future of not just a nation but a whole region as well. We will underpin our analysis of Barzani’s humanist qualities in a philosophical framework which could be used to act a model for a better understanding and analysis of dialogue and conflict resolution strategies.

Building Peace in Contexts of Asymmetry: The Israel-Palestine Case
Michelle Gawerc
Boston College
June 2 @ 2:00 pm-2:45 pm (Ward Circle Building, Room 6)

This article presents a longitudinal study of more than ten years of all the major peace-building initiatives with an educational encounter-based approach in Israel and Palestine during times of relative peace and times of acute violence (1993-2008). It examines how non-governmental peace-building initiatives adapt to radically changing environments, the challenges they face, and why some are able to adapt and survive while others do not.

Interestingly, my results indicated that when the environment became more tumultuous and hostile, the effectiveness and even survival of these organizations depended to a significant degree on the
ability of the organizations to manage the power asymmetry between the two sides and work as equally as possible. Organizations who failed to deal effectively with matters of equality, and the needs and desires of both sides, ended up struggling to maintain commitment or were doused in conflict that could have been tempered if they strived for more equality.

This study, which involved fieldwork, participant observation, and interviews with Palestinian and Israeli peace-builders prior to, during, and post-the 2nd Intifada, is in many ways a natural experiment of peace-building organizations operating in radically different contexts. Involving various fields, this research contributes to the broad fields of conflict resolution, peace studies, and organization studies. It offers critical insight into how organizations adapt in radically changing environments, what is problematic, what are their possibilities, and what allows some to survive while others do not. Practically speaking, this study also has political import as it suggests ways to strengthen and sustain peace-building efforts in different contexts and strengthen peace-building’s symbolic, cultural, and political worth and value. In addition, it has import for building sustainable coalitions across inequality, asymmetry, and difference.

Sustainability of Nonviolence: Underlying Issues in Conflict Resolution
Dee Gephart
Qatar University
June 2 @ 2:45 pm-15:30 pm (Ward Circle Building, Room 5)

Diplomacy and international violence prevention often meet overwhelming issues that have been entrenched in local societies for generations. The conflict resolution presentation takes a microscopic look at Kosovo which dealt with genocide, NATO bombing, refugee resettlement, UN administration, and military occupation by NATO. Most recently, the residents have been involved in the process of establishing an independent democratic country which is not recognized by all residents.

The time span focus is during post-war Kosovo, 2004-2007, while it was an UN administered territory in the midst of experiencing the birth pains of democracy. The context is a program called the Minority Outreach in which the speaker was the minority outreach coordinator for the US Office Pristina and the English Language Program with the goal of contacting minorities isolated as a result of the war. After the initial contact, English classes were setup to enable minorities to integrate in post war society in which English was essential due to its role as the international language used by the UN, EU, OSCE, etc. Many political issues emerged during the classes because the whole society is daily affected with these aspects. After working in Kosovo, the presenter returned to the US and became involved in the Peace Education program at University of Cincinnati; thus, there are noted some interesting parallels with post war KS and minority urban areas in the states.
Multiple Dialogues and the Representation of Power in the Discourse of Venezuelan President Hugo Chavez in his Weekly Television Show Aló Presidente

Ricardo Gualda
Columbia University
June 2 @ 10:30 am-11:15 am (Ward Circle Building, Room 5)

Every Sunday since May 1999, President Hugo Chavez of Venezuela broadcasts a live television show, Aló Presidente. He spends a significant amount of his time and efforts (at least one full day every week) in live broadcasts that may last up to 8 hours from locations all over the country. This show, beside other live television broadcasts, has become a cornerstone of the Bolivarian Revolution. Using methods of Discourse Analysis as defined by Bakhtin (1982), Goffman (1981), and Weigand (2009), this paper analyzes the multiple dimensions of dialogue established by Hugo Chavez as a representation of power and of the ideology of the Bolivarian Revolution. In that sense, the research questions are:

- With whom President Hugo Chavez speaks during his show and how power relations are established in those dialogues through time and control of discourse, deixis, forms of address, and floor negotiation?
- Who the show addresses more broadly, how it establishes identity and alterity relations (us and them) with different social groups?
- Based on the dialogues established, what is the function and purpose of Aló Presidente in the context of the Bolivarian Revolution?

The results show that Hugo Chavez establishes a multitude of dialogues (the production crew; local, state, and federal authorities; local leaders; ordinary citizens). The show attempts to be the center of the national debate, establishing a self-centered autocratic discourse which in its forms and content reflects some central aspects of the ideology and practices of the Bolivarian Revolution.

Muslim Non-Violent Resistance: the Case of the Al-Aqsa Association for Islamic Restoration and Sanctities in Israel

Ibtisam Ibrahim
American University
June 2 @ 12:00 pm-12:45 pm (Ward Circle Building, Room 6)

This paper studies the role of Muslim nonviolent resistance to Israeli hegemony and control of Muslim sites, particularly the Al-Aqsa Mosque in East Jerusalem. An Islamic charity association in Israel, the Al-Aqsa Association, has drawn quite antagonistic reactions from the Israeli government and public realms despite its nonviolent activities. The goals of this organization are to preserve the large number of destroyed, damaged, or threatened Islamic and Christian holy sites in Israel, and also to provide support and solidarity to Palestinian brethren in the Occupied West Bank, East Jerusalem and Gaza Strip.

The goal of preserving holy sites has taken two primary forms. First, since the beginning of the recent Intifada in 2000, thousands of Muslims from Arab villages and cities within Israel have participated in daily organized bus trips to Jerusalem and the Al-Aqsa Mosque. These trips serve as one of the most
popular and non-violent resistance activities of Palestinian citizens of Israel to the occupation and particularly to Israel’s control of the city of Jerusalem. A concurrent activity is organized visiting to the villages and towns that were demolished by the state of Israel during and after the 1948 war.

This paper analyzes the significance of the Al-Aqsa activities, namely, the daily organized trips to the city of Jerusalem, and how such activities aim to preserve the Arab identity of the city and to resist Israel’s deliberate policy of emptying the city of its Arab residents. I outline how the Al-Aqsa Association uses religious sites as a form of political resistance to Israeli control of the Arab sector of the city.

I seek to understand and explain the Al-Aqsa Association through recent theoretical perspectives on nonviolence. In particular, I draw on the use of religious and cultural values such as unity, solidarity, justice, empowerment, and commitment to strengthen nonviolent struggle and resistance. My fieldwork based on personal observation, online interviews (skype.com) and email correspondence with a few leaders and activists of the Al-Aqsa Association, and phone calls will shed light on interpreting the role of Islamic civil society in resisting Israeli hegemony in Jerusalem.

**Shifting Lines in Sand: Dialogue Beyond the Boycott**

*Stephanie Jo Kent*

*University of Massachusetts – Amherst*

*June 3 (Roundtable): 4:00 pm-5:00 pm (Ward Circle Building, Room 1)*

You are invited to participate in an open conversation about the involvement of academics in political activity, specifically the academic boycott of Israeli universities. The facilitator takes no stance pro or con. The intent is to investigate conference participant knowledge about the aims of this instance of political activity and explore potential conditions for the emergence of dialogue. The roundtable is not intended to critique the fact of the boycott: instead, the presence of the boycott is accepted as social reality. The question of the roundtable regards the possibility of re-calibration in the Bakhtinian sense of orienting to a chronotope, a timespace (in this instance) beyond the boycott. For the purposes of this roundtable, dialogue is theorized as collectively changing the meanings of the past in order to collaboratively invoke new meanings for the future (Kent, Sibii, & Napoleone, in press). The methodology of the roundtable will be to facilitate a conversation among participants with varying knowledge and vested interests, on the assumption that we will represent a reasonable microcosm of the larger dynamics.

**Essentially Theoretical: Postmodernism and Discoveries of the Emperor Who is Butt-Naked**

*C. L. Nash*

*Edinburgh University*

*June 3 @ 2:45 pm-3:30 pm (Ward Circle Building, Room 5)*

Many of you will recall the story of the Emperor and His New Clothes from childhood. The Emperor was obsessed with clothes and became convinced, by a couple of con artists, that they would prepare a special garment for him. The irony, is that the crooks stole the colorful threads and silks brought to them
while pretending to make clothes. Because the garment review served as an irrational “test,” both the Emperor and his various ministers were afraid to admit they were being presented with thin air.

So, when made to strip naked, the Emperor was fitted for the air and assured he never looked better. Eventually, the Emperor paraded around naked. Today, in the American Academy, I want to suggest that theoretical frameworks while sometimes helpful, can bear similarity to the Emperor who was, indeed, “butt naked.”

In particular, postmodern theory, as it works against “essentialism” for people of color is quite troubling. Like social theorist Patricia Hill Collins, I believe postmodernism provides legitimation and analytical tools for people of color in the American Academy. Therefore, this discussion is relevant for scholars who are considered ethnic minorities because, like the Emperor’s workers, they are being asked to evaluate the rich theoretical threads of academic discourse. In this paper, I will focus on the historic issue of suffrage in the U.S. and will narrow the scope of my argument to deal with Black and White women in demonstrating my concerns with anti-essentialist claims that contribute to an “occupation” over the validity of historic canons relating to theology.

Hegemonic notions in canon formation may have been previously used to normalize social behavior and even academic standards. Most in the American Academy admit advancing “normative” standards perpetuates marginalization. Though told of 18th and 19th Century American women, stories of women’s suffrage are narrated almost to the exclusion of Black women, because they presume to speak on behalf of all women. This infers only one group can adequately represent American womanhood.

I concentrate on the way anti-essentialist arguments contribute to the structure of occupation regarding academic veracity. By focusing on Black Theology’s non-hegemonic approach to and dialogue with canon formation, I will address three points. These are: 1) portrayal of women’s histories as demonstrated on web sites regarding women’s suffrage as one example of a universalist approach to “women’s” histories; 2) consideration of a revisionist historic theology utilizing Black women’s narratives from the Postbellum era; and, 3) analysis of essentialist arguments of both White and Black women. I conclude by evaluating the “transaction / reaction” thread’s ability to move to useful dialogue.

The Bounded, Shifting Frontier: How Palestinians Succeed in Coping with the West Bank Barrier
Jennifer Pashley
University of Arizona
June 2 @ 10:30 am-11:15 am (Ward Circle Building, Room 6)

The West Bank barrier has been described by many terms. While Israeli officials claim its purpose is to provide security to Israel, its creators were highly influenced by the Zionist ideologies, which call for the expanse of land between Israel and the West Bank to remain as an open frontier. When the Israeli public pressured Ariel Sharon in 2001 to create an obstacle that would prevent suicide bombers from terrorizing Israeli civilians, Sharon utilized his military knowledge of a network defense to create a barrier that could be movable and porous, which would enable Israel to continue to expand into
Palestinian territory, while projecting security. In the end, it is arguably both. Palestinians, who have traditionally relied on the Israeli labor market for jobs saw the barrier as a threat to their livelihood and employment. The barrier also prevented the Palestinian Authority from developing a stable and independent economy; therefore, Palestinians found multiple ways to infiltrate Israel in order to support themselves and their families. With tens of thousands of Palestinians continuing to sneak into Israel illegally, the barrier is ineffective in separating Palestinians from Israelis. Although most Palestinians who enter Israeli illegally are there for work, with the intention of returning to the West Bank to support their families, anyone can exploit these same routes. The view that the barrier is primarily for security hinders the international community from viewing the barrier in its entirety as unnecessary and an unjustifiable partition.

Successful Take-Off and Flight of Interfaith Dialogue: The Essential Role of Hawkish Leadership
Laura Provencher
University of Arizona
June 2 @ 2:45 pm-3:30 pm (Ward Circle Building, Room 6)

The connection between religion and conflict management has increasingly captured the attention of scholars. Interfaith dialogue presents itself as an essential track-two diplomacy forum for conflict resolution and reconciliation. This is particularly true in societies in which religion is prevalent throughout the public and private spheres as well as a component to the conflict. In order to halt group acceptance of religious rhetoric, which fuels violence through its dehumanizing discourse, successful interfaith dialogue allows participants to interact with the “other,” fostering the rebuilding of previous, or novel, community relations. This paper examines the differing levels of accomplishment in calls for interfaith dialogue, and its subsequent impact in three states experiencing “religious conflict,” Nigeria, the Sudan, and Israel-Palestine, asserting that the credibility of the organizers is paramount to the success of community dialogue. Applying the field of conflict management discourse of hawks and doves, this paper presents the crucial importance of hawk involvement and support of such dialogue.

Towards a Critical Pedagogy of Possibility: Arab-American Hip Hop and Spoken Word as Cultural Action for Freedom
Muna Shami
American University
June 2 @ 2:00 pm-2:45 pm (Ward Circle Building, Room 5)

Mirroring the struggle for democratic pluralism in America, schools and universities continue to serve as battlegrounds for educational equality and academic freedom. The multiple agents of education that predate the establishment of formal schooling have continued to provide educative spaces beyond the walls of schools and universities and new spaces have emerged. The arts provide spaces for cultural expression and dialogue where individuals come together to engage in a critical pedagogy of possibility.
The focus of the proposed presentation will be on the cultural production of hip hop and spoken word by Arab-American artists. Rooted in the works of Paulo Freire, Henry Giroux, and Maxine Greene, the presentation seeks to examine Arab-American self-representation by examining the experiences of Arab-Americans, the context in which Arab American hip hop and spoken word emerged, the transformation of individuals from objects to subjects through a critical pedagogy of possibility, and the praxis that builds on the cultural products that are created.

The proposed presentation will:
- Share survey results that examine the experiences of Arabs and Arab-Americans across contexts, including American schools and universities. The survey also addressed feeling valued and belonging, the spaces where Arab-Americans feel free to share their history and express their culture, and their civic engagement and activism.
- Explore how the cultural production of hip hop and spoken word by Arab-Americans serves as a means of self-representation and facilitates a critical pedagogy of possibility for personal and community transformation by pushing open public space to broaden discourse on the critical issues facing Arabs and Arab-Americans in the world today. The discussion will include how the arts and culture facilitate new openings that contribute to greater dialogue.

**Imagining “Romanianness” in History Textbooks**

*Razvan Sibii*

*University of Massachusetts – Amherst*

*June 2 @ 11:15 am-12:00 pm (Ward Circle Building, Room 5)*

Situated within the generous Critical Discourse Analysis paradigm, this study examines the categorization effects of the deployment of language in Romanian history textbooks. Working with a concept of “identity” rescued by Stuart Hall and others from both orthodox Marxist determinism and postmodernist irrelevance, I seek to deliver a critique of the manner in which the historical narrative offered to Romanian school children presents them with an unnecessarily (and undesirably) fixed, closed and unambiguous ethnonational identity category.

This paper is based on the constructivist premise that nations are not only “imagined” entities, but they are also brought into existence through linguistic labor. Although other symbolic resources such as the vivid imagery of the map and the evocative architecture of the historical monument are certainly also harnessed for the creation of a sustainable ethnonational narrative, it is language in particular – with its unparalleled capacity to present abstract categories as natural units of existence - that interpellates us most powerfully and forces us to settle into an ethnonational category. Inasmuch as the school continues to function as the most powerful Ideological State Apparatus in contemporary Romanian society (if increasingly rivaled by the mass-media), I propose to investigate the ideological effects of one particularly influential educational resource: the history textbook. I believe that a close reading of the language employed in these texts, dialectically coupled with an understanding of the “grand narratives” of “Romanianness,” can yield a useful (if inevitably tenuous) diagnosis of the Romanian “nation-building” discourse.
Education and Media Discourse Under Occupation (June 3 @ 10:30 am-1:00 pm) (Ward Circle Building, Room 5)

Nora El-Bilawi
George Mason University

Nader Ayish
George Mason University

Julie Galle
George Mason University

Ilham Nasser
George Mason University

This panel’s presentations focus on two important transactional domains: First, media discourse; second, education under occupation. The media discourse domain focuses on two subcategories: A) the political discourse in printed media; b) Hollywood and U.S. narrative stereotyping of Arabs and specifically Palestinians. As for the educational domain, it focuses on: A) second language acquisition and learning a foreign language in Palestine under the Israeli occupation; B) the obstacles that Palestinian teachers and children face in their daily travel to and from schools.

U.S. stereotyping and media discourse. The Western media has often projected individuals of Arab descent in a negative manner especially in the U.S. Currently, Arabs are seen as terrorists and murderers due to how the media presents them. These distortions of the Arab people have created a general mistrust and dislike of Arabs among Americans. The unbalanced coverage in the mainstream media places the Arab states in the position of violence and power, while Israel is left as a nation attempting to protect its freedom and people. This is evident in the “disproportionate number of unfavorable references to Arab states, their leaders and their actions. Similarly, bias is evident in a disproportionate number of favorable references to Israel” (Kressel, 1987). The American-Arab Anti-Discrimination Committee reported a 250% increase in hate crimes against Arabs from the previous year due to media presentation (Bazzi, 1995).

Moreover, U.S. media sources have also continually represented a one-sided view of the crisis, invariably blaming the Palestinian side while ignoring Palestinian reports of the Gaza blockade, air strikes, and “targeted assassinations” carried out by Israel against the people in Gaza. Tracing media coverage on the Israeli-Palestinian conflict finds that hoping for that objective, transparent, and just media is still a long way off.
Education under occupation. The sociopolitical context has an impact on the teaching of English as a second language in Arab countries, on students’ motivation and interest in learning the language, on attendance and tardiness rates because of constant checkpoints, and on teachers’ abilities to participate in international professional development opportunities.

Dima Al-Samman states, “Blockages have prevented 10% to 90% of teachers from reaching educational institutions”, head of the media department at the Ministry of Education (Jerusalemites, 2001). The Israeli government’s violence hindered the educational process on all levels. Teachers and students have been forced to take difficult and rough side routes and bypass roads, they subjected to physical and verbal abuse; twenty-one teachers were arrested, and were over burdened with transportation fees that doubled due to the prolonged routes.

1. The War on Gaza: American and Egyptian Media Framing

When human rights are violated and political polarization seem uncontrolled, and respect for international law that protects national sovereignty is tarnished, objective news media is needed to inform the masses and provide voice to the voiceless. Instead, the mainstream media are gaining more power by arrogating the spread of an international perspective, claiming to narrow the gap between global citizens in the advancement of a common understanding (Bronner, 2009).

The aim of this chapter is to unveil the “portrayed reality” of printed coverage media reports on the war waged on Gaza December 2008. In this analysis, the chapter attempts to shed light on political discourse, media framing, narrative theory, news de-contextualization, and dramatization in order to explain how and in what ways public opinion, in general, and the American perception, in specific, are shaped and altered. These were coded then analyzed in the paper: lexicon (L), lack of information (LI) vs. descriptive details (DD), lack of accuracy (LA) vs. informative (I), de-contextualization (DC), falsification and exaggeration (FE), and journalists’ prejudice (JP).

Using a critical discourse analysis framework, the categories examined are 1) headlines; 2) first paragraphs on the Israeli-Palestinian conflict; and 3) coverage of casualties (in particular, the recounting of children’s deaths). The newspapers for the investigation are The Washington Post (USA), The New York Times (USA), and the Daily News (Egypt). The articles analyzed were chosen because they meet certain criteria: first, they are found in the “Middle East” or “World” news sections, not from the opinion or the commentary pages. Second, they were published between December 27, 2008 and January 3rd, 2009, corresponding with the commencement of the Israeli airstrikes on Gaza. Third, the articles should focus primarily on Gaza, not on any marginal news related to the extant Israeli-Palestinian conflict.

2. Palestinians, Arab American Muslims and the Media

As an educator, I often wonder how it is possible for a place, Palestine, and a people, the Palestinians, to be so highly visible in popular culture, yet, at the same time, remain so seemingly invisible to the typical American.

While many have pointed to Hollywood and the media as a cause for perpetuating stereotypes about Palestinians and maintaining myths and misinformation about the Israeli-Palestinian conflict, that so many in the U.S. remain ignorant about the world’s most reported conflict and, in particular, about one
of the key players in that conflict—the Palestinians—suggests that there are other factors impacting people’s understanding.

What I have discovered while teaching middle school for more than 20 years (as well as graduate school for the past 5 years) is that three key factors—in addition to popular culture—have negatively impacted the ability of many children and adults to know basic facts about Palestinians and the Israeli-Palestinian conflict, or, on an even more fundamental level, to simply see the humanity of the Palestinians. First, there has been a conflation of Palestinians, Arabs and Muslims into one “other” in popular culture. Second, there is a psychological explanation as to why otherwise rational individuals seem unable to empathize with a people dispossessed of both land and liberty. And third, there is an absence and lack of accurate and comprehensive information about Palestinians and the Israeli-Palestinian conflict in K-12 curriculum.

This paper analyzes how such mediums as film, the media and other popular culture—in the absence of accurate and comprehensive information in school curriculum—affect many people’s understanding of the Palestinians and the Israeli-Palestinian conflict and why this makes seeing Palestinians as an indigenous population deserving freedom and human rights so complicated for so many.

3. Teaching and Learning under Occupation: The Case of English Language Teaching in Palestine

Current research in second language acquisition has moved from cognitive to socio-cultural perspectives that give primary to the role of culture and history. In the Israeli Palestinian context, there has not been much work conducted on the teaching of English, Arabic, or Hebrew as foreign languages and whether those can play a role in the Palestinian students’ increased understanding of other cultures in the region. There is also a scarcity of research on teachers’ approaches, successes and challenges attempting to teach children a foreign language in Arabic speaking countries. Furthermore, the question of the power of English language teaching to Arabic speaking students in Palestine and Israel has not been explored yet, especially when teachers and educators attempt to do so under occupation.

This presentation aims at exploring the state of teaching English as a foreign language (EFL) in Palestine. It focuses on a teacher preparation program in one of the oldest Palestinian universities, Birzeit University (BZU) in the West bank where students who completed a bachelor’s degree in English language and literature can earn a diploma in teaching English as a foreign language.

The participants in the study were asked about their views on their training program and about daily challenges in their classrooms while working with children who are exposed to the harsh realities of living under military ruling. The study investigates pre-service and in-service teachers’ attitudes and opinions about teaching English in primary grades. The information gathered was based on a focus group discussion, four interviews, and numerous conversations with administrators and faculty at BZU. In addition to the students and instructors’ interviews at BZU, three in-service teachers in one of the schools for boys in Jerusalem were also interviewed. The faculty, student teachers, and in-service teachers shared their experiences, successes and challenges facing them in their attempt to teach children to understand the need for English language mastery, to motivate students to learn English, and to teach under adverse conditions. The results suggest that teachers are encouraged by academic
programs to teach critical thinking and student centered approaches while schools’ practices are very traditional.

4. The Pursuit of Education in the West Bank
The circumstances inherent in a military occupation present many obstacles for children pursuing their right to an education. This session will highlight information on the education of Palestinian children in the West Bank as observed by an American volunteer who taught English in the towns of Bethlehem and Beit Sahour in schools affiliated with the Evangelical Lutheran Church in Jordan and the Holy Land.

Education is a high priority for Palestinians. It is a means of instilling knowledge in children and is a catalyst for university and professional opportunities, but for many Palestinian children the rights to an education is challenged daily by political circumstances. Because of the occupation, many barriers exist to thwart children’s educational opportunities. The barriers come in multiple forms—a concrete example is provided in the hundreds of checkpoints scattered throughout the West Bank that prevent both teachers and students from getting to school in a safe and timely manner. These checkpoints often affect which schools students are able to attend, restricting their opportunities. Other barriers exist in very real but less tangible forms—poverty among children resulting from the crippled economy, restrictions regarding the curriculum, and underfunded schools among other examples.

Despite the obstacles inherent for those living under this occupation, Palestinians are among the best educated in the Arab world. This presentation will highlight the determination of teachers and students to pursue the right to an education as observed by an American volunteer.

Family Histories and Resistance to Occupation (June 3: 10:30 am-12:15 pm)
(Ward Circle Building, Room 6)

Mary Romney-Schaab
University of Connecticut

Sylvia Sanchez
George Mason University

Shelley Wong
George Mason University

The papers in this colloquium explore occupation through family histories. In different contexts around the world, and in different periods of history, they analyze the effects of war, racism, and colonialism, and discuss the significance of narratives and oral histories for education.

One of the panelists discusses the relationship between “natural disasters” and occupation. She presents the San Francisco earthquake of 1906, Hurricane Katrina, and recent earthquakes in Haiti and Chile as examples. Using past history of racism to understand present parallels between occupation and
the conditions created by "natural disasters." This paper includes oral histories of families directly involved in and affected by the "natural disasters" that occurred in each of the above contexts.

She demonstrates how she has used these oral histories in her writing and for other educational purposes.

Another panelist discusses family oral history from World War II. Her paper features part of an oral history of the wartime experiences of one of the few black survivors of the Holocaust. After approximately 40 years of silence about a significant chapter in his life, her father finally began to tell the story of how he had survived three prisoner-of-war camps and a concentration camp. The panelist recorded his story and will discuss why oral histories like her father’s are educationally significant.

The other panelist presents her family's immigration and language story during the era of racial segregation in the 1950’s. She discusses the role schools played to enforce oppressive English only laws in Texas and how it affected subsequent generations of children and families. The presentation will also include current immigration stories to highlight the forces that continue to impact poor and disenfranchised immigrant communities in the U. S. She discusses the theory and research that supports the use and power of family stories for educational purposes.