



PROJECT SUPPORT FUND PEER-EXCHANGE APPLICATION FORM

Guidelines

The Project Support Fund aims to advance the Coalition member sites' ability to serve as Sites of Conscience. It seeks to create a space for innovation and experimentation on how places of memory can inspire dialogue and action on contemporary issues. The Fund supports initiatives that meet the core goals of Sites of Conscience, which are to:

- Interpret history through site.
- Engage the public in programs that stimulate dialogue on pressing social issues.
- Share opportunities for public involvement and positive action on the issues raised at the site.
- Promote justice and universal cultures of human rights.

The Fund supports the following types of peer-exchanges:

- **Staff exchanges:** A representative from one site visits another site to learn about a specific project or program.
- **Consultancies:** A site representative, Trustee, or Secretariat staff member provides on-site guidance on a specific project.
- **Advocacy missions:** A site Director, Trustee, and/or Secretariat staff member travels to the site to advocate for the site, sharing their international experience with local communities, authorities, or media to help legitimize and build public support for a site or a project.
- **Peer-to-peer Mentoring:** A site serves as a “mentor” to a newer site, offering strategic guidance, management support, and technical assistance for the duration of the exchange.

Peer-Exchange applications for **staff exchanges** and **consultancies** should:

- demonstrate that the exchange/consultancy will result in either (1) a design for a project that actively engages the public in the contemporary issues raised at the site or in (2) a strategy or practice that undergirds the future implementation of such activities;
- demonstrate that the above could not be carried out without the exchange/consultancy;
- explain why the exchange partner was chosen—what specific experience the exchange partner has that is necessary for the design of the project (Secretariat staff is available to help applicants identify appropriate exchange partners); and
- include a specific plan for implementing the program after the exchange.

Peer-Exchange applications for **peer-to-peer mentoring** should:

- develop and submit a clear work plan of activities, responsibilities and timeframe;
- explain why the “mentor” site was chosen—what specific experience and characteristics the mentor site can offer to the applicant (Secretariat staff is available to help applicants identify appropriate mentor partners).

Peer-Exchange applications for **advocacy missions** should:

- explain the need for the advocacy effort and describe any urgency such as changes in laws, political parties, economic sanctions, etc;
- include a specific plan including public events, meetings, media outreach, and online mobilization possibilities;
- demonstrate that the exchange will result in legitimizing and building public support for a project;
- explain why the Coalition member, Trustee, or Secretariat staff member was chosen—what specific experience they can share with local communities, authorities, or media to help legitimize and build public support for a project; and
- include a plan for capitalizing on the Advocacy Mission after it ends.

Applicants are strongly encouraged to contact the Coalition's Secretariat prior to submitting an application well in advance of the submission deadline. Application drafts reviewed prior to submission by the Secretariat are much more likely to receive funding. As part of this support during the proposal development process, Coalition staff will discuss your overall vision for the project, its planning, and execution, and may connect you with other sites and experts who



PROJECT SUPPORT FUND

PROJECT SUMMARY TEMPLATE

Please fill in the following information:

Belonging NGO, UK – Saving Lifta, Jerusalem, Israel and the Palestinian Territories.

(Sites of Conscience name and country)

Anil Korotane – (Email – anil@architecturehumanrights.org)

(Primary contact for application)

N/A

(Previous PSF grants received, if any. Please include year.)

The Colombia – Lifta Exchange Project

(Name of the project)

Briefly describe the major elements and significance of the project using the following questions as guides.

1. What is the need for this project?

Lifta is an abandoned Palestinian village in west Jerusalem, inside Israel, currently under plans to be redeveloped and appropriated by a redevelopment plan. The 'Mei Naftoah' redevelopment plan (named after a biblical reference and also known as 'Plan 6036') has been approved by the Jerusalem Municipality, on and above Lifta, and will disregard and erase any association of a previous Palestinian continuity and memory of the village. Lifta was 'cleansed' of its inhabitants in 1948, however the antiquities still defiantly stand. A place bearing witness to the origins of the Israeli and Palestinian conflict, but also to oral histories of a socio-religious co-existence that endured for hundreds of years. The overall objective of the project-campaign will be to try and save Lifta by engaging this place upon a theme that demonstrates this site has the potential to become an innovative space of conciliatory dialogue. Belonging NGO's aim is to advocate Lifta as a Site of Conscience with equivocal workings of memory aimed at activating the memories of victims whilst addressing the Israel/Palestine conflict through methods that practice a non-reoccurrence towards political violence. One of the major obstacles with campaign to save Lifta is being able to openly discuss particular truths concerning the Palestinian tragedy during the Israel/Arab war (also known as 'Al Nakba' (The Catastrophe) where two-thirds of the Palestinian population were displaced from a total of 530 cities, towns and villages) within the State of Israel without the truth being objectified as a form of political violence. To do so would require a highly critical and rigorous approach upon how methods and practices are used to generate public discussion and this is very necessary for any attempt to discuss the value of Lifta within Israel.

2. What methodology (i.e. oral history, body mapping, facilitated dialogue) is employed during the project?

Exactly 70 years have gone by since the Palestinian Catastrophe Al Nakba, enabling enough time to take a step back and reflect upon histories. However, there is a need for an inquiry of an plausible example of a Site that can make such an orientation and proposal for an alternative plan for Lifta as a 'Site of Conscience' justifiable and accessible in translation and in an approach with the government of the Nation State of Israel, who are still regressing on challenges that they face internally, to be able to perceive the benefits of such a vision for the site of Lifta in the long term. The Centro de Memoria, Paz y Reconciliación in Bogota, Colombia provides that plausible example; and yet, can also help address challenges that Belonging NGO will face and will need to further inquire into through the a form of exchange to justify a similar proposal for Lifta on the regional front in Israel with the decision-makers as well as propose, initiate and strategize similar project 'on the ground' with the local coalition of activists; inevitably to derive for an alternative master plan for Lifta. Belonging's exchange with the Centro de Memoria, Paz y Reconciliación as well as other people, civil society organizations and Sites can help address current challenges.

3. What is the potential impact of the project?

Belonging NGO'S aim to demonstrate that this place can serve towards the purposes of invaluable capacity building for the region. Belonging NGO will carry out an investigation that acknowledges actively challenging discursive discussions on the environment is a necessary stepping-stone for creating the imaginings of utilities that stride towards supporting the changes needed towards conflict transformation. What Lifta requires is an example of how practices used in relation to not so dissimilar situation to that of Israel within another Nation State - Colombia, that was considered still 'in-conflict', can lead by example upon how they were able to address 'counter-narratives' and how counter-narratives can contribute to a new collective transformation of a Nation's identification. You need 'gateways/boundary openings' and the Exchange Project can provide this through Belonging NGO's vision for a realizable project campaign, and a long-term strategy that will clearly define the significance and necessity to save Lifta.

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2. Description of the applicant site (1 page maximum):

- Mission and Vision

Belonging NGO is dedicated to advocating architecture and planning with human rights; the organization is founded by its director Anil Korotane who has a vision to firmly establish Belonging NGO as a multi-disciplinary practice. With an ethos to design 'activism architecture', as well as other cultural productions, that can potentially transform conflict or unlock a situation involving human rights. Anil's pursuit into this multi-disciplinary field of practice initially came from enquiries he began early in his education and post-graduate research into architecture and urban planning. Whilst building upon the theme of architecture, place-making and memory, and having first discussed the notion of 'belonging' in architecture theory for my post-graduate dissertation in 2003, he also gained extensive academic experience on the issue of planning and conflict through studies composed in design projects. Between February 2006 and October 2009, Anil was a design researcher with the organization F.A.S.T – the Foundation for Achieving Seamless Territory, a think tank on architecture and conflict. It was whilst at F.A.S.T that Anil initially began developing his experience of working with a local coalition within the region of Israel and the Palestinian Territories; and it was also within this experience that a career with 'activism architecture' began to unfold within the pursuits of connecting architecture to human rights. His experience at the F.A.S.T organization enabled him to develop the 'ground work' to initiate the inquiry that has grown and developed into Belonging NGO's initial foundational work, that Anil has continued to develop since, towards saving Lifta. Lifta is an abandoned Palestinian village in west Jerusalem, inside Israel, currently under plans to be redeveloped and appropriated by a redevelopment plan. The 'Mei Naftoah' redevelopment plan (named after a biblical reference and also known as 'Plan 6036') has been approved by the Jerusalem Municipality, on and above Lifta, and will disregard and erase any association of a previous Palestinian continuity and memory of the village. Lifta was 'cleansed' of its inhabitants in 1948, however the antiquities still defiantly stand. A place bearing witness to the origins of the Israeli and Palestinian conflict, but also to oral histories of a socio-religious co-existence that endured for hundreds of years. The overall objective of the project-campaign will be to try and save Lifta by engaging this place upon a theme that demonstrates this site has the potential to become an innovative space of conciliatory dialogue. In 2010, Anil made the decision to set up an office in London UK, due to the extensive networks held by this city of architecture institutions and human rights organizations. In the context of London, Anil has developed extensive experience in mediating between the different agencies related to city district urban planning. He has engaged and negotiated between local communities, local district councils, developers and architects. He has also played a role in enabling other cultural productions as interventions, such as promoting the use of technologies to activate memory sites that bring ties to the community. Anil has also developed experiences in bridging the field of architecture and planning with regional law as well as international law. Anil believes that the professional experiences he has developed will allow him to extend his skills further and with greater precision in advancing his next phase and plan to orientate towards and fully commit his attention towards the geographical region Israel and the Palestinian Territories. From 2018 and onwards, he plans to fully commit and step inside the geographical context of Jerusalem and work more on the ground to engage with his existing network within the region as well continue practical pursuit on the activism to save Lifta through the platform of Belonging NGO.

- Contemporary local issues the site seeks to address

Belonging NGO's aim is to advocate Lifta as a Site of Conscience with equivocal workings of memory aimed at activating the memories of victims whilst addressing the Israel/Palestine conflict through methods that practice a non-reoccurrence towards political violence. One of the major obstacles with the campaign to save Lifta is being able to openly discuss particular truths concerning the Palestinian tragedy during the Israel/Arab war (also known as 'Al Nakba' (The Catastrophe) where two-thirds of the Palestinian population were displaced from a total of 530 cities, towns and villages) within the State of Israel without the truth being objectified as a form of political violence. To do so would require a highly critical and rigorous approach upon how methods and practices are used to generate public discussion and this is very necessary for any attempt to discuss the value of Lifta within Israel. And in a sphere where discussing truths may be considered existentially the narrative of the 'other' as well as highly controversial within the current *real politik* of the Nation State of Israel. Belonging will carry out an investigation that acknowledges actively challenging discursive discussions on the environment is a necessary stepping-stone for creating the imaginings of utilities that stride towards supporting the changes needed towards conflict transformation.

- Number of staff

Currently, there are 2 permanent staff members. Anil Korotane, the Director; and Alma Masic, Organizational Development for the NGO.

- Type of organization (NGO, government, etc.)

Belonging is a Non-Governmental Organization (UK - Company Registration No.10163311).

- Site's history with the Coalition:

- Date the site joined the Coalition

Belonging joined membership on 1st April 2014.

- Why the site joined the Coalition

Belonging NGO proposes that saving Lifta is both a 'cultural' and 'human right'. Belonging NGO firmly believes that if memories were made accessible, activated and allowed into a democratic right to enhance Master Narrative for all peoples within a Nation State, then fundamentally the right to save memory and to keep it alive in our conscious lives should be recognized as a human right. If Israel can secure a better present and future for themselves through sustaining memories, where two-fifths of the Israeli population is of Palestinian decent (Israeli Arabs) who should have the right to a dignified recognition to the legitimacy of multiple narratives, than fundamentally saving a place of tangible memory is both a cultural and human right. Belonging NGO is committed to the belief that an attempt should be made to construct a proposal for Lifta to be realized as a 'Site of Conscience'. Belonging NGO believes that with the support of such a 'social movement' as the coalition and with Belonging NGO's emphasis of engaging a campaign that happens coincides with the Coalition's values, Lifta stands a greater chance through activism to be recognized, widely accepted and hopefully preserved by the Nation State of Israel.

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3. Statement of Need (please explain why this exchange or mission is necessary) (2 pages maximum):

- Overall project goals

To save Lifta you have to begin by understanding what it means to save this place and the significance she bares for the region. There are many real examples of memories being activated from this site to begin to initiate the need and value for this place. And yet, within a sphere and context where being able to have dialogue that openly discuss truths through a civil society within a Nation-State that may not necessarily have all the right conditions to be able to discuss memories of the 'other' without it being perceived as a form of 'political violence'. And yet, Lifta is also accessible to the 'other' because she allows us to re-imagine communities. Although her community consisted of an ethnic-religious majority of Muslims, the community still shared a religious diversity that consisted also of Christians and Jews. The uprooting of Lifta was a tragedy for the Palestinian community of the village, however the Nakba in Lifta was a catastrophe for the Palestinian Muslims, Christians and Jews. The Jewish Hilo tribe, who were part of one of the five main tribes in Lifta, apparently were given the option by the pervading force to remain in the village, decided to share the same fate with their community and vacated the village. Engaging into the memory of Al Nakba (The Palestinian catastrophe), in this instance from a place that has remained virtually desolate and un-appropriated since her uprooting in 1948, provides the backdrop for a real space within the Israel that has the capacity to make accessible an open dialogue and encounter a sense of shared-values through the issues of 'displacement', 'victimhood' and 'tragedy'. Themes that not only resonates throughout the Palestinian narrative since 1948, but are historically preserved and ever-present within the narrative of the Israeli 'other'; for instance the Holocaust, and the displacement of Arab Jews in the North African and Middle East region. A place that can challenge and defuse narratives that translate into a language of opposition or even hostility by presenting and addressing common themes shared in the tragic histories by both peoples. The narratives of displacement shared together at Lifta can create this place into a necessary common ground for the purposes of healing and conciliation. So the aim is to be able to generate a platform that can allow histories to emerge into discussions within a public sphere of a society and allow open discussion on contentious narratives and histories. The aim is to convey the memory of the Nakba catastrophe through eyewitness accounts from the displaced people of Lifta. Belonging will face hurdles, such as discrimination by various peoples, agencies and actors from local to State level in Israel, in pursuing a project campaign that enables the activation of the memories of Palestinians and of their displacement. A first step to begin to overcome the challenges that face a campaign to save Lifta project will be to demonstrate to audiences both regionally in Israel and the Palestinian Territories as well as internationally, through an example of a real experience of an existing situation, the programs used to activate memories of multiple victims into the wider public sphere of a Nation-State that has faced considerable challenges because of internal conflicts within the State. Colombia presents a phenomenon of a Nation State that has been through a long drawn out internal conflict whilst still succeeding to activate the memories of multiple victims from differing polarized sides of the conflict. Yet a success in being to establish this possibility because the recognition of a particular type of victim or a victim group faced the dilemma and problem of being contrasted by those inside the State who may have perceived as from the opposite sides of the political spectrum: victims of State crimes, victims of the paramilitary, and victims of the guerrilla. Learning from the history and activities of the Centro de Memoria, Paz y Reconciliación, upon how they pursued the idea of 'activating the memories of multiple victims within a 'in-conflict' situation towards a 'post-conflict' possibility eventually went on to play an important role in Colombia's pursuit for conflict transformation through conciliatory dialogue and healing through remembering. The Centro de Memoria, Paz y Reconciliación in Bogota, Colombia was successful in setting out a comprehensive initiative capable of activating memory in the middle of the conflict through methodology that sustained a non-reoccurrence of political violence. Learning from the experience of a 'Peer-to-Peer' exchange of sites that activate memories of victims in Colombia, Belonging NGO wants to acquire ideas, methods and practices that will allow Belonging's Saving Lifta project to overcome hurdles that will eventually allow a local coalition in Israel to penetrate existing challenges through methods and practices that initiate a form of dialogue and towards a non-reoccurrence of political violence.

- Exchange partner(s) (please explain **why** you chose that specific partner and **what experience** they will bring that your organization stands to gain)

During August/September 2018, an eventual step is to undertake a study of the phenomenon of at the Centro de Memoria, Paz y Reconciliación (CMPR) as the counterpart for the exchange and finally the Victims' organizations that were part of the process of creation of the CMPR; and yet essentially other civil society organizations and Sites that can provide Belonging the experience of a broader knowledge of practices. Essentially, Belonging NGO needs to develop an explorative project through documenting critical discussions on examples that ascertain historical memory and specifically, in relation to methods and practices used to activate the memory of multiple 'victims' (i.e. victims that can be perceived as the 'other' during an on-going conflict (in-conflict situation), or prior to, conciliation processes; the 'specific goal' for the exchange is to learn from examples of methods and practices that have been able to achieve such ambitions within the conditions mentioned afore.

- Contemporary issue(s) the project you intend to design through the exchange seeks to address
 - What is the issue you are addressing?

The contemporary issue for the Exchange Project Belonging NGO intends to design, that shall also be the core of the project, is to seek to address whilst acquiring activities with a specific goal are: how in Colombia did they systematize methodologies engaging opposite conflicting views and attitudes in a society? And how, did this create some kind of exchange in public policy on memory? Also, how were they able to get people engaging with dialogue? And how, from the outcome of the 2 previous questions were they able to enhance capacity of methodology and practices? And finally, concerning historical Memory; how did these methodologies and practices influence in the 'timely' context of Colombia's historical memory? And, what did it 'shape' in Colombia's public policy on historical memory?

- Why does this issue matter?

Two-fifths of the Israeli population that is of Palestinian decent (Israeli Arabs), many of whom were internally displaced, should have the right to a dignified recognition to the legitimacy of their memory through multiple narratives. And a campaign that pursues to save Lifta on the afore mentioned theme can help towards promoting the legitimacy of activating the historical memory of the Palestinian 'other' within the sphere of Israeli public consciousness. Belonging NGO believe this is a necessary step if there is to be an encounter that allows both

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Israelis and Palestinians to encounter a necessary narrative for achieving real goals to a conciliatory dialogue with the past and a healing through remembering. Lifta can provide that legitimate place inside Israel and necessary opportunity for all who can gain more dignity by openly engaging to the memories that bear witness to this site. Engaging into the real memories of displacement set against the tangible backdrop of the valley landscape of Lifta.

- Is the issue timely? Has this issue been addressed in the past? If not, why?

In January of 2011, the Israeli Land Administration (ILA) announced a tender for Plan 6036 that would allow private contractors to bid and begin the process to selling off the plots of lands inside the valley. This announcement provoked an immediate reaction amongst former Palestinian descendants of Lifta, Israeli and Palestinian conservationists and NGOs. The result of which led to a petition resulting with a temporary court injunction issued on the 7th March 2011, ordering the ILA to freeze the tender. And now a struggle commences resulting in a technical conservation challenge with the solidarity of a regional group – The Coalition to Save Lifta, along with media campaigns and protests by 2nd and 3rd generation descendants of the village. These opponents to Plan 6036 have appealed for Lifta's recognition with UNESCO, the Worlds Monument Fund and other Agencies. Also, activists, civil-society and education institutions inside Israel working on memory projects have faced great struggles and challenges. In 2011, rather than moving progressively forward, Israel introduced 'The Nakba Law'. The law marginalizes the Palestinian Al Nakba narrative of 1947/48 by placing huge taxes on the funds donated to organizations and institutes within Israel who openly reach out with discussion on the Al Nakba narrative. Israel has sought laws that repress the advancement of teaching this history.

- Is there evidence that decision-makers are already concerned about the issue(s)? Who else is working on this issue, what have they done, and why wasn't that enough?

In 2017, researchers from the Israel Antiquities Authority (IAA) assisted by descendants of Lifta's inhabitants mapped the web of families who lived there, digitally recreating streets and squares, terraces and agricultural facilities. It culminated with a 'Lifta Landscape and Culture Conference'; Avi Mashiach from the IAA states that the summary 'shows explicitly details in the new planning that would damage and segregate part of the physical landscape of the village', he goes on to state that there was a unanimous consensus that a survey, conducted by the IAA, results demand that the existing redevelopment plan (6036) that will make the historic village into a modern residential and commercial area be cancelled, and that the public should be invited to participate in planning Lifta's preservation. However, although an alternative being explored is the possibility of making the remains a tourist site, while building new houses at the village's margins, the Israel Land Administration (ILA), an Israeli government authority responsible for managing land in Israel that is in the public domain, objected to the idea, stating that they have no intention of reconsidering its plans to build new houses at the site. Opponents were furious that the housing plan has not been cancelled. Nasr Abu Leil, from the refugee's non-profit group states that 'The village needs to be preserved as is, fixing what is possible and leaving it open to everyone', he states that 'everyone sees Lifta from a different view point – some see it as a monument, others as memory while others see it as a nature gem. Its look shouldn't be changed, its houses should be reinforced and its roads maintained. And that they'll do everything we can to block the plan.' Attorney Sami Arshid, representing the refugees, also calls for the cancelling of plan (6036). Dr Yuval Barach, the head of the Israel Antiquity Authority's Jerusalem section states that 'they know that developers and new infrastructure is needed but the orientation should be towards tourists. However, the decision is not there's to make'.

- Current challenges you face in developing or implementing the project and how the exchange will help address those challenges

The local coalition is falling-short of a realizable campaign to save Lifta; there is a need for a long-term strategy that will clearly define the significance and necessity to save this place. Belonging NGO'S proposal and 'orientation' of Lifta as a Site of Conscience is incredibly important as a 'form' of tourist site to attract visitors regionally and beyond. And yet more so, the strategy can work dynamically on two fronts: such a proposal for an alternative master plan for Lifta can act as an activator and 'gateway/boundary opening' for discussions and recognition of Palestinian memory within the Master Narrative of Israel; and secondly it could be the vital key proponent bringing value to the argument of why the Government of Israel, and the Israel Land Administration, should reconsider the existing redevelopment plan (6036) in favor of saving a place that can as a tourist site that can address issues 'dealing with the past'. Exactly 70 years have gone by since the Palestinian Catastrophe Al Nakba, enabling enough time to take a step back and reflect upon histories. However, there is a need for an inquiry of a plausible example of a Site that can make such an orientation and proposal for an alternative plan for Lifta as a 'Site of Conscience' justifiable and accessible in translation and in an approach with the government of the Nation State of Israel, who are still regressing on challenges that they face internally, to be able to perceive the benefits of such a vision for the site of Lifta in the long term. The Centro de Memoria, Paz y Reconciliación in Bogota, Colombia provides that plausible example; and yet, can also help address challenges that Belonging NGO will face and will need to further inquire into through the a form of exchange to justify a similar proposal for Lifta on the regional front in Israel with the decision-makers as well as propose, initiate and strategize similar project 'on the ground' with the local coalition of activists; inevitably to derive for an alternative master plan for Lifta. Belonging's exchange with the Centro de Memoria, Paz y Reconciliación as well as other people, civil society organizations and Sites can help address current challenges that feed into the following questions: Firstly, how do you convince people that this particular type of place (a place of healing; a site of conscience) is beneficial to a situation that may still be 'in-conflict'? Secondly, how did you show that creating a Centre of Memory to a site, in the Centre's case and through the experience of the Centre so far, has been beneficial and to what purpose? And a third question, from the previous 2 questions, how was this integrated in the process to get the Centre of the ground; hence building from the ground-up?

- The urgency, including any special timing considerations that the Committee should consider, such as impending changes in laws, governance, political parties, economic sanctions, etc.

Time is running out for Lifta. As by the end of 2017 there will be the first master plan designed for the 'Mei Naftoah' redevelopment plan (6036); it will appropriate and disregard the memory of Lifta. Therefore the immediacy of this project is vital. The window of opportunity available to address this exchange in Israel, over the next years, with the attribution to perceive of it with the wider goal and aim to 'freeze' a development plan is very limited. To a large degree, the urgency activates the necessity for this project.

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4. Description of the Exchange (please explain how the exchange will be implemented) (2 pages maximum):

- Type of exchange (staff exchange, consultancy, peer-to-peer mentoring, advocacy mission)

Staff Exchange with the Centro de Memoria, Paz y Reconciliación (CMPR) as well as the Victims' organizations that were part of the process of creation of the CMPR; and yet essentially other civil society organizations and Sites that can provide Belonging the experience of a broader knowledge of practices in relation to engaging the recognition of 'opposing views' from victim's organizations, civil society and with State 'run' governmental organizations. It is not really an exchange in the sense of carrying out work sessions on Belonging's project, which is the idea of a peer-to-peer exchange, rather an inquiry, so therefore it is crucial to highlight that the exchange project goal is the specific objectives (presented directly below) that is the aim for sustaining the Project Support Fund.

- Specific Objectives

The specific objectives for the Staff Exchange Project the Belonging organization intends to design, as the core of the project, is to seek to address whilst acquiring activities with a specific goal is, how in Colombia did they systematize methodologies engaging opposite conflicting views and attitudes in a society? And how, did this create some kind of exchange in public policy on memory? How were they able to get people engaging with dialogue? How, from the outcome of the 2 previous questions were they able to enhance capacity of methodology and practices? And concerning historical Memory; how did these methodologies and practices influence, in the 'timely' context of Colombia, historical memory? And finally, how did it 'shape' public policy on historical memory? Essentially, the aim is to learn from the exchange project focusing upon how the Belonging organization can develop a dialogue between opposing views with the target context site of Lifta (i.e. Lifta being addressed as an activator and 'gateway/boundary opening' for discussions and recognition of the memory of the Palestinian displacement within the Master Narrative of Israel).

- Stakeholders to involve:
 - Identify who from **your site or community** will be involved in the exchange). Explain:
 - **why** each person or group is important

Anil Korotane – Director of Belonging NGO: Anil has been working towards building upon his competence of skills and experience in his field of work of architecture and planning with human rights towards developing a vision for safeguarding Lifta whilst making it into a real and possible framework for a proposal of alternative planning as a case towards the safeguarding Lifta as a unique and important site of memory. Anil is dedicated to his multi-disciplinary practice with a specialized area of interest is on 'architecture, memory and conflict'. Anil has developed extensive experience in mediating between the different agencies related to city district urban planning. He has engaged and negotiated between local communities, local district councils, developers and architects. And he has engaged extensively in the region and on the ground with numerous peoples and civil society organizations and various actors throughout this time.

- **what perspective** they could bring

In 2006, Anil was initially first encouraged and given full support from Palestinian descendants of Lifta, such as Yacoub Odeh - who spearheads the local coalition to save Lifta, as well as Israeli individuals, such as Eitan Bronstein – original founder of Zochrot, to develop strategies of activism in regard to saving memory and the site. Anil developed extensive critical discourse on 'dealing with the past' annotated from an angle and approach of negotiating within the geography of Israel whilst weaving between the onomastic crisis of the Israel and Palestine conflict to highlight the necessity to save Lifta for the purposes of encouraging a 'space of possibility' that can transform conflict; an example: http://issuu.com/anilkorotane/docs/lifta_s_grassroots_manifesto_and_ac?e=28204843/44251094 (please cut & paste this link for it to activate).

- **what role** they could play in the development or implementation of the project.

Anil is to create a 'compared analysis' from this exchange in context to the site of Lifta within Israel. The 'compared analysis' shall be developed to propose the potential of Lifta as a place of 'encounter' and 'possibility' for the purposes of present and future conciliation practices. Anil will also seek to learn from the project an investigation into how the role of 'mediation' was practiced and eventually successful in Colombia in leading to the development of the Centro de Memoria, Paz y Reconciliación whilst the Nation State was considered still in-conflict.

- **why** each person or group is important

Alma Masic – Professional Expert for Belonging NGO in the following field areas, Dealing with the Past, Transitional Justice, and Organizational Development for the NGO. Alma's previous experience as director of Youth Initiative for Human Rights in Bosnia and Herzegovina (YIHR BH), a member organization of regional platform of YIHR's in Balkan region, the organization works with young people to educate them towards critical thinking, citizen participation in the day-to-day life of the society. In addition, she has worked on issues of dealing with the past and transitional justice. Alma is also speaks Spanish and shall be addressing the questions in the interviews.

- **what perspective** they could bring

Alma Masic – After the war in Bosnia and Herzegovina and the Balkans region, the biggest issue that was undermining peace processes and dealing with the past was the issue of missing and forcibly disappeared persons. Alma worked with such groups through her engagement at the International Commission on Missing Persons (ICMP) and it had allowed her to bring the victims groups together (that were mostly composed of women) with the different religious and ethnical background in order to empower them through constant education and make them as activists themselves, ready to represent a united voice and demand the faster resolution of this issue in strictly humanitarian, and not political way, in front of their governments. The model of working with the victim groups was widely applied throughout the entire Balkan region and countries affected by the war (Croatia, Bosnia, and Herzegovina, Serbia, Kosovo and Macedonia).

- **what role** they could play in the development or implementation of the project.

Alma's successful experience of working with victims organizations, as well her broader experience in her particular chosen fields of dealing with the past and transitional justice, enable her to acquire a more critical, finer and intuitive approach into the investigation so that Belonging NGO can deliver a more realistic prospect upon the goals and practical pursuits of the 'compared analysis' and project as whole.



- Schedule of activities involved:

Belonging NGO will be meeting, interviewing peoples of Victim organizations who were part of the process of the creation of the Centro de Memoria, Paz y Reconciliación, Civil Society Organizations, and State-run Sites and Institutions.

- Dates for the exchange

Possibly 20 days will be necessary for the exchange. Dates are yet to be designated but the aim would be to try schedule the exchange during the September month of 2018.

- Detailed plans for each meeting or event that describe:

- Who will be participating

Through discussions between the director of Belonging NGO and with Dario Colmenares, who was the Technical Coordinator of the Centro de Memoria, Paz y Reconciliación for 8 years, a list was compiled of all the relevant Institutions and Organizations, as well as the peoples to be interviewed for the Exchange project (shown below). They are yet to be contacted as much depends on access to funding for if this Exchange project is to get the 'go-ahead' to a next stage of development.

Memorialization State-run Institutions: Centro de Memoria, Paz y Reconciliación (CMPR):

Camilo González Posso – who was director of the CMPR over its first 7 years of activities - Played a central leadership role in facilitating initial meetings between opposing organizations in participatory memorialization, and between organizations and the city hall of Bogotá.

Dario Colmenares – Technical Coordinator of the CMPR for 8 years - Detailed knowledge of the process of memorialization in Bogotá from its initial participatory planning stage to its successful implementation; Advisor for other participatory memorialization initiatives in Brazil and Ecuador.

Carolina Alborno – present director of the CMPR. In charge of preserving participatory processes at the CMPR after political shift in the administration of the city, can therefore help understand dependence on political will of government institutions.

José Antequera – No longer in the CMPR, now works with the National Center for Historical Memory, but was the person in charge of relations with victims' organizations at the beginning of the project. Person who was in charge of relations with victims' organizations at the CMPR when the participatory process was initiated.

Victim Organizations who were part of the process of the creation of the CMPR:

MOVICE (National Movement of Victims of State Crimes) - One of the organizations that took part in the participatory process through dialogue with organizations from opposing views.

ASFADDES (Association of Families of Detained – Disappeared Persons) - One of the organizations that took part in the participatory process through dialogue with organizations from opposing views.

ASFAMIPAZ (Association of families of the military abducted by the guerrilla) - One of the organizations that took part in the participatory process through dialogue with organizations from opposing views.

País Libre (Families of persons kidnapped by the guerrilla, recently closed its office, but former members may be contacted) - One of the organizations that took part in the participatory process through dialogue with organizations from opposing views.

Civil Society Organizations:

CODHES - One of the organizations that took part in the participatory process through dialogue with organizations from opposing views.

Coordinación Colombia-Europa-Estados Unidos (CCEEU) - An especially relevant organization, as it is rather a platform of multiple organizations, several of which developed memorialization initiatives in the middle of the armed conflict.

Outside of Bogota relevant meetings:

State-run sites of memory outside of Bogota - Museo Casa de la Memoria (Medellín, Antioquia) - Challenges of difficulties of preserving participatory processes after political shift in the administration of the city, can therefore help understand dependence on political will of government institutions.

- What questions will be addressed

Primarily, questions concerning strategies and practices that led to the creation of the CMPR (as noted in 'Specific Objectives' in Q.4); and questions to the Victim Organizations relating to learning of their stories of the process of development of methods and practices created and adopted to use in the participatory processes and through dialogue with organizations of opposing views; and questions concerning the challenges that faced organizations whilst they developed memorialization initiative during a conflict.

- How the meeting/event will help to meet your needs

These people will not necessarily contribute in undergoing any analysis of the Saving Lifta project campaign. Their contribution is inevitably marginal and their role will just be restricted to offering their examples for reference. The viewpoint is to speculate towards a 'compared analysis' of how methods and practices can be articulated towards outcomes that can be presented and disseminated strategically amongst the refugee's organization, the local coalition to save Lifta, differing civil society and government institutions agencies within Israel.

- How the meeting/event will be recorded

Video recording, and photography, will primarily be used of peoples discussing their specific experiences for perhaps one or two hours. In a couple or three of these cases, and we may also have the chance of seeing for themselves what happens in their memory sites throughout the day and record the participatory processes. A 'prepared' book specifying questions for the analysis will be also used for the evaluation.

We strongly urge applicant sites to contact the Coalition's Secretariat for guidance prior to submitting an application.



5. Description of the project/strategy/activity to emerge as a result of the exchange (1 page maximum):

- Goals and preliminary vision for how the project will use your site to engage the public in contemporary issues

The local coalition is falling-short of a realizable campaign to save Lifta; there is a need for a long-term strategy that will clearly define the significance and necessity to save this place. Belonging NGO'S proposal and 'orientation' of Lifta as a Site of Conscience is incredibly important as a 'form' of tourist site to attract visitors regionally and beyond. And yet more so, the strategy can work dynamically on two fronts: such a proposal for an alternative master plan for Lifta can act as an activator and 'gateway/boundary opening' for discussions and recognition of Palestinian memory within the Master Narrative of Israel; and secondly it could be the vital key proponent bringing value to the argument of why the Government of Israel, and the Israel Land Administration, should reconsider the existing redevelopment plan (6036) in favor of saving a place that can as a tourist site that can address issues 'dealing with the past'. However, there are other contemporary issues that the Exchange Project can potentially target amongst other audiences, specifically towards those perceived as 'internal audiences' i.e. those within the movement of the local coalition to save Lifta, and to a larger degree, towards the displaced descendants of the site within the Israel/Palestine region. A large portion of both Israeli and Palestinian activists again who promote the plight to save Lifta do so whilst in total support of the Boycott, Divestments and Sanctions movement (BDS). From 2006 till 2012, Belonging had the full support of the Palestinian descendants of Lifta concerning the orientation of the plight to save Lifta through addressing Lifta through the 'reconstruction of memory' and as a platform for 'dialogue and conciliation'; however in 2012 the BDS movement was in opposition to campaigns that promoted any objective of 'reconciliation' as it was perceived as an instrument to 'normalize' the Israel and Palestinian conflict. Palestinian descendants from Lifta were pro-BDS as they worked in unity to networks and groups that they perceived as collectively supporting the Palestinian cause. In 2015, whilst Anil attended an arranged visit the 'elders' of Lifta in Ramallah The West Bank, the all-round perspective and collective political view among the Palestinians was one that any attempt the particular intervention addressed by Belonging NGO was generally perceived as 'normalizing' the conflict; thus, resulting in a 'conflict of interest' towards the plight to save Lifta. This had a negative impact as a whole for Belonging NGO to move forward at that particular time. Belonging has a clear strategy and vision that the only possible solution towards plight to save Lifta has to be articulated through a process that does not engage in any form of political violence both to the Israeli public in general, and yet also towards those who have a real connection to this site. The importance of 'opposing views' can never be undermined for its importance and has to be taken seriously; more so, 'opposing views' are incredibly vital if there is to be an alternative plan developed for the site that attributes the value for the place as a site of memory. Any form of public engagement will understandably have to consider both internal and public audiences concerning a site that led to the creation of victims within what can be considered as the origins of the Israel and Palestine conflict. The narrative of the 'victim' is essential to this story and their opposing views have to be considered with full recognition among all audiences. It is essential that Belonging NGO can present to the coalition to save Lifta, the refugee organizations of the victims as well as the larger public audience at large inside Israel a 'dialogue for discussion' that can be further developed from the Exchange Project of the greater value of the methods and practices used by the Victim organizations inside Colombia that were adopted and used within the participatory processes with those of 'opposing views'. It is important that this 'dialogue for discussion' can illuminate eventually led onto play a role in the development of memorialization initiatives in the middle of a conflict. And it is vitally important to present through the Exchange Project that 'opposing views' still play an essential role in a 'cultural production' that can lead to a memorialization initiative without 'normalizing' the conflict whilst instead addressing the issues at hand that are greatly required for conflict transformation.

- Questions about how to design the project to be addressed through the exchange

'Opposing views' are essential towards playing a role within any conciliation process and memorialization initiatives can provide recognition of the 'other' or 'opposing' narratives. And yet, it is also the 'victim' narrative represented by Al Nakba, the single most counter-symbol/signifier to the Master narrative in Israel, that essentially can play a role in healing through remembering whilst also addressing this theme to save the site of Lifta. So the goal for the Exchange Project is to overcome hurdles by illuminating and presenting the initiatives addressed by the 'victim' organizations as well as how it led to the development of the Centro de Memoria, Paz y Reconciliación in Bogota, Colombia whilst the country was considered still 'in-conflict'.

- Explain **how**, **when**, and **by whom** the project plan, developed during the exchange, will be implemented.
 - For participants who are traveling to another site: How do you intend to share your exchange experience with your staff or stakeholders when you return to your site?

The goal of the Exchange Project is to convey, not only the initiatives, methods and practices used Victim Organizations during a participatory process, but also the story as well of how it call about and that this is possible. This has to conveyed to the local coalition to save Lifta so they can realize that they can penetrate existing challenges by initiating methods and practices as a form of dialogue with the regional government of Israel and with participatory processes that can address a non-reoccurrence of political violence; and this has to also be conveyed to all involved in participatory processes, from civil society to State level, connected to the site of Lifta and those connected to the field of conciliation processes. Belonging NGO aim is to convey this goal through the Exchange Project so they deliver to communicate the afore-mentioned possibilities. Another goal is to acquire knowledge from the phenomenon in Colombia of how initiatives, methods and practices used Victim Organizations for the purposes of a participatory process can be articulated and used strategically to convey these practices in context to the site of Lifta among the differing civil society and government institutions and agencies within Israel.

- Describe how the final report of the exchange will be disseminated locally.

Advocacy of the Exchange Project through presentations and open-discussions, the production of leaflets/flyers (small books) initially among the local coalition to save Lifta and then through local media; and then disseminate the final report locally to bring a 'top-down/bottoms-up dialogue' that can activate and generate a discussion between government institutions and agencies within Israel and the local coalition to save Lifta as well as the regional civil society.



6. Impact and Evaluation plan (please explain how the project will be evaluated):

- Please use the enclosed Evaluation and Monitoring Template to assess the impact of the exchange in participants' knowledge, skills, behaviors, attitudes and values.
- **Please note that the Sites of Conscience Project Support Fund places great emphasis on careful and thorough project documentation and evaluation. Outcomes will be shared with all Coalition members in evaluation reports.**

PROJECT SUPPORT FUND MONITORING & EVALUATION TEMPLATE

Please answer the following questions:

1. What change do you hope to see through the implementation of this project?

Belonging NGO hopes to see change in the 'long term' strategy by all connected to the site of Lifta. 'Hard evidence' is necessary for all connected to the site to be able to perceive what is truly possible with the abandoned ruins of the site in the valley, and the Exchange Project can provide that vision. It is not too late to save Lifta, Redevelopment plans can be challenged, negotiated or ultimately even frozen, just as Anil has been witnessing from his experience on another campaign he has participated on in London. What Lifta requires is an example of how practices used in relation to not so dissimilar situation to that of Israel within another Nation State - Colombia, that was considered still 'in-conflict', can lead by example upon how they were able to address 'counter-narratives' and how counter-narratives can contribute to a new collective transformation of a Nation's identification. You need 'gateways/boundary openings' and the Exchange Project can provide this through Belonging NGO's vision for a realizable project campaign, and a long-term strategy that will clearly define the significance and necessity to save Lifta.

2. What social actors (individual, group, community, organization or institution) do you expect to influence through the implementation of the project. Over what period of time?

The social actors Belonging NGO aims to influence in Israel are all related to the site of Lifta and those who can contribute within the region towards the capacity building of a new vision for the site. Steering towards the possibility of new initiatives with a strategy and 'end goal' that starts on the ground with the refugee organizations of the displaced victims, the local coalition to save Lifta, regionally civil society and with high-level Governmental Institutions, from the regional Jerusalem Municipality Authority who govern the surrounding lands of Jerusalem and all the way to lobbying with the Knesset – Israeli Parliament. It's not just a question of orientating a devised strategy on the ground to show the potential of Lifta as a site of memory, i.e. such as by influencing the possibility of platforms related to the site by orchestrating the potential of practices that can be adopted to highlight the use of participatory processes and through dialogue with organizations of opposing views, it is also about influencing the changing the legislation at the top i.e. lobbying against The 'Nakba Law' introduced in 2011, the law that marginalizes the commemoration of the Palestinian Al Nakba narrative of 1947/48. I would speculate that there is a time margin and window of opportunity of no more than the next 2/3 years if the Exchange Project is to have any direct impact upon influencing any challenge towards the current redevelopment plans concerning the site of Lifta, therefore the goal is to influence all social actors from ground level at the top within that time frame.

3. How will you measure this change?

Belonging NGO aims to measure this change through encounters that illustrate and document successfully that the site of Lifta can draw upon the potential to demonstrate that this place can serve towards the purposes of invaluable capacity building for the region. The information gathered from 'dialogues' concerning the themes expressed inside the Exchange Project can ultimately lead, if successful, to the experience of generating participatory workshops or an event at the site, to hopefully provide evidence that demonstrates that this village has the potential to be conveyed as a museum/site of memory. And the information gathered and collected will be used to openly generate a dialogue, through this evidence, to re-strategize and re-articulate the overall campaign towards a legal case for the creation of an alternative master plan for Lifta whilst working towards saving the site as a whole.

We strongly urge applicant sites to contact the Coalition's Secretariat for guidance prior to submitting an application.



7. Promotion and Communications: (please explain how the project will be disseminated and shared):

- Please use the enclosed Communications Plan template to clearly explain how the exchange will be shared and promoted among an external audience.
- For advocacy missions, please include a detailed plan for the type of promotional and public engagement activities that the mission will include.

8. Description of the Project's Future Potential:

- Please note that the Sites of Conscience Project Support Fund places great emphasis on exchanges that result in building sustainability opportunities for the site or project. Please explain how the exchange will activate sustainability for the site or project.

The influence of the Exchange Project could go far beyond the 2 sites as the potential of this Exchange Project has the capacity to 'open doors' of invaluable dialogue towards practices where one region can learn from another; potentially a sustainable opportunity can be derived from the introduction of the Exchange Project between the regions of Colombia and of Israel and Palestinian Territories. Thus, the outline brief of the Exchange Project could be developed into something far broader and extensive. Saving Lifta could be a trigger for other future possibilities just as the creation of the Exchange Project was spawned out of the plight to save Lifta; the Exchange Project can also become the trigger for other new programs and possibilities. If the Exchange Project is successful through advocacy of the project by Belonging NGO in Israel the possibility of new initiatives with refugee organizations of the displaced victims, the local coalition to save Lifta, regionally civil society and Governmental Institutions, then potential the Exchange Project can form as the basis for the introduction of a dialogue not only between those related to the sites of the Centro de Memoria, Paz y Reconciliación and Lifta but also with actors on various levels between both Colombia and Israel who can engage on the practices of conflict transformation initiatives between regions still considered still inside-conflict. The future potential is limitless.

Concerning Lifta, the big question is how do you influence architecture and saving memory as an agency through a social movement such as proposing Lifta as a potential Sites of Conscience through regional advocacy? The proposal for Lifta as a Site of Conscience is incredibly important with an orientation to a form of tourist site to attract visitors from a regional state level and beyond. Engaging into the memory of Al Nakba (The Palestinian catastrophe), in this instance from a place that has remained virtually desolate and un-appropriated since her uprooting in 1948, provides the backdrop for a real space within Israel that has the capacity to make accessible an open dialogue and encounter a sense of shared-values through the issues of 'displacement', 'victimhood' and 'tragedy'. Themes that not only resonates throughout the Palestinian narrative since 1948, but are historically preserved and ever-present within the narrative of the Israeli 'other'; for instance the Holocaust, and the displacement of Arab Jews in the North African and Middle East region. A place that can challenge and defuse narratives that translate into a language of opposition or even hostility by presenting and addressing common themes shared in the tragic histories by both peoples. The narratives of displacement shared together at Lifta can create this place into a necessary common ground for the purposes of healing and conciliation. The Exchange Project could potentially generate a platform, where Victim Organizations that deal with participatory initiatives and platforms for multiple organizations can develop a memorialization initiative inside a 'in-conflict' situation.

Allowing histories to emerge into discussions within a public sphere of a society and allow open discussion on contentious narratives and histories. The purpose will be to demonstrate why the heritage of Lifta is potentially invaluable and necessary for future peace in the region and the potential of Lifta's architectural landscape as a place for conciliatory dialogue. Belonging NGO aims to demonstrate and document that an encounter between an intangible memory and a tangible place allows a displaced people and community to confront their trauma and their tragedy. A poignant encounter, nevertheless vital because firstly it establishes an authentic relationship of a bond existing between a people and a land; and secondly, it can play a vital role towards the healing of a people and the larger regional community. Through observance of the memories of the displaced people, during this encounter, we aim to record and document the individual memories creating a mapping of a narrative of the Nakba catastrophe in Lifta. Belonging will use these observations to demonstrate that Lifta has the potential to become a place for the creation of dialogue between the uprooted people of Lifta, as well as all Israeli Arabs (i.e. Palestinians) in general, with the Israeli public.

Belonging NGO's work is necessary for the plight to save the village as a whole. And yet, Belonging NGO would have to have many actors to convince to convince that this strategy of saving memory of the village as a whole is the most plausible strategy as to do so requires recognition of themes that are currently a very 'sore' topic of introspection within Israel, and that if the Nation State was to get 'beyond' the theme and recognize its actual value and importance, then there would be a strong possibility that they would see the value of saving Lifta.

It is at this junction that the argument is that there is no conclusive evidence that the Belonging project is substantial or even beneficial as a strategy by the regional coalition, so it would be necessary to provide evidence that a highly articulated strategy that allows for the reconstruction of memories, developing a 'memory archive', through practices that have led to the aspect of an atrocity as sore as Al Nakba and the recognition of 'victims' can be devised within a community plan. Therefore, it is the goal of Belonging NGO to introduce practices that can be used to as part of the master plan developed by the local coalition to allow Lifta to be recognized as a Site of Conscience whilst using this recognition as also the agency to spearhead the alternative for Lifta so to save the site as whole.

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9. Budget

- Please submit a project budget using the enclosed Budget template noting:
 - Site's financial or in-kind contribution (e.g. time, expertise, accommodation, food, etc.)
 - Other additional sources of funding received or anticipated.
 - How the project will be funded in the future.

Note: If this exchange is part of a larger project budget, please clearly indicate which aspects of the project the Coalition is supporting. Please note that the Coalition's support should be at least 60% of the total budget.

10. Support from the Coalition

- In addition to funding, what other support could the Coalition provide for this exchange (e.g., promotion, referrals to consultants)?

Belonging NGO became a member of the International Coalition of Sites of Conscience on April 1st 2014 and presented the campaign at the European meeting in April 2015 in Sarajevo and Belgrade at the 2015 European Sites of Conscience Meeting - 'Unfinished Histories: History and Memorialization from the perspective of Civil Society', as well as in October 2016, again at the European Sites of Conscience Regional Workshop held in Barcelona and hosted by member Memorial Democràtic around the theme of 'Memory and Exodus, Past and Present'. On both the occasions, David Goldfield, who is part of the Ambassadors Circle for Sites of Conscience, attended the meetings and Anil engaged David concerning the plight of Lifta. Belonging NGO is interested in the possibility of David observing the Exchange Project in Colombia and possibly later in the return to Jerusalem. David has very briefly mentioned in his last encounter with Anil on maybe arranging a meeting between Anil and the American ambassador to Israel. Anil acknowledges that David may be able to open up certain doors of discussions through his circle of contacts at government level, and Anil believes David has a keen interest in Israel; if that was a possibility then Belonging NGO would like David to witness first-hand the potential of the goals for this Exchange Project at first hand. This is just a speculative opportunity to involve David as a consultant; nevertheless Anil is still keen on David following the development of this project.

11. Submission

- Please send complete project application to: psf@sitesofconscience.org by April 30, 2018.



PROJECT SUPPORT FUND COMMUNICATIONS PLAN TEMPLATE

As part of the application process, applicant sites will be required to submit a communications plan that lays out the ways in which the project will be shared/promoted among an external audience. Please use the communications template below.

Communications Activities

Please note that communication activities include all written, spoken and electronic ways of interacting with external audiences.

	Objectives Define the communication results that you want to achieve (e.g. visibility on government, media, community)	Audiences List all the audiences that you aim to influence or serve (e.g. community, schools, government depts., etc.)	Tools List the tool that will be used to accomplish the stated objectives (e.g. flyers, press release, etc.)
Project Planning/Design	<p>The objective of the Exchange project is to learn how the Belonging organization can develop a dialogue between opposing views in the target context site of Lifta.</p> <p>In that sense, it is vital to document all site visits and all meetings and interviews with the victims groups and organizations in order to share it in the most accurate way with key actors involved in Lifta project.</p>	<p>During the exchange visit, the targeted audience will be all relevant protagonists involved in Columbian conflict with special emphasis on victim groups and people involved in memorialization processes and sites and relevant stakeholders in order to share their experiences about achieving dialogue between opposing views. Later on, the audience will be extended for the beneficiaries of Lifta project</p>	<p>Announcement/releases on official web site, flyers, leaflets with the information about Belonging, equipment for recording an amateur documentary movie that will capture whole visit, video presentation, official web site of Belonging</p>
Project Implementation	<p>We will record the visits, interviews in a form of the documentary, where key actors in Lifta project will have opportunity to see unbiased, information about the situation in Columbia. Moreover, a separate interviews will be conducted with the representatives of the victim groups, relevant authorities involved in this issue, as well as the memory sites in order to provide an examples of memorialization. In addition, we will prepare info sheets and leaflets with basic information on Lifta project (video presentation of the work that had been carried out so far) in order to stimulate productive exchange and share of</p>	<p>All of this now depends on security: At the official Belonging web site, the visit with the agenda will be announced. During the exchange trip, a short video clips/press releases will be posted as well as other relevant/important moments during the trip. As mentioned before, a documentary movie will be produced, composed of the all interviews, site visits, meetings and discussions conducted during the exchange visit. In addition, through video presentation, Leaflets and flyers with basic information about Belonging, the participants will be introduced to Lifta project. After editing, the movie will be used as educational/promotion material in order to reach out as wider audience as</p>	<p>Editing of the documentary movie that will serve as platform for gathering of all protagonists involved in Lifta project, creation of the platform, using social media, for better connection of the beneficiaries from Colombia and those involved in Lifta project.</p>

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	the experience in order to obtain relevant and constructive suggestions and ideas for Lifta project	possible in relation with Lifta project and initiate constructive dialogue on this issue.	
Project Follow Up	We are aiming to create stronger bonds among the targeted beneficiaries (as much as language barriers permits) in order to create platform on social media for personal connections and exchange. Moreover, all materials gathered during the exchange trip will be presented to relevant stakeholders related to Lifta project and through this materials, initiate constructive public debates, open forums, interests groups. The results will be shared with all stakeholders and available on social media and web site of Belonging (check this for security reasons)	Based on the feedback gathered from the participants of Lifta project, a similar video material will be produced in order to use it as further presentation/promotional material in order to explain the better the situation in Lifta project to all relevant stakeholders. All relevant materials will be also posted at SoC official site	Video material that will be used in future as “mobilization” tool, available on Belonging web site. Moreover, a research questionnaire will be developed in order to ask and compare responses with both groups (Columbia, Lifta) in order to use it for strategic planning of future steps in Lifta project.



International Coalition of
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Project Support Fund Budget on next attachment sent with same email.

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