



MOUTHPEACE

A BUSINESS PLAN

(August 11, 2017 Currently in formation)

“Turning Hatred on its Head Into Friendship”

OUR WEBSITE: mouthpeaceinc.org

Mission of MouthPeace, Inc.

It is our mission to reduce nationality-and-religion-based tension in Israel and adjacent territories by creating and promoting private individual friendships between Arabs and Jews.

Our View

Mistrust, animosity, stereotypes, and mutual hatred have existed between Arabs and Jews in Israel since prior to the foundation of the State of Israel. The resulting state of tension threatens the well-being of people of all nationalities in Israel. We want to reduce this long-standing state of tension between Arabs and Jews in Israel by turning hatred on its head into friendship.

Daily Interactions of Arabs and Jews in Israel

Arabs and Jews in Israel interact daily through a vast array of commercial activities, enterprises, and business relationships. These interactions result from commercial necessity. They rest on a tacit but mutual understanding that it is in the interests of all, regardless of nationality, to work together in commercial settings in an atmosphere of mutual acceptance and respect. Commercial interactions are not the equivalent of friendship, but they provide strong evidence that, enveloped in a spirit of mutual respect and acceptance, friendship can be achieved.

EIGHT REALITIES

I The Reality of Mutual Animosity

Since prior to the founding of the State of Israel up to and including the present time, there has been a state of mutual animosity between Arabs and Jews. Though more apparent during periods of exacerbation and unrest, this animosity has existed for decades. It is a state of reality visible to the world.

II The Reality of a Desire for Mutual Departure

Since prior to the founding of the State of Israel up to and including the present time, the history of relationships between Arabs and Jews residing in Israel and in adjacent territories is characterized by a desire, often openly expressed, for departure of the Other from Israel.

III The Reality of Non-Departure

Neither Arabs nor Jews wish or intend to depart from Israel. Neither have the means to compel the departure of the Other nor do either have an expectation of the departure by the Other. It is a token of the deepest faith adhered to by both Arabs and Jews, respectively and separately as to each, residing in Israel and in adjacent territories, that the land of Israel is and will be for the foreseeable future and beyond, as to each, the homeland and place of residence of their people, and that at no point in time within the foreseeable future and beyond, as to each, will they depart therefrom. It is the expectation among both peoples and the world as whole that for the foreseeable future and beyond, both Arabs and Jews are destined, separately and together, to live in and co-exist therein.

IV The Reality of Mutual Acceptance and Respect in Daily Life.

The reality of daily life in Israel consists of mutual interactions, acceptance, and respect between both Jews and Arabs as a necessary and agreed upon practice, in recognition that the reality of co-existence and the well-being respectively of both mandate mutual acceptance and respect.

V The Reality of a Need for Tension Reduction

The well-being of persons of all ethnicities and backgrounds in Israel and adjacent territories mandates tension reduction between Arabs and Jews.

VI The Reality of a Need for Full and Open Communication

Necessary to tension reduction between Arabs and Jews is open and unrestricted access, to the fullest extent permitted by law, to communications between Arabs and Jews and full access by all to communication with government and to governmental information that may aid either, any, or all in their private lives.

VII The Reality that Friendship is Possible

Jews and Arabs have a common biblical heritage in descendance from Abraham. Both nourish aspirations of health, happiness, and prosperity. Both have traditions of hospitality and human warmth towards each other and strangers.

The power of turning hatred into friendship is morally compelling. Both peoples share the pain of a century long culture of conflict inhering in animosity and often open hatred, the very opposite of which if turned on its head would be friendship.

In previous times Arabs and Jews were friendly to each other and recurrent states of hostility and unrest were rare. Human rights supportive organizations currently functioning in Israel exhibit daily examples of a friendship-related reality.

The humanity of both peoples predicts that, absent historical events that have turned them into enemies, Jews and Arabs would be friends. Many Arabs and Jews acknowledge that nationality-based hatred and animosity is pathological, and that the state of tension and hostility that has characterized their geographical contiguity and interaction since the formation of the State of Israel is a historical anomaly that by simple good sense and the mutual will of both peoples could be undone and made right.

Nationality-based hatred and animosity is reinforced by antagonistic peer pressures recurrent in the communities of both. For every human being in a moment of reflection freed from the compulsiveness of peer-supported nationality-based religion-based animosity, there exists a natural inclination, rooted in the human condition of individual Jews and Arabs, to gravitate to a societal environment in which the psychology of animosity is converted into a psychology of friendship.

VIII The Reality of Scripture

In ancient scriptures respectively revered by both Arabs and Jews, the Torah as to Jews and the Quran as to Muslims, is embedded a supreme tenet, a moral imperative of global reach: *Love Thy Neighbor as Thyself*.

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MOUTHPEACE

OUR OVERALL PLAN

*A Proposed Plan, Programs, and Facilities
To be Implemented in a Physical Location
In the Nature of a Community Center*

1) Our Plan

The original concept of this organization is and has been to provide a “voice” to Arabs and Jews and everyone in Israel. A voice such as this would constitute a “mouthpiece” which we call “MouthPeace” to reflect an enhanced level of communication between two historically different people sharing a common biblical background, and residence in the land of Israel. We want to enable and facilitate communication and access to persons in government and outside of government in Israel which would be of benefit to all in dealing with personal issues in their daily lives.

In providing a voice of this kind, it would be our ultimate goal to create and promote private individual friendships between Arabs and Jews in Israel. Our object would be to reduce long-standing tensions between the two peoples which presently threaten the well-being of all. We want to assist Arabs and Jews in Israel to get to know each other and learn to care about and help each other in their lives. In this way, we want to turn hatred on its head into friendship. The only thing that would be asked of all is that all show mutual respect to and acceptance of each other.

Our organization would be operated by Jews and Arabs working together.

Our organization would have no political agenda. We would be neutral and take no position on any issue of conflict between the two peoples. We would

function not on a governmental, political, or diplomatic level, but on a personal one. We are not an advocacy organization.

Our organization would have as a likely model Big Brother and Big Sister organizations that exist throughout Israel and in various cities in the United States, except that, instead of creating relationships between adults and children, our organization would create relationships between adults and adults. Our organizational would, however, also be intergenerational. We would provide our services to both adults and children supervised by adults.

Our home would be centrally located in Israel. It would be a welcoming multi-ethnic multi-functional multi-accommodating reception facility.

Initially, to ease restrictions of travel for all participating, we will start our activities within the green line boundary of Israel, including East Jerusalem. At a later time, we will expand our activities to include the adjacent territories of West Bank and Gaza.

Ours would be a plan in progress. There would be continuous monitoring on the communications facilitated, with the help of professional staff consisting among others of organization specialists, psychologists, sociologists, religious authorities, and mediators, both Jewish and Arab, and persons in other multiple disciplines to aid and facilitate the creation of friendships.

2) Company Creation: The US Company

We have formed a US not-for-profit corporation in New York, to begin the organization, to obtain US tax exempt status, and to undertake a fundraising program for the organization.

We have six Directors:

Arthur J. Levy, Director, Founder and President

Mr. Levy is an attorney licensed in the State of New York, and is a retired NYS Workers' Compensation Law Judge. He previously served as an Assistant District Attorney and Assistant Corporation Counsel in New York City, and also worked in private practice. He has traveled twice to Israel to explore feasibility of achieving the objectives of this organization. Mr. Levy resides in New York City.

Susan Farber, Director, Secretary/Treasurer

Dr. Farber holds an Ed.D. in Instructional Design and Technology, an M.Ed in Educational Leadership, and an M.A. in French Language and Literature. She is multilingual and conversant in English, Hebrew, French, and German. She previously lived in Israel, Germany, and England, and recently served as a Visiting Scholar at the School of Education, University of Cincinnati. Dr. Farber resides in Cincinnati, OH.

Abed H. Almala, Director

Abed H. Almala, Jordanian Bedouin, comes from Al-Mafraq, Jordan. He holds a Doctorate in Education from George Mason University, Fairfax, VA. He is a Lead Faculty and Associate Professor at Colorado Technical University, School of General Education and Psychology, with main campuses at Schaumburg, IL and Colorado Springs, CO, where he lectures online and on campus on education, general science, physics, and mathematics. Dr. Almala is author of articles and has conducted workshops on the peace process in the Middle East, including conflicts between Arabs and Jews, ethnic relations and human rights, and issues bearing on national and regional educational, socioeconomic and political reforms. Dr. Almala resides in Vienna, VA.

Itay Asaf, Director

Mr. Asaf holds a B.A. in Behavioral Science from Yezreel Valley College, Israel, and a Certificate of Informal Education from the Israeli Ministry of Education. He is Director of Education with the Israeli American Council in New York. He conducts a Social Justice Tour of Israel for participants of all ages, from within and outside of Israel, to explore programs and activities in Israel related to social justice and human rights. Mr. Asaf resides in New York City.

Salman Elbedour, Director

Dr. Elbedour holds a Ph.D. in Educational and Clinical School Psychology. He is a Full Professor at Howard University, Department of Human Development and Psychoeducational Studies, Washington. Dr. Elbedour mentors doctoral dissertations on psychological issues including pathology resulting from ethnic conflict. He is principal author of published articles and other works on the educational system in Israel and the psychological impact of the Israeli-Palestinian conflict on Jewish and Arab children. Dr. Elbedour is a frequent presenter of research at conferences in the United States, Europe, Israel, and the West Bank. Dr. Elbedour resides in Alexandria, VA.

Morad Elsana, Director

Dr. Elsana is a member of the Israeli Bar. He holds an LL.B from Tel Aviv University, Faculty of Law, an LL.M in International Legal Studies and an S.J.D., both from American University Washington College of Law, Washington, DC. He has been a Visiting Scholar & Professor at University of Maryland-College Park, Institute for Israel Studies, where he taught a course in Human Rights in Israel. Currently Dr. Elsana is a Visiting Professor of Human Rights at California Western School of Law in San Diego, where he resides. Dr. Elsana founded Alhuquq Center for Human Rights in Be'er-Sheva, Israel, and is a member and former Director of Adalah-The Legal Center for Arab Minority Rights in Israel.

We intend to increase our Board membership as needed to reflect breadth and diversity of backgrounds in order to build our organization.

3) The Israeli Company, to be formed

We intend to form a sister Israeli Company, an Amutah, to carry out the purposes of the organization in Israel. In Israel, an Amutah must have at least seven Founders. We want the Founders of our Amutah to consist of an equal number of Jews and Arabs residing in Israel. With the consent of the Israeli Founders, some of the Directors of the US Company may wish also to serve as Founders of the Israeli organization.

4) Charitable Status

We are established as a charitable organization in the Bureau of Charities of the Attorney General of the State of New York. We have filed an application to the US Internal Revenue Service to enable our organization to acquire 501(c)(3) tax exempt charitable status. That application is pending. Tax exempt status will enable donors to make tax deductible contributions to our organization.

5) Fundraising

We intend to mount a fundraising program in the United States which would cover expenses of the US company, enabling us to make grants to the Israeli Company, and to implement our objectives in Israel.

6) The Company in Israel

Our initial concept, subject to revision, is the following:

i) Catering Facilities

We intend to create catering Facilities including both Kosher and Halal kitchens and a common dining area. We would provide meals to participants in our activities, to facilitate contact, communications, and friendship.

ii) Communication and Informational Facilities

We intend to create an administrative apparatus to aid Arabs and Jews with access to information and communications with individuals and agencies in and outside of government including the providing of information governmental and non-governmental which may help them in their private lives. These facilities would be staffed by skilled administrative personnel.

iii) Employment Service

We intend to create an administrative apparatus to provide employment services to Arabs, Jews, and everyone else.

iv) Business Creation Service

We intend to create an administrative service to assist in arranging for businesses to be opened and operated jointly by Arabs and Jews.

v) A Restaurant Project (This will be our Introductory Project, described below)

vi) Cultural and Educational Facility and Program

We intend to create a cultural and educational facility providing language and intercultural instruction in English, Hebrew, and Arabic.

vii) Physical Plant

We plan to have a relaxing physical setting with comfortable couch and carpeted open sitting areas, as well as private conference rooms.

viii) Multipurpose lecture, recreation, and meeting hall.

We plan to have a large auditorium and meeting space, amenable to lectures and recreation.

ix) Library Services and Umbrella Program

We intend to create a compendium and Library service listing all organizations in Israel serving Arabs and Jews, as a research source to aid participants in securing services provided by government and non-government agencies. We intend to work cooperatively with all such organizations.

x) Security

We intend to create a security apparatus sufficient to afford screening on entering the facility and throughout the facility to assure safety of all inside, and also to assure security with respect to restaurant project dinners and meetings.

A RESTAURANT PROJECT

Our Introductory Project

Concept Background

There are presently one or more restaurants in Israel that offer half price meals to customers who sit at a specific table provided that there is both an Arab and a Jew sitting at the same table.

Our Plan

It is our plan to establish a network of restaurants throughout Israel which have agreed to enter into this kind of reduced pricing arrangement. We propose to induce restaurants to enter into such a pricing arrangement by offering them free advertising in local Israeli media.

The Project Goal

In establishing the Restaurant Project, it is our intention to foster reduction of tensions between Arabs and Jew by arranging for their participation in this program. We plan to create conditions which will enable them, by sharing a meal in an atmosphere of mutual acceptance and respect, to become acquainted with each other, to get to know each other, and to become aware of common and mutual interests, concerns, values, and family and daily needs. It is our intention, notwithstanding decades of mutual hostility resulting from conflicting nationalities and nationality-based politics, policies, and aspirations and a nationality-based adversarial status, that meal participants would begin a process at an individual, non-political level, wherein, if amenable, each would come to know, appreciate, understand, like, and care for each other.

Elements of the Planning Process

- 1) Formation by the US organization of an Amutah in Israel as the organizational entity to carry out the activities of the restaurant project.

- 2) Establishment of Amutah membership of at least eight founders, consisting of an equal number of Arabs and Jews residing in Israel, and also an agreed upon smaller number of members of the US organization.

- 3) Opening of an office in Israel for carrying out the work of the Amutah and hiring two employees, consisting of a Director and Assistant Director to oversee the work of the organization.

- 4) Establishing a list of restaurants in Israel likely to be amenable to the Project.
- 5) Entering into an agreement with one or more media in Israel to provide free advertising to restaurants to induce them to participate in this project. Our organization would finance such advertising.
- 6) Contacting restaurants on the above list and inquiring as to their amenability to the Project and our proposed advertising plan, and entering into written agreements with each restaurant agreeing to provide the specified half-priced meals.
- 7) Hiring of professional personnel including legal counsel, accountants, and persons with backgrounds in mediation, psychology, theology, history, publicity and public relations, computer, internet, Facebook and other social network specialty, and other relevant specialties, who would recommend and supervise the process of arranging for meal participation so as to maximize the chances for positive and not negative interactions at each meal.
- 8) Establishing a procedure for classifying participants by ethnic identity.
- 9) Establishing a membership plan whereby persons interested in participating in this program would become a member thereof.
- 10) Planning with proposed participants as to subjects to be discussed and not to be discussed in the course of meals connected with this program, and exploring the development of personal attitudes most likely to be conducive to a mutually productive conversational interaction.
- 11) Creation of a cell-phone Application amenable to smartphone usage to arrange for reservations in advance by meal participants with the participating restaurant and with each other.
- 12) Security arrangements to prepare for safety of all participants.

13) Arrangement for organization representatives to be present and oversee arrangements for the meal to assure compliance by the restaurant and all necessary steps to assure productive conversational interaction.

14) Arrangement with Facebook and other social networks to allow meal participants to exchange their reactions to the interaction so provided.

15) All necessary steps to assure that the meal interaction is a positive and not a negative experience.

16) Arrangements to assure that the organization gains public recognition for friendships resulting from such dinner interactions.

Proposed Budgets (to be added) for US and Israeli companies

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