

Conference on Democracy 2007

Educating Students About the Middle East

Thursday, October 18

G-Block, 11:05 – 12:25

Educating Students About the Middle East

What is the lens through which we educate students on the Middle East, especially with regard to Palestinian-Israeli relations?

Panelists:

- Aref Ahmadia, Founder, Libraries for Peace Project
- Rabbi David Cooper, Kehilla Community Synagogue
- Dr. Paul Larudee volunteer with the International Solidarity Movement, member of the East Bay Jewish-Palestinian Dialog Group, and is an organizer of the Free Gaza Movement
- Pam Maffei, Marin Academy History Teacher
- Shuly Plaves, member of the East Bay Palestinian-Jewish Dialogue Group, The Jewish Alliance for Justice and Peace, and the Jewish Community Relations Council. Father or Lev Plaves ('06)
- Nabil Wahbeh, peace activist and member of the East Bay Jewish-Palestinian Dialogue group and the American Friends Service Committee for Middle East Peace.

Panel Introduction:

- Matt Bedrick ('08) Student Leader, Jewish Student Union (“Jew Crew”)

Panel Moderator:

- Brad Lakritz, Manager of Educational Technology Resources, Faculty Advisor to Marin Academy Jewish Student Union ("Jew Crew"), formerly Educational Technology Coordinator for the Bureau of Jewish Education of San Francisco, the Peninsula, Marin and Sonoma Counties.

LIST OF BOOKS ABOUT THE PALESTINIAN-ISRAELI CONFLICT

by Nabil Wahbeh

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| THEY DARE TO SPEAK OUT | By Paul Findley |
| ISRAEL/PALESTINE
HOW TO END THE WAR OF 1948 | By Tanya Reinhart |
| THE ROAD MAP TO NOWHARE | By Tanya Reinhart |
| THE IRON WALL
ISRAEL AND THE ARAB WORLD | By Avi Shlaim |
| JEWISH SCHIZOPHRENIA
IN THE LAND OF ISRAEL | By Rabbi David J. Forman |
| THE ETHNIC CLEANSING OF PALESTINE | By Ilan Pappé |
| PALESTINE PEACE NOT APARTHEID | By President Jimmy Carter |
| UNDERSTANDING THE PALESTINIAN-ISRAELI CONFLICT | By Phyllis Bennis |
| THE OTHER SIDE OF ISRAEL | By Sara Nathan |
| THE LEMON TREE | By Sandy Tolan |
| THE ISRAEL LOBBY AND U.S. FOREIGN POLICY | By John J. Mearsheimer and
Stephen M. Walt |

PARTIAL LIST OF WEB SITES:

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| Haaretz Israeli Newspaper | http://www.haaretz.org |
| Christian Peacemakers | http://www.cpt.org |
| If American Knew | http://www.ifamericansknew.org/ |
| B'Tselem, Israeli Peace group | http://www.btselem.org/index.asp |
| Rabbis for Human Rights | http://www.rhr-na.org/ |
| Aljazeera English | http://www.english.aljazeera.net |
| Electronic Intifada (a Palestinian site) | http://www.electronicintifada.net |
| Maan News (Palestinian) | http://www.maannews.net/en/ |
| Jewish Voice for Peace | http://www.jewishvoiceforpeace.org/ |
| Brit Tzedek v'Shalom | http://www.btvshalom.org |

Educational Resources

The Curriculum Initiative

<http://www.tcionline.org/>

Education Resources Information Center (ERIC)

http://www.eric.ed.gov:80/ERICWebPortal/Home.portal?_nfpb=true&_pageLabel=ERICSearchResult&newSearch=true&ERICExtSearch_Descriptor=%22Middle+Eastern+History%22

PBS | Online NewsHour | Extra Lesson Plan | Democracy in the Middle East

http://www.pbs.org/newshour/extra/teachers/lessonplans/world/mideast_democracy.html

PBS | Online NewsHour | Extra Lesson Plan | Prospects for Peace in the Israeli – Palestinian Conflict

http://www.pbs.org/newshour/extra/teachers/lessonplans/middle_east/

TeachersFirst Resource Listings (Middle East)

<http://www.teachersfirst.com/tchr-subj-date.cfm?subject=52&lower=9&upper=12>

Media and Online Information Resources

Al Jazeera

<http://english.aljazeera.net/>

BBC News | World | Middle East

http://news.bbc.co.uk/1/hi/world/middle_east/default.stm

Haaretz Daily Newspaper Israel, Israeli News Source

<http://www.haaretz.com/>

Learning Each Others Historical Narrative – Palestinians and Israelis

<http://traubman.igc.org/textbookletenglish.pdf>

Middle East History, Society, and Culture Resources ~ Dept. of History, SUNY-Albany

<http://www.albany.edu/history/middle-east/>

MidEast Web

<http://mideastweb.org/>

National Public Radio | Middle East Page

<http://www.npr.org/templates/topics/topic.php?topicId=1009>

One Voice | One Million Voices to End the Conflict

<http://www.onemillionvoices.org/>

Palestine Facts | Details of the Oslo Accords

http://www.palestinefacts.org/pf_1991to_now_oslo_accords.php

Toward Understanding the Israeli-Palestinian Conflict

<http://traubman.igc.org/two-narr.htm>

Media and Online Information Resources (cont.)

Public Broadcasting System (PBS)

Media Hubs of the Middle East (Frontline)

http://www.pbs.org/frontlineworld/stories/newswar/war_hubs.html

Online NewsHour | Middle East Archive

http://www.pbs.org/newshour/region/middle_east/

Rabbi David J. Cooper serves Kehilla Community Synagogue in the East Bay. Kehilla was organized 24 years ago as a congregation for politically progressive, spiritually-oriented people who wanted to form a warm and supportive Jewish base community. Since its inception, Kehilla has been outspoken about its support for a two-state for Israelis and Palestinians. While Kehilla has often been critical of policies and actions of the Israeli authorities, our approach is not one of reducing the problems of the two peoples to a good-guy vs. bad-guy analysis. Rabbi David was involved in formulating Kehilla's *Brit Shalom*, a document that calls for both the Israeli and the Palestinian peoples to understand each others' aspirations for independence and national autonomy, and their right to live with dignity, self-determination, security, and the opportunity for meaningful economic development. The Kehilla *Brit Shalom* document rejects military action and violence as useful means to achieve these ends. Rabbi David was part of the team that started Kehilla and he has served as its congregational rabbi since 1999.

The following is a short history of Israel/Palestine put together for 5th and 6th graders and their parents at Kehilla's religious school. Families were encouraged to read this together and discuss it. The problem we face is that we want our students to be able to both identify with the State of Israel while at the same time to empathize with the aspirations of the Palestinians. They are encouraged to make up their own minds about the issues, but also to keep their minds open to in concern for all the peoples in the region. There is almost no material developed for Hebrew schools that encourage this kind of empathy and openness and so Kehilla is in the process of developing its own material of which this piece is an example.

KEHILLA SCHOOL
FOR 5TH AND 6TH GRADE STUDENT AND THEIR PARENTS
BACKGROUNDER

THE LAND OF ISRAEL, THE JEWISH PEOPLE, THE PALESTINIANS

Living in Jewish community in America in the early 21st century, we see a lot about Israel on the evening news. Many people in Kehilla find themselves struggling inside to make sense of it all. One of the biggest questions is "What does Israel have to do with me, anyway?" We have prepared this essay and other activities to begin to help each of us answer this question in our own way.

The Land of Israel has been known by many names in its very long history. Although Jews call it the "Land of Israel" we recognize that it has many different and correct names for many different people in the world. The Jewish *country* in the Land of Israel today is called the "State of Israel," and it has been a country now for over 50 years. Even though the State of Israel is located on part of the land of Israel, the State of Israel and the land of Israel are different things: the State of Israel is a country and the land of Israel is a geographical place.

Some of the other names for the Land of Israel are "Canaan," "Palestine," and the "Holy Land."

The Land of Israel is not big. At its widest it is about 60 miles and it is about 200 miles long. The whole land is about the size of New Jersey and would fit comfortably within the central valley of California. One of the things which is unique about this land is that it sits right where Africa and Asia meet, and it is very close to Europe. That is why the Land of Israel has at different times in its history been a part of different empires from Africa, from Asia, and from Europe.

The Jewish people, who in our earliest history were called the "Hebrews," came to the land of Israel from the Asian Middle East, from what we call today Iraq, Syria and Lebanon. We don't know if the stories in the Torah about Abraham and Sarah are historically true, but these stories talk about how Abraham and Sarah were commanded by God to leave their old country and come to the land of Israel which was called Canaan at that time. According to the story in the Torah, God said that Canaan was to be their home, and it would be the homeland of all their children and their descendants.

Those people who are considered Abraham's descendants include both the Jewish people through Abraham's son Isaac, and the Arab people through Abraham's son, Ishmael. Since Biblical times Jews have loved the land of Israel and have thought of it as our homeland. Arabs too have had a deep love of the Holy Land and they have lived there for hundreds of years.

The Torah tells us stories about how Isaac's grand-children and their great-grand children became slaves in Egypt and how Moses eventually led the Hebrews out of slavery and back to the land of Israel, the "Promised Land." That was supposed to have happened over three thousand years ago.

The Hebrews (also called Israelites) lived in the land of Israel for hundreds of years, although sometimes it was under the rule of one empire or another. Their capital city was Jerusalem and their holy Temple was in Jerusalem.

1900 years ago, the Land of Israel was ruled by the Roman Empire. The Roman rulers badly oppressed the Jews of the land of Israel. The Jews had many arguments between themselves about what to do about this problem. They discussed and argued about how the Jewish people could live with dignity and with the ability to control their own community in a time when Rome controlled the whole world in which they lived.

One group called the Zealots said, "We have to overthrow the power of Rome and have a country of our own." But they were not strong enough to fight Rome by themselves.

In the year 70, the Roman emperor ordered that the Temple be destroyed and that the Jews could no longer have a country of their own.

One group of Jews, led by the rabbis, decided that instead of trying to beat Rome, Jews should build up their own small communities wherever they were, and run these small communities themselves and pay their taxes to Rome or whatever country ruled their world.

And that is how Jews lived in their communities for hundreds and hundreds of years up until a century ago. Jews lived in many communities in Europe, Asia and Africa. During these years Jews weren't allowed to be citizens of their countries, so wherever they were, they were considered outsiders except in their own Jewish community. Many places they lived were very nice and Jews lived well, but in many places or at different times, Jews were oppressed sometimes very badly.

During all this time Jews continued to dream of a time when they would be free in their own country, but as far as they could see, this would require God or someone selected by God, a *messiah*, to come down and, by miracle, set things right.

Then more than a hundred years ago Jews began to rethink their beliefs. More and more nations in the world were becoming free from bad rulers and they were doing this without any messiah. Maybe Jews could be free again too, and maybe we wouldn't have to wait until the messiah came. Some people decided to work for the freedom of Jews wherever they were, and other Jews decided to work to make it so that Jews could return to the land of Israel or Palestine as it was called. They hoped that in Palestine, Jews would eventually be free and independent.

The Jews who worked for a country of their own were called Zionists. The Zionist movement grew among the Jewish people, especially since anti-semitism—hatred of Jews—was increasing at this time. This was true in both Eastern and Western Europe, both in very conservative countries such as Russia and also in some very liberal countries such as France and Germany. In Russia, Jews were the victims of *pogroms* (terror-attacks on their communities) and the government would not protect them. Many ran away to America, but eventually even America wouldn't let everybody in.

The Zionists said that the Jews needed a country of their own where oppressed Jews could flee without having to get permission from anybody else.

Many Zionists came to Palestine. In those days Palestine was ruled by the Ottoman Empire with its capital in Turkey. Most of the land was owned by landlords who rented farmland and orchards to the Arab farmers who had lived and farmed these lands for centuries. The Zionists bought land from the landowners. Some of the land they bought wasn't used by farmers because it was swamp or desert. Some of the land they bought was good farm land and the Arab farmers who had rented the land would be angry when they were thrown off.

Over the last 80 years, many things have changed. The Ottoman Empire ended after World War I. Then England ruled Palestine for 30 years until after World War II. During World War II Jews suffered the worst tragedy of our history: most of the Jews of Europe were killed by the Nazis in what we call the Holocaust. Survivors of the Holocaust wanted to live in many places after the war, many coming to the US, many going to Palestine. After World War II, in 1948, the United Nations divided Palestine into land for Arab Palestinians and land for a Jewish country. The Jews declared their new country and called it the "State of Israel." Immediately after the new state was declared the neighboring Arab countries started a war against Israel. The war ended within a year with a cease-fire and new temporary borders between Israel and her neighbors. One part of Palestine that was not part of Israel was then controlled by Egypt and it is called the Gaza Strip. Another part of Palestine was controlled by Jordan and it called the West Bank. Although there was a cease-fire, there was no peace treaty at that time.

A majority of the people who live in the State of Israel are Jewish, but there is also an Arab minority who are Israeli citizens.

In this essay we cannot cover in detail all of Israel's history since 1948. But one of the most important dates to remember is 1967 when there was a six-day war between Israel, Egypt, Syria and Jordan. During this war, Israel took control of all the rest of Palestine and also a section of Egypt called the Sinai Peninsula and a part of Syria called the Golan Heights. Israel eventually had a peace treaty with Egypt and returned the Sinai Peninsula, but the rest of the territories captured in 1967—most of which are part of the Land of Israel—have remained under Israel's control. We call these the "occupied territories."

Most of the people who live in the occupied territories are Arab Palestinians. They are not citizens of Israel. They want to be citizens of their own country, the State of Palestine. But the State of Palestine does not yet exist.

Israelis have not agreed with each other about what should be done about the occupied territories. Many Israelis want to see all or most of the occupied territories turned into the State of Palestine and then Israel and Palestine would be two countries side-by-side. Some Israelis believe that *all* of the land of Israel

WHAT YOU MIGHT HAVE HEARD IN THE 1920's:

PALESTINIAN: I'm an Arab farmer. My family has lived here in the Galilee in Palestine for hundreds of years. My cousins farmed their land nearby and last year their land-owner threw them off the land because he sold it to Jews settling here from Europe. We have to join together and stop this. No selling the land to foreigners and kicking us off. We have to protect ourselves.

ISRAELI: I left my parents in Kiev to come here to the land of Israel. My people lived in towns for hundreds of years because we weren't allowed to own any land. We Jews have become a people who do not know how to farm, how to live off the land, but that will all be changed now. We will be a new kind of Jew. This land was bought fair and square from the owners, but now we have Arab neighbors who hate us, want us to go away, who even attack us. We have to protect ourselves.

(which is also all of the land of Palestine) should be in the State of Israel. Some Israelis have moved into the territories; they are called settlers. Many of the settlers hope that the territories will become part of the State of Israel and that there will never be a State of Palestine.

The Palestinian people also do not agree with each other about what they want as a solution to the problem. Many Palestinians want the territories to be turned into the State of Palestine and then have Israel and Palestine live side-by-side. Other Palestinians want the State of Palestine to include *all* of the land of Palestine (the same thing as the land of Israel) and that there should be no State of Israel.

Israel controls the territories with its army. Palestinians want Israel out of the territories and they have done different kinds of things to try to make the Israelis leave. Many of these things have been peaceful, without using violence, although we do not always hear about the more peaceful actions on TV. Some Palestinians have used violence including suicide bombings that have killed Israeli civilians including children. Sometimes Israel has used its army against the Palestinians hoping that this will better protect Israeli lives. Palestinian civilians have been killed by the army, including children.

The big question is how can we have peace in Israel and Palestine. Most Israelis and Palestinians would like to have two states side-by-side. But Israelis are afraid that the Palestinians will continue to be violent and will continue to want to have all of the land of Palestine, and this makes them scared. And Palestinians are afraid that the Israelis will continue to be violent and will continue to want to have all of the land of Israel, and this makes *them* scared.

We don't know how this story will continue. Each of us asks him or herself, "Is there something *I* can do to help bring peace? Is there something *we* can do to help bring peace?"

A PARABLE

Once upon a time a man jumped out of a window on the fourth floor of his house because it was on fire. He didn't hurt himself because he didn't fall on the ground. He saw another man down below, and he aimed himself to fall on this man. Of course, the man on the ground got hurt when the man fell on him. "Why did you land on me?" the hurt man asked. "Because I was jumping out of a burning building and I had to save myself. If I landed on the ground, I would have died." "But why hurt me? I did not set the house on fire."

DISCUSSION/THOUGHTS

Both Israelis and Palestinians feel like victims. Jewish Israelis feel that our people have been the victims of anti-semitism and also victims of violence by Palestinians. The Palestinians feel like victims because they do not have a country of their own and they feel they have been victims of violence by Israel's army and by the settlers.

Have you ever felt like a victim? What did it feel like?

Sometimes, in a strange way, it can make you feel better to know that you are a victim. Why? Have you ever felt that way? What did it feel like?

Sometimes, feeling that you are the victim can get in the way of coming up with good answers to your problems. Could feeling like a victim stop the Palestinians from coming up with good solutions to their problems? Could feeling like a victim stop the Israelis from coming up with good solutions to their problems?

What things can we do to help bring peace?"

BRIT SHALOM
Toward a Covenant of Peace in the Middle East
KEHILLA COMMUNITY SYNAGOGUE, December 2003

*For the mountains may disappear, and the hills crumble,
but My faithful love will never leave you,
My covenant of peace, my promise of well-being
will never disappear, says the EverPresent, who has mercy on you.*
...Isaiah 54:10

Jewish tradition upholds the sacredness of life. With reverence for all humanity, Kehilla Community Synagogue of Berkeley, California enters into this brit, or covenant, toward peace in the Middle East. We express herein our deepest concerns and greatest hopes for the peoples of Israel and Palestine.

We present our vision with an intention to open hearts and encourage dialogue among all who are concerned with strife in the Middle East. Our vision is founded on the wisdom of the Hebrew prophets, the Jewish philosopher Martin Buber, and leaders of non-violent struggle throughout the world.

Shema: A Call for Reconciliation

Jews and Palestinians alike have suffered from oppression and violence. Yet both peoples are so plagued by fear that they fail time and time again to see the other's plight. Neither society has fully acknowledged the history of the other or taken responsibility for pain inflicted on the other.

A resolution to the Middle East conflict depends on listening and understanding with an eye toward reconciliation. Both peoples must consider the other's sorrow and dreams.

May people of all faiths mourn together the tragic deaths of every woman, man and child who has died in the conflict between Israel and Palestine. May all acknowledge the great pain in their own hearts.

By this covenant, we commit ourselves to help foster reconciliation. In that spirit, we acknowledge that Palestinians have lost much of the land where they lived for centuries, first by the United Nations partition of Palestine in 1948, and later by Israeli military victories. We see that Palestinians have been frustrated in their attempts to restore some of this territory through peace negotiations, and that this frustration has sparked resistance, both peaceful and terrorist. Though we condemn violence in all forms, we do not ignore its roots.

In the same spirit, we recognize that Jews established the state of Israel in answer to a history of oppression—the Holocaust in particular, as well as the subjugation and genocide of Jews over centuries across Europe, the Mediterranean basin and the Middle East. We perceive that in recent years, terrorist actions have intensified the fear of Jews for their survival as a people.

We plead with those concerned for Middle East peace to initiate spiritual and educational programs that encourage constructive dialogue. Israelis, Palestinians, American Jews, Palestinian-Americans and caring people of all backgrounds can contribute by participating in such programs. There are a number of well established models for listening and dialogue, including Non-Violent Communication, Principled Negotiation and Compassionate Listening. In fulfillment of our covenant, Kehilla offers educational materials and training to all who wish to engage in study, dialogue and action toward peace.

Programs for constructive dialogue would affirm each people's longing for a secure homeland. They would provide an opportunity for participants to learn about one another's experience. They would encourage Israelis and Palestinians to place their national narrative into a broader, common narrative. In this way, both peoples might see their plight in all its complexity, and understand the part they have played in their own difficult history.

Such programs would be bring to light the common origins of Jewish, Muslim and Christian cultures, so that we might move toward a future free of poisonous antagonism among these groups. Stereotypes that disparage Jews or Arabs would meet their challenge, so that, in their place, a vision of common humanity might emerge.

We encourage all who are concerned for Middle East peace to promote training for Israeli and Palestinian leaders in methods of constructive dialogue and negotiation. Each partner in dialogue would listen with respect and a genuine intention to understand the concerns of the other. The partners would seek to identify common interests; their highest aim would be to arrive at a mutually acceptable agreement. Only when Israeli and Palestinian representatives see themselves standing on the same side—the side of justice and peace—can they examine reasonably the issues that have so long divided them.

We encourage Israelis and Palestinians to build bridges of cooperation in politics, economics, culture, education and spiritual life. May people, ideas, and resources flow freely between the two peoples.

May leaders in Israel and Palestine draw deeply upon the wisdom and experience of women. May women be fully represented at every level of civic leadership and peace-building.

A Call to Renounce Violence

We pray for justice for Israelis and Palestinians alike. The cycle of violence stands to continue unless both peoples are free to pursue their national aspirations.

All those who support the Israeli and Palestinian peoples must renounce violence. To pursue justice and sovereign rights, there must be a halt to all violence and vengeance without preconditions, limits or terms. Military action, suicide bombings, collective punishment and retribution all constitute violence and vengeance.

Palestinians cannot secure a state by the destruction of the Israeli state or by violence against its people. Such means are morally reprehensible and stand only to increase the anguish of both peoples. Likewise, it is futile for Israel to rely on military might to secure its peace. Continued occupation of land captured by Israel in 1967 is unviable for Israelis and Palestinians alike. Any consideration of removing or diminishing the Palestinian population by transfer away from Israel or Palestine is immoral and ultimately constitutes a threat to Israeli security.

Religious extremism has no place in the pursuit of peace. Jewish, Muslim and Christian leaders must disavow any claim of an exclusive right to the Holy Land. In accord with the scriptural teachings of all religions that trace their origins to Abraham, these leaders must reject the notion that their religion or God sanctions ethnic cleansing, transfer, genocide or taking of land by force.

In closing, we affirm these principles:

- To revere all life and grieve every death
- In the face of fear or differences, to listen with respect and a true intention to understand.
- To promote constructive dialogue among all those with a concern for the Middle East.
- To build bridges of every kind between the peoples of Israel and Palestine.

By genuine dialogue, may we transcend the fear, anger and hatred that shackles our hearts. May we cultivate faith in the underlying Unity of existence and the virtues that flow from such faith: non-violence, reason, trust and lovingkindness.

What's my bias?
by Dr. Paul Larudee

1. Am I ready to listen to all points of view?
 - a. No, a lot of views are just fanaticism, propaganda and brainwashing.
 - b. No, only to moderates that I think I can trust (no extremists).
 - c. Yes, as long as I'm not expected to change my opinion.
 - d. Yes, with an open mind.
 - e. Yes, I seek out unpopular viewpoints and try to understand them.
2. Do I have greater sympathy for one side or the other, and why?
 - a. Yes, because I am a member of one side and don't want to betray it.
 - b. Yes, because I have a lot to lose if don't play along with my group.
 - c. Perhaps, if I think they are more like me and not as different as the others.
 - d. Perhaps, if I hear their side enough and it makes sense to me.
 - e. I try to have equal sympathy, but have to work harder with those I least understand.
3. Do I value the lives of victims on all sides equally?
 - a. Unfortunately, some must die so that others can live, so better them than us.
 - b. They don't value life as much as us, so I can't be as sympathetic to their victims.
 - c. I want to, but it is natural to have more sympathy for your own victims.
 - d. I care about all victims but feel helpless to do anything.
 - e. I care enough to get involved in stopping the creation of victims.
4. Do I apply the same values (freedom, equality, human rights) to other societies as to my own?
 - a. Other societies are not like mine and need an iron hand.
 - b. Other societies are not ready for the same values and should be treated differently.
 - c. Other societies have different problems and should be exempt from some standards.
 - d. The same standards apply to all societies, but compromises are sometimes necessary.
 - e. All societies and persons must be accountable to same standards even if none is perfect.
5. Do I assume that others are reasonable people with viewpoints that are as valid as mine?
 - a. Unfortunately, most people are unreasonable and taught to think that way.
 - b. I want to believe that most people are reasonable, but their actions show otherwise.
 - c. All people have the ability to reason, but not the same opportunities to develop it.
 - d. I recognize that others' viewpoints may be as valid to them as mine is to me.
 - e. I question my own viewpoints and welcome the chance to learn from others.
6. How diverse are my sources of news, information and analysis?
 - a. I get my news from friends, classes and sometimes radio and TV.
 - b. I get news from commercial sources, talk radio, CNN and typical internet news.
 - c. I get news from commercial sources, public TV and radio and the NY Times, Washington Post or similar.
 - d. I supplement with alternative sources like The Nation, Free Speech Radio News and Democracy Now.
 - e. I seek out foreign, alternative and non-traditional sources like Al-Jazeera, Haaretz and email listserves so as to compare them with traditional sources and to get other views.
7. How critical am I of the news, information and analysis that I get?
 - a. If most people I know agree with it, I do, too.
 - b. I don't trust it much, but have nothing else to go on.
 - c. If it sounds funny to me, I check a couple of other sources and ask family and friends.
 - d. I am skeptical of most news sources, and try to consult others that disagree.
 - e. I am skeptical of the motives and biases of all news sources and prefer to find contrary facts and opinions, then do my own investigation.