

**MUSLIM JEWISH
CONFERENCE
REPORT 2017**

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**WE TALK
TO EACH
OTHER,
NOT ABOUT
EACH
OTHER.**



A MESSAGE

FROM ILJA SICHROVSKY, MJC FOUNDER

I grew up in Austria, an open, democratic and liberal country. However, in this environment, looking through the so called “other one’s perspective”, even just for a moment, was portrayed as an endangerment to my very own Jewish identity.

Until one day, Mustafa, a Pakistani student, came towards me at a conference in Geneva, asking if I would have a coffee with him because I was the first Jew he had ever met. Mustafa made me understand that it is not Muslims and Jews but individuals with names, faces and stories to tell. I realized that I have been part of the problem.

Aristotle said that the mark of an educated mind is to be able to entertain a thought without accepting it. I needed a young Muslim from Pakistan to invite me for coffee in order to finally understand this sentence which a smart Greek guy had already figured out hundreds of years before.

At the Muslim Jewish Conference we believe that the true leaders, the true heroes of our time, are those who heal instead of divide.

Therefore, since our first conference in 2010 we have gathered more than 800 young visionaries for dialogue, grassroots coalition building, and most importantly: friendship.

Participants have hailed from all corners of the globe: Europe, the Middle East, Central and South Asia, North and South America, Australia, and North and Sub-Saharan Africa. Although young, our participants have been at the forefront of addressing the major issues of their generation.

When Jews and Muslims, leaders of today and tomorrow, mourn together at Babi Yar, at Srebrenica, at Mauthausen and Sachsenhausen;
When they share each other’s pain;
When they come together in the middle of the Gaza crisis in 2014 in order to have one meaningful exchange with the so called ‘other’;
When change makers from more than 55 countries have attended the Muslim Jewish Conference for almost a decade to talk to each other instead of about each other because it is the only place where they can do so -

then interfaith and intercultural dialogue between young leaders needs to be taken seriously as a prevention tool for hate crimes, racism and open conflict as much as security institutions are tools to protect us from them.

This is what we continue to do. We humanize the other. Over 130 young leaders from across the globe came to Sarajevo for the 8th annual Muslim Jewish Conference to achieve what many still deem impossible: mutual respect through knowledge, interaction and project based cooperation. All of this, because one day, we might be the ones to decide, and the fate of others will depend on us doing what is right, when the time is right.

**WE DON'T DISCUSS
CHANGE.**

WE ARE CHANGE.



THE ORGANIZATION

ABOUT MJC



The Muslim Jewish Conference (MJC) is a grassroots dialogue and leadership organization that focuses on building sustainable networks of Muslim and Jewish leaders from around the world. The annual conference brings together students and young professionals, and invites them to step beyond the boundaries of ignorance and stereotyping in order to build a new global political movement of activists and experts who are committed to mutual respect and social justice. During the conference and beyond it, participants of all faiths and affiliations work together to develop and implement projects focused on promoting interfaith and cross cultural dialogue.

Over the last eight years, MJC has hosted eight annual conferences in Vienna, Austria (2010, 2014); Kiev, Ukraine (2011); Bratislava, Slovakia (2012); Sarajevo, Bosnia and Herzegovina (2013,

2017); and Berlin, Germany (2015 & 2016). Since our first conference in 2010, we have gathered more than 800 young Jewish and Muslim leaders for dialogue, grassroots coalition building, and, most importantly, friendship. Participants have hailed from all corners of the globe: Europe, the Middle East, Central and South Asia, North and South America, and North and Sub-Saharan Africa.

Over 50 countries have been represented. Although young, our participants have been at the forefront of addressing the major issues of their generation. They are directors of local and national NGOs; civil, human and women's rights activists; academics; emerging business leaders; government policymakers; humanitarian aid workers; spiritual leaders; journalists; and community leaders.

THE VISION

Not long ago, our vision of bringing together hundreds of young Muslim and Jewish leaders from around the world to learn from each other, build long-lasting relationships and challenge the long-held misconceptions, stereotypes, and fears that have plagued our peoples was just that: a vision. But through the help of our generous supporters and our dynamic team of volunteers, we are proud to report that this vision has now become reality for the eighth time.

As the years passed, we have expanded our focus and have become a project incubator, working with our alumni to develop grassroots initiatives in their home communities on topics related to peace-building, improving interfaith relations, and other issues of mutual concern.

Our dual model as a dialogue platform and a project incubator has allowed us to spark transformative change extending far beyond a single week and affecting many more individuals than those who attend our conference.

As we move into our next five years, we continue to identify new ways to mobilize young Jewish and Muslim leaders to maximize our impact in communities around the world. The MJC will continue to host its annual interfaith gathering, strengthening its role as a respected center of expertise and a main platform for Muslim-Jewish international and innovative networks of cooperation and conflict resolution, a grassroots organisation driven by the next generation of leaders, activists and entrepreneurs.

In addition, the Muslim Jewish Conference now aims to grow into a Muslim Jewish Alliance (MJA), organizing several conferences and meetings throughout the year for communities and experts, and serving as a convener and nexus for other interfaith institutions, in order to have a long-lasting impact on the ground, and to change the world as we know it.



PREVIOUS CONFERENCES

FIRST ANNUAL MJC AUGUST 1-6, 2010 VIENNA, AUSTRIA

The first MJC was held in Vienna in 2010, under the official patronage of Austrian President Heinz Fischer. For five days, 65 participants from around the world worked together in thematic committees and conclusively produced an official declaration addressing two main social issues: combating anti-Semitism and anti-Muslim hatred, and the roles of education and media in Muslim-Jewish relations.

SECOND ANNUAL MJC JULY 3-8, 2011 KIEV, UKRAINE

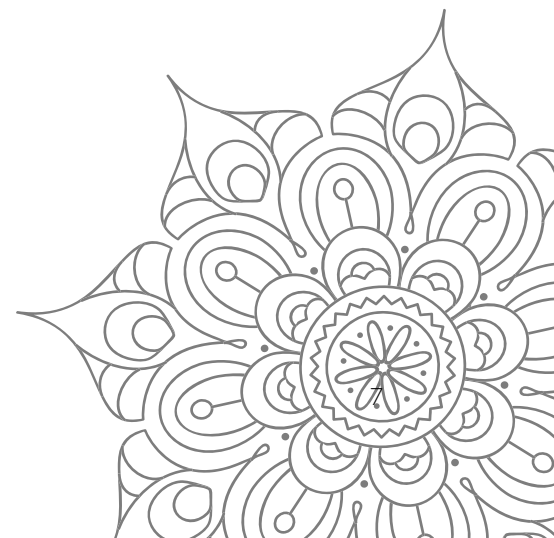
The second MJC was a “call to action,” where 70 participants developed concrete projects to implement in their home communities. The conference also included visits to houses of worship of both the faiths and to the site of the Nazi massacre of Jews at Babi Yar. Over the course of the five-day conference, the committees addressed anti-Semitism and anti-Muslim hatred, sustainable dialogue, and historical narratives. MJC 2011 came under the official patronage of Russell Simmons and Rabbi Marc Schneier of the Foundation for Ethnic Understanding. Nine projects were created and are currently in different stages of implementation.

THIRD ANNUAL MJC JULY 9-13, 2012 BRATISLAVA, SLOVAKIA

In 2012, 80 participants divided into four committees developed more than ten projects which are being implemented around the world. In addition to the working committees, a separate business venture track and an arts track encouraged Muslim and Jewish participants to collaborate on specific projects throughout the week. Site visits to the houses of worship of both faiths in Bratislava were complemented by meetings with politicians in Vienna.

FOURTH ANNUAL MJC JUNE 30-JULY 5, 2013 SARAJEVO, BOSNIA & HERZEGOVINA

The fourth conference was held for the first time in a predominantly Muslim country. Under the patronage of the Bosnian President Bakir Izetbegovic, 100 young delegates from 39 countries worked on joint projects to combat anti-Semitism and anti-Muslim hatred, practiced tools of conflict transformation, discussed hate speech and education and their effects on historical narratives and media, and analyzed the relationship between gender and religion. The young leaders also shared each other’s pain when they stood together at the site of the Srebrenica massacre, and recited Muslim and Jewish prayers for the departed souls.



FIFTH ANNUAL MJC AUGUST 10-17, 2014 VIENNA, AUSTRIA

For its 5th anniversary, the conference returned to Vienna, where it all started, and gathered 120 leaders of the next generation under the patronage of the President of Austria, Dr. Heinz Fischer. In the midst of a summer full of hostility and hate, the conflict in Israel and Palestine was discussed passionately but respectfully. Anti-Muslim racism and anti-Semitism in the Media, Rights of Religious Minorities, Historical Narratives and Identity, Gender and Religion, Art and Culture, and Conflict Transformation were all subjects of intense workshops, incubating dozens of local project ideas. Together, the participants visited a synagogue and a mosque, and traveled to the former Nazi death camp of Mauthausen to commemorate the Jews and Muslims who were killed there.

SIXTH ANNUAL MJC AUGUST 16-23, 2015 BERLIN, GERMANY

In 2015, under the patronage of the minister of foreign affairs Frank Walter Steinmeier, the Muslim Jewish Conference received 340 applications – the highest response since the conference began six years prior, eventually welcoming 140 participants and 30 team members from 45 countries in Berlin. The conference was strongly influenced by the escalation of the global refugee crisis and focused on the issues of conflict transformation, power, gender and religion, living as a minority, Antisemitism, anti muslim racism and hate speech, arts and culture, and project development and implementation. We were honored to welcome the US state department's special representatives on antisemitism and anti-Muslim racism as well as the German Secretary of State Stephan Steinlein as guest speakers.



SEVENTH ANNUAL MJC AUGUST 7-14, 2016 BERLIN, GERMANY

For the second time, the Muslim Jewish Conference took place in Berlin, a city that has shown continued support for our mission. We innovated with a committee dedicated to projects' incubation and set the stage for ongoing support for coalitions amongst Jewish and Muslim participants. We visited the former concentration camp of Sachsenhausen, near Berlin, where we held a transformative joint prayer. In 2016 MJC received 150 participants from 33 countries.

SUPPORTERS OF MJC



PATRONAGE

- 2017 President Bakir Izetbegovic,
Bosnia and Herzegovina
- 2016 President Frank Walter Steinmeier,
Germany
- 2015 President Frank Walter Steinmeier,
Germany
- 2014 President Heinz Fischer,
Austria
- 2013 President Bakir Izetbegovic,
Bosnia and Herzegovina
- 2010 President Heinz Fischer,
Austria

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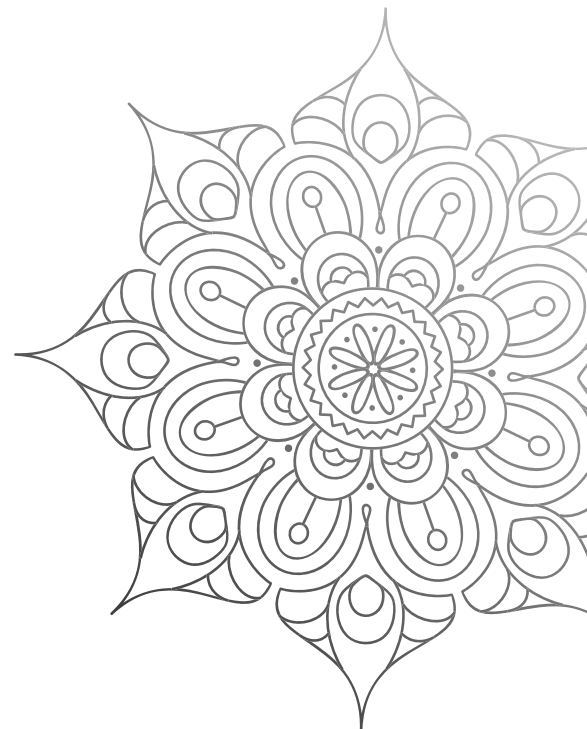
Wolfgang Petritsch
 Jeremiah Baronberg
 Ambassador Nedžad S. Hadzimusic
 Adnan Hasic
 Mag. Dr. Jameleddine Ben Abdeljelil
 Rabbi Andrew Baker
 Timna Brauer
 Eduard Dolinsky
 Rafi Elul
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 Ost Club, Vienna, Austria
 Sine Lege Film, Vienna, Austria
 The Academy of Fine Arts and Design
 Bratislava, Slovakia
 The Jewish community in Sarajevo, Bosnia
 Ukrainian Jewish Committee
 United Nations Alliance of Civilizations
 University of Vienna, Austria
 US Embassy in Vienna
 Ministry of Foreign Affairs, Germany
 EVZ Foundation, Germany
 US Embassy in Berlin, Germany



COMMITTEES AND WORKSHOPS

BEYOND RELIGIOUS BORDERS: MUSLIM-JEWISH INTELLECTUAL EXCHANGE

CHAired BY JULIA PETROVIC,
NASSR EDDINE ERRAMI AND
YUNUS HENTSCHEL

This committee, held for the first time at MJC, focused on navigating through Judaism and Islam from a Theo-historical comparative approach. Applied to spiritual/religious identity expression formation, participants explored diverse narratives from scriptures, literature and communities-based socio-cultural productions.

Coming from 12 different countries, the 18 participants explored religious identifications and the diverse influences shaping their identities in terms of religious expression, relationships with their communities and self-perception. They experienced the unifying plurality of monotheism and gained awareness about constructed power-structures that aim to create divisions between Muslims and Jews.

In order to reflect on the multiculturalism and inter-religiosity of al-Andalus, that had its direct historical continuation in Sarajevo, the committee took a field trip to the city's Jewish Museum (the old Sephardic synagogue). The session focused on exchange of religious concepts between Jewish and Islamic theology. The session provided time for emotional sharing and self-reflections and a space for inter-spirituality and meditation, which several participants indicated was lacking from everyday life.

The committee also welcomed a guest lecturer, Vladimir Andrlje (member of the Jewish community in BiH), who spoke about Muslim-Jewish aid in Bosnia during wartimes (1940s and 1990s), the ways in which Bosnia has shaped the religious formation of the Jewish community and those in which Muslims contributed to the preservation of the Jewish heritage and people.

Relationships forged during the week of the conference encouraged continuing exchange over social media and implementation of shared skills in the participants' respective contexts and communities.



GENDER, RELIGION, INTERSECTIONALITY AND PREJUDICE

CHAired BY ALINA JABBARI
AND ERREL PELI

The discussion within this committee focused on how our multiple identities influence our position in society, and on ways to improve interfaith and intrafaith dialogue. Understanding interfaith dialogue as a form of activism and resistance, the committee explored what happens when normative understandings of identity are contested and what can be the role of religion in fighting oppressive ideologies, such as racism, sexism and queerphobia.

The starting and key theme of the week was 'intersectionality'. Conversations then unfolded over various related topics such as women/LGBTQ leadership, the relationship between religion and nationality, privilege, race/ethnicity

and religion, sexuality and the policing of sexuality, religious sources and culture, colonialism and religion, and 'otherness'. Coming from 10 different countries, the 20 participants were encouraged to share their personal stories, which allowed them to explore the different aspects of their identities and struggles, and enabled the group to realize different privileges and prejudices they possessed. Finally, the group engaged in an extensive discussion on activism and the way our identities shape the activism in which we are involved, as well as the responsibilities and solidarity we have toward different marginalized groups. The Committee concluded with a discussion on the participants' respective experience of activism, and the ways in which they could learn from each other's experience in order to grow within their respective communities.

As a follow up, the Chairs will create an online document where the participants can share resources and projects with each other, generating a shared activism-learning platform.



POWER, RELIGION AND HUMAN RIGHTS

CHAired BY BASYA GARTENSTEIN
AND ASIF HUSSEIN

The Power, Religion and Human Rights committee's main focus was to allow its diverse group of 20 participants originating from 14 different countries to explore the interaction between power, religion, and human rights and the ways in which religion allows actors on both societal and individual levels to exert authority on one another, while also looking at the politicization and enforcement of religion through culture and formal power structures. The diversity of the group fed into the dynamics of the discussions regarding those religious and cultural differences and into the ways the participants perceive the interaction between these factors.

The committee commenced with a discussion on sources of law in classical Islam and Judaism, beginning to appreciate similarities and differences between Judaism and Islam and touching on how power structures play into these sources. The committee also spent a considerable amount of time discussing the nature of human rights and delving into debates regarding their universal character versus subjection to cultural relativism. Specifically, participants were asked about the structures of power that are relevant to them, i.e. who or what is able to exercise power over them and define the religious group of which they are a part of, leading to the realization of the role of others and of external structures and touching upon issues of inclusion, exclusion and privilege. The participants divided into groups and discussed what manner of privilege they had and how their privilege excluded others in the group.

ANTISEMITISM, ANTI MUSLIM RACISM AND HATE SPEECH

CHAired BY AMIE LIEBOWITZ
AND MASIH SADAT

This committee, which was the most diverse, including 22 participants from 22 countries, explored the lives of religious and ethnic minorities and the prevailing relations between different communities within a state, in an attempt to understand the role of 'identity' and the attitudes that lead to racism, anti-Muslim racism and antisemitism. Exploring the role of mainstream and social media, the group examined the causes and effects of hate speech as well as ways to combat it.

The first activity of the committee was defining and digging into the very origins of hate speech, anti-Muslim racism, and anti-semitism. Participants presented specific cases and responses to racism from their own societies, and Jewish and Muslim participants reflected on antisemitism and anti-Muslim racism from within their own religious groups by having intra- and inter-religious discussions. One of the common conclusions was that anti-semitism today is often treated as something belonging to the past, while anti muslim racism is seen as a myth - something that has to be proven.

The group also discussed the role and dangers of mainstream and social media. Through exercises focusing on media literacy and "fake news", participants discussed how media impacts society and how it can and is being used against minorities, as a platform for generalization and demonization, while at the same time it can also be used as a tool for securing minority rights and combating hate. Many participants agreed that being careful and critical when reading and sharing news on social media is vital in the age of "fake news". Engaging in citizen journalism, social media activism, as well as using media platforms as tools to combat hate speech and build bridges, is essential. The group debated the most efficient tools for combatting the various realities of racism and analyzed active projects and organizations that it believed are most efficient in this regard.

PROJECTS

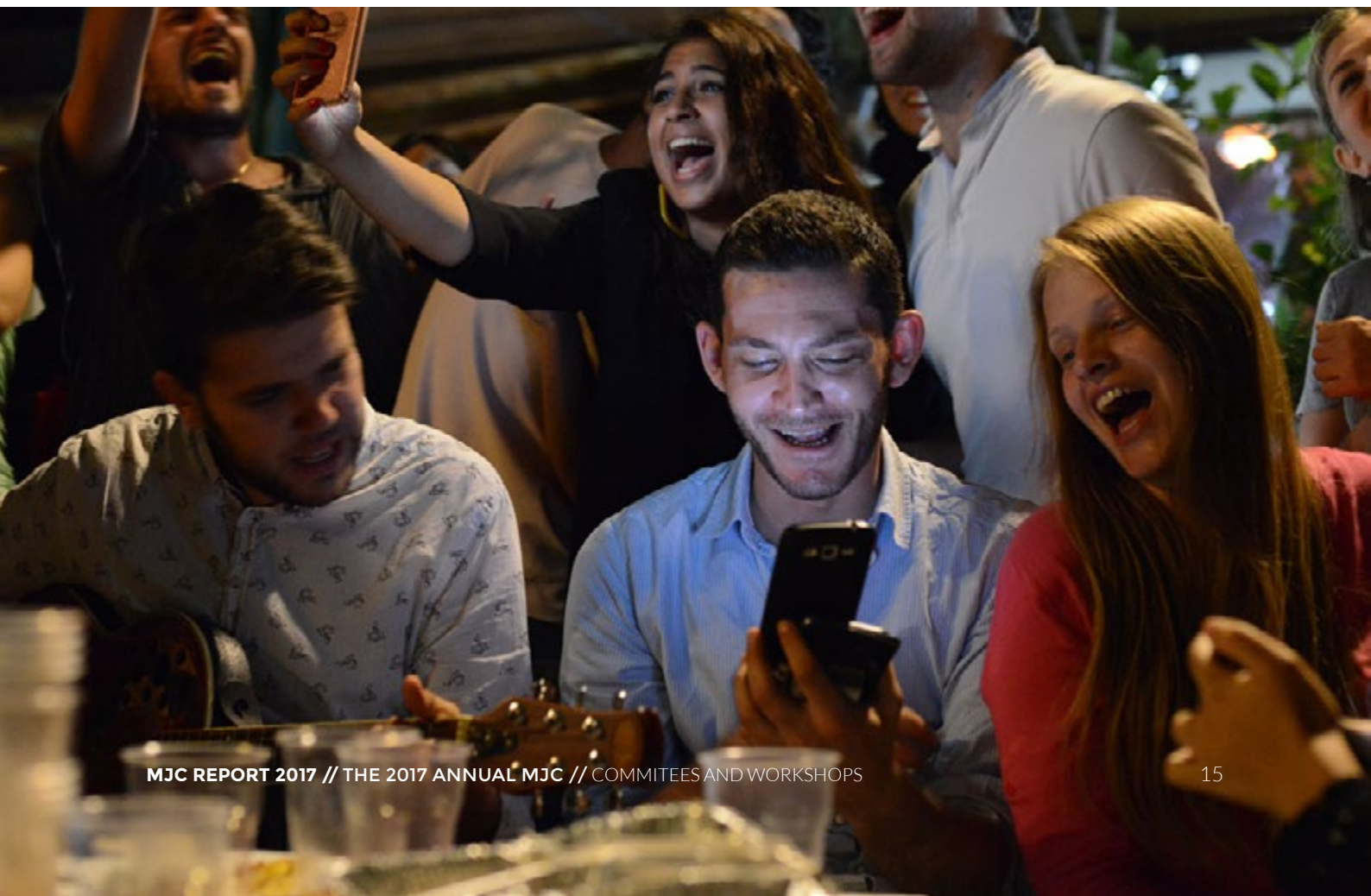
CHAired BY EDUARDO PLACER
AND SANA KHALID

For its third edition, the main goals of the projects committee, which gathered practitioners and activists to support project proposals linked with peace, arts and culture, empowerment or social justice, were to foster an environment allowing participants to learn from each other and to identify challenges that the collective knowledge of the group can assist to troubleshoot.

The committee provided a fertile ground for collaborations, and provided participants with new skills, contacts, and clearer ideas on how to best implement their projects. Laying the foundations for an innovative network of cooperation, the committee's week was action-oriented, employing both theory and practical activities. For example, while learning about the basics of fundraising, community organising and social entrepreneurship, participants created short

two-minute presentations or pitches as well as posters and information briefs about their projects and received feedback from the group which highlighted the needs and challenges of both their journey and end result.

Coming from 10 different countries, the 17 participants were finally invited to engage in a project pitch competition. Ten of the participants pitched during the final committee session, and four were then selected to pitch in front of the Closing Ceremony Plenary, where Zachary Gallant, an American living in Onkel, Germany as the first Jewish person there since 1938 and Riad Alhamad, who had fled there from the Syrian civil war, won a \$1000 prize as seed funding for their shared refugee-integration project "Integrationswerksattt Onkel". The seed funding will be used to build an interfaith prayer space in the community center in Onkel, where Muslim, Jewish, and Catholic community members can come together. The prize was awarded by MJC's board chairman Daniel Pincus, whose own grandmother fled Onkel in the 1930s.



PARTICIPANTS, EXPERIENCES & CONTRIBUTIONS

Several participants expressed their interest in publishing articles and blog entries about the conference and were keen on cooperating in different ways with each other's projects and MJC after the conference. An alumni website is therefore currently in the making.

General feedback from participants indicates their wish to return to the MJC in different capacities and enthusiasm towards involvement with MJC's alumni program

WHAT PARTICIPANTS SAID ABOUT THEIR EXPERIENCES:

»I gained much, both professionally and personally. I think every MJC-er goes back to their job, their network and their communities with a renewed sense of purpose and a much deeper understanding of the other. You don't have to be an anti-Muslim racism or an antisemite to have assumptions, or hold ignorant views or to just have something to learn.«

SAFYA KHAN-RUF
JOURNALIST FOR HOPE NOT HATE

»What I had imagined to be some other conference, resulted in a situation in which I ended up teaching Jewish folk dances on the street to people from Saudi Arabia, Pakistan or Egypt, who not only had never met a Jewish person before, but also in some cases put their safety at risk in order to have that exchange. [...] The MJC is a hub of young activists who are brave, naive and open enough to simply sit down for a week and listen and talk to each other, but also to cry, fear, and strongly disagree. For me, it was a space of experience. For some, it was a place of escape.«

LAURA CAZÉS
PROJECT COORDINATOR AT CENTRAL
WELFARE BOARD OF JEWS IN
GERMANY & EUJS BOARD MEMBER

»The reason I went to the MJC was to meet Jewish people and simply chat with them. I wanted to see how they speak, how they eat and what they think of Islam. I wanted to meet them face to face and understand their culture and religion because I found that reading the news and believing what I learned growing up was simply not enough. [...] Thanks to the MJC, I was able to clear up a lot of inner doubts I had about the Jewish community and I made a lot of Jewish friends. In these times of hate, anti-Muslim racism and antisemitism, I see this conference as a ray of hope and I believe that a similar event in Italy would be of great benefit.«

WAJAHAT ABBAS KAZMI
FILM-MAKER, BLOGGER &
AMNESTY INTERNATIONAL
HUMAN RIGHTS ACTIVIST

CONFERENCE-WIDE PROGRAMMING

RELIGIOUS ACTIVITIES AND DISCUSSIONS

Throughout the week, the MJC offered conference-wide religious programming, designed to accommodate our community's diverse practices and to complement committee discussions. As always, our goal was to create an atmosphere of mutual understanding, supportive of religious pluralism and gender equality, and respectful of all religious adherents (and non-adherents). A spacious prayer room was available at all times with areas for attendees to pray together or separately.

With the support of Julia Petrovic, Yunus Hentschel and Nassr Eddine Errami, the charis of the "Beyond Religious Borders" Committee, Amiirah Salleh-Hoddin and Mollie Sharfman, previous MJC participants themselves, were responsible for Jewish and Muslim religious affairs. Consistently with MJC belief that religion and religious practice are open for personal interpretation and potentially seen as political, Amiirah and Mollie assisted in creating an inclusive community to which all participants could relate.

THE INTRODUCTORY SESSION ON ISLAM AND JUDAISM

The week began with an interactive introductory session on Judaism and Islam. Participants split into pairs to share basic religious vocabulary with one another, then reconvened for a conference-wide conversation to clarify points, ask further questions, and discuss the similarities and differences between our respective traditions. While basic terminology was introduced to participants, they were invited to explore the plurality of lived definitions, rather than provided with a list of set definitions. Liberal, secular, non-religious participants thus felt included during the session, which took into consideration their understandings of Islamic/Judaic terms as well.

To make the session interactive, we used Mu-Jew Taboo, a vocabulary card game that we had a hand in developing together with Greek MEP Miltiadis (Miltos) Kyrkos and EUJS President Benjamin Fischer at the Connecting Muslim-Jewish Actions Seminar organised by the European Union of Jewish Students (EUJS) in January 2017. The feedback received on this session was very positive, with some participants expressing their interest to bring the activity back with them to use in their own interfaith initiatives. The session provided a good introduction not just to basic terminology, but more importantly, to the concept of diversity and plurality in the lived understandings of both Islam and Judaism.



THE INTERFAITH PANEL

Mid-way through the week, we convened a panel of two local Muslim leaders, one local Jewish leader and one Danish Jewish leader. In response to participants' questions, the four engaged in a fascinating conversation about opportunities and challenges for Muslim-Jewish dialogue and cooperation – in Bosnia and across the globe.

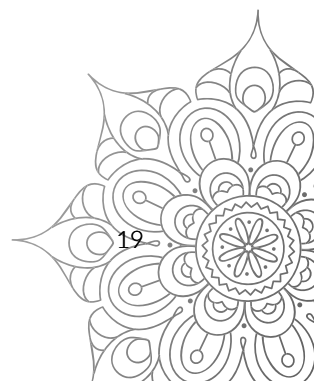
// SPEAKERS

MUHAMED JUSI - media advisor to Reisu-l-ulema (Grand Mufti) and spokesman for the Islamic community of Bosnia and Herzegovina. He is an analyst on Islam, Balkan and Middle East, a columnist for Al-Jazeera Balkans, and associate fellow of the Center for Advanced Studies in Sarajevo. Mr. Jusić also coordinates a network of Islam researchers for The Islam in Southeast Europe Forum, and is a member of the Complaints Commission of the Press Council in B&H, as well as of the Alliance of Independent Press Councils of Europe.

IMAM SENAIID KOBILICA - graduate of the Gazi Husrev-begova medresa (religious school in Sarajevo), Imam Kobilica holds an MA degree from the International Islamic University in Islamabad, Pakistan. Since 1999, he has been the head imam of the Islamic community of Bosnia Herzegovina in Norway and is currently the representative of The Islamic community Bosnia-Herzegovina to the EU. He has served on a number of boards of the Muslim community in Norway and has participated in interreligious missions and conferences in Sri Lanka, Pakistan, Syria, Lebanon, Israel, Palestine, Georgia, Kyrgyzstan and India. He has been named among the 10 most influential people in the category of "religious authority" on the "1,000 most important persons in Norway" list, and has received The Norwegian Parliament's Press Club Tolerance prize together with a Norwegian priest for their cooperation during the funeral of the victims brutally killed by terrorist Anders Breivik.

VLADIMIR ANDRLE - having graduated from the Music Academy of Sarajevo, Mr. Andrle worked as a music teacher in public schools for many years. He is involved with the Jewish Community of Sarajevo since his childhood, including as President of the Jewish Youth Club from 2008 to 2012. Since May 2008 he is a member of the Presidency board of the Jewish Community of Sarajevo and since February 2013 he is a Vice president and Presidency board member of the Jewish cultural, educational and humanitarian society "La Benevolencija", where he is professionally engaged as a Social Services Program Manager for Holocaust Survivors. Mr. Andrle has participated actively and voluntarily in developing interreligious dialogue through The Interreligious Council of Bosnia and Herzegovina, of whose youth group he is a member, and through the interreligious dialogue NGO "Youth for Peace". He is also a PR Manager of the Music Informative Center of Bosnia and Herzegovina.

RABBI REBECCA LILLIAN - born and raised in Chicago, Rabbi Lillian became involved with the Danish Jewish community after marrying a Dane twenty years ago. She was ordained at the Reconstructionist Rabbinical College in Philadelphia, USA in 1995 and remains a fan of Rabbi Mordecai Kaplan and the notion of Judaism as a civilization and Jewish peoplehood. Since 2011, she has lived in Malmö, Sweden, where she works with the Egalitarian Synagogue of Malmö and the liberal synagogue in Copenhagen. She is also a Project Manager at a social cohesion initiative in Malmö that brings together Muslims, Jews and Christians as well and works on the secular/religious divide, on gender issues, and more recently, with newly arrived refugees.



JUMU'AH AND SHABBAT SERVICES

On Friday afternoon and evening, conference attendees participated in and observed the Jumu'ah prayer and Kabbalat Shabbat service, teaching one another about the intricacies of their respective practices. A Jumu'ah service was offered by the Gazi Husrev-beg mosque, concluding with a tour of the mosque and followed by a Lecture on Ladino Music by Professor David Kamhi.

Later, participants joined a Kabbalat Shabbat service led by a local leader at the Ashkenazi synagogue, the only functioning synagogue in Sarajevo which had not seen such a significant attendance in many years.

An inclusive Shabbat dinner was then served at the hotel to which a local Jewish family was invited to join.

Such learning opportunities continued on Saturday with optional visits to the Jewish Museum and the Franz Ferdinand Museum. In addition, two local NGOs came to share their interfaith work with participants : NAHLA, a Muslim female religious and educational empowerment group, and Youth for Peace, an NGO aimed at breaking down barriers between different communities and groups who have been in conflict in Bosnia.

Finally, to end the Shabbat, a Havdalah service was held on Saturday evening, a time of reflection accessible to both religions.



DIALOGUE ON ISRAEL-PALESTINE

The Muslim Jewish Conference is not the kind of organization to avoid difficult topics. While we are not an Israeli-Palestinian dialogue organization, the subject of Israel/Palestine is widely recognized as one of the main causes of friction in Muslim-Jewish relations and we therefore believe it must be addressed at the conference. Every year, MJC provides a safe space where participants can talk about their views and feelings regarding the conflict in a manner that is both authentic and respectful. Needless to say, MJC's mission is not to solve the Middle East conflict, nor is it to come to a common conclusion about it. Our aim is to provide a way for participants to relate to one another and accept one another, even when strongly disagreeing. To do so, it has been a long-standing tradition at MJC to invite representatives of organizations from the region that are fighting against escalation and radicalization by building strong relationships across the "Green Line" through deep and empowering dialogue.

This year, Dana Wegman from Israel and Osama Abu Aiash from Palestine were invited to MJC, both of whom hold prominent positions in The Parents Circle - Families Forum (PCFF), a joint Palestinian-Israeli organization of over

600 families who have lost a family member as a result of the conflict. PCFF aims to allow those bereaved individuals and families to share their pain and spread the message that the reconciliation between individuals and nations is not only possible but is a prerequisite to achieving a sustainable peace.

Dana, born in Haifa in 1978, studied photography in Camera Obscura Tel Aviv and Art and education in Hamidrasha, Beit Berl and has participated in art exhibitions in Israel, Europe and America. Since 2009, she is head of the Photography department, teacher and educator in the "Roz Metzkin" High School for youth at risk in Tel Aviv. Dana lost her father during the second intifada in 2002 in a bomb attack at a restaurant in Haifa. A few months later, she left the country to Europe together with her family, returning after three years to try to make a change in Israel. She is now devoted to art education, social change and peace work. Dana joined the Parents Circle in 2009 and is now co-managing the youth summer camp for peace and reconciliation. Osama was born in Beit Umar near Hebron in 1966. During the second intifada, Osama lost his father and grandfather, while his wife lost two brothers. Before joining PCFF in 2003, he studied psychology but never had the chance to practice it, having to take many jobs to support his family. At PCFF, he is a project manager, including for

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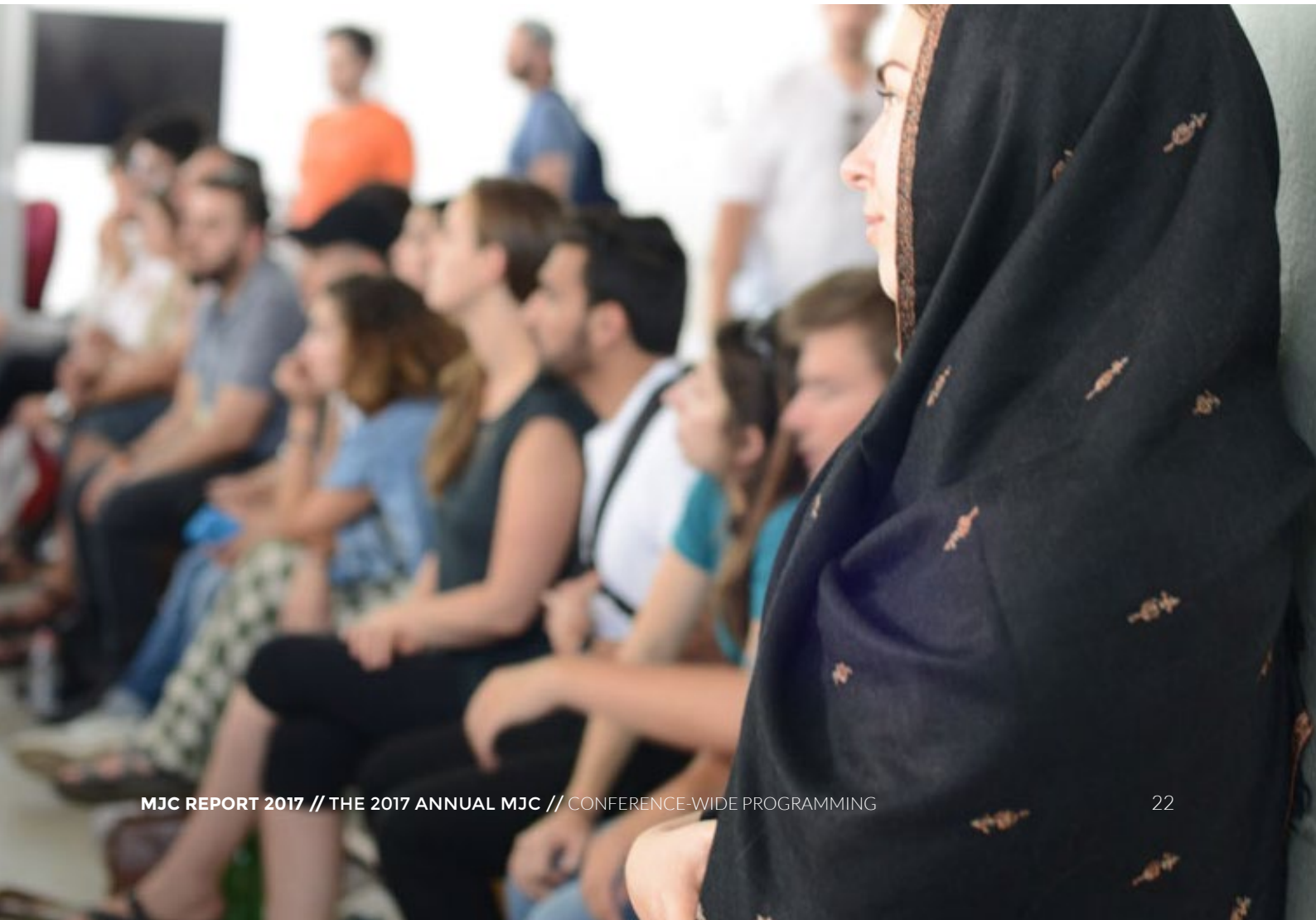


European and USAID funded projects. He is in charge of all lectures in Israel and Palestine, as well as for recruitment of participants and members.

For an intense hour, Dana and Osama shared the extremely poignant and moving stories that led them to meet in PCFF and work together against all odds. As they told their stories of personal loss, both sadness and courage filled the silent and attentive room. While it is impossible to capture the depth and details of their stories here, it is sufficient to say that through the recounting of the painful events that each of them has gone through, Osama and Dana enabled participants to connect to the topic of the Israeli - Palestinian conflict at a fundamentally human level, thereby achieving MJC's objective of learning from the experience of those who have been most directly affected by the conflict but nonetheless succeed in carrying out dialogue, supporting each other and working together.

Following Osama and Dana's stories, participants shared their questions as well as personal points of views on the conflict, which were addressed by the speakers with wisdom and benevolence. After the interactive panel, a group of around 40 participants organised spontaneously to lead a session in which they invited each other to share their feelings and thoughts on the session and reflect on the overall Israel/ Palestine discussion. This powerful spontaneous action proved that it is indeed possible for Muslims, Jews and others to have a civil conversation over this heated topic when provided with a space where one can listen to and welcome different views and emotions without judgement.

The Muslim Jewish Conference proved once more that the most difficult conversation between our communities can be an opportunity for healing if we have the courage to finally listen to each other and share each other's pain.





Prve ratne zime Srebreničkoj enklavi, u kojoj je utočište potražilo oko 40.000 izbjeglica, prijeti humanitarna katastrofa.

During the first winter of the war the Srebrenica enclave, which houses about 40,000 refugees, is facing a humanitarian catastrophe.

VISIT TO SREBRENICA MEMORIAL

Nearly every year, The Muslim Jewish Conference organises a visit to a site that holds importance for the Jewish or Muslim local population, recognizing that empathy is essential for empowering and strengthening dialogue between the two communities.

This year, as part of the MJC delegation, over 130 participants and staff visited the Srebrenica-Potocari Memorial Center and Cemetery (SPMCC), which is also the final resting place of over 6000 victims of the bloodiest massacre in Europe since World War II, which took place merely 22 years ago. Srebrenica, a small enclave in the eastern part of Bosnia and Herzegovina, served as the headquarters for a UN battalion at the time and had been declared a safe zone for those looking for refuge during the war. In July 1995, Srebrenica, despite its supposedly safe status, became the site of a horrid execution of over 8300 predominantly Muslim men and boys at the hands of the Bosnian Serb Army.

Participants were welcomed at SPMCC by a survivor of the Srebrenica massacre, Azir Osmanovic. Mr. Osmanovic introduced participants to the history of the place and explained the evolution of the conflict in the 1990s and the escalation that led to the Srebrenica events. He shared his personal testimony of

loss and grievance, remembering his relatives and friends who were brutally killed.

Following Mr. Osmanovic's introduction, participants shared their questions and thoughts about what was heard, and some, coming from Bosnia and Herzegovina themselves, gave an even deeper input through sharing their own stories.

In the Spomen Soba (Memorial Room), participants watched a short documentary with original footage of the Srebrenica events. Through the harsh and thought provoking images, the stories that were heard and read became even more real; almost tangible. Participants were then able to walk around the memorial, where they could watch multiple film installations and explanatory panels, pictures of the massacre, disturbing and haunting graffiti left in the once UN base, and recovered objects of the life that once was.

To conclude the visit, participants and staff gathered at the cemetery grounds for a joint prayer, embracing what they have seen and experienced and strengthening their connection on the basis of their shared humanity beyond specific identities. Both the Muslim prayers of 'Al Fatiha' and 'Ayat al Kursi' and the Jewish prayer -The Mourners Kaddish' were recited in a moment focused not only on the horrors of the past but also on hope for the future - what the Muslim Jewish Conference is all about.



INTRA-FAITH SESSIONS

This year for the second time, MJC dedicated a three hour session to discussing intra-faith rather than interfaith issues. Muslims, Jews and allies (non Muslim/ Jewish participants) gathered in three separate groups, each one facilitated by several chairs from the same faith group. The goal of this session was twofold: to get participant feedback on the framing of the conference as a whole and to have them reflect on their own participation, with the starting question being “How is it to meet the Other”? This session provided a safe space for participants to share what they had on their minds and hearts, listen to others and reflect.

Within the Muslim group, consisting of a diverse mix of orthodox, man/women, Shia/Sunni/Ahmadi, queer, converts and others, comments were very positive in regards to the spiritual quality of the conference, mentioning the prayer room as a homey space where one could share religious experiences. Nonetheless, some disagreements also arose from the discussion. More intellectual debates sparked over the definitions of anti-Muslim racism or anti Muslim racism and Antisemitism. One participant shared how she was ready to meet the ‘other’ but had not realised that there would be just as much difference and diversity within her own Muslim community, and that she had held preconceptions about other Muslims just as she did about Jews.

Another participant shared her experience of awakening through her exchanges at MJC, where meeting other Muslims with different religious traditions and cultural backgrounds transformed her self-awareness. Participants also spoke of the struggle and burden of representation, of always having to be the ‘good Muslim’. Discussion in the group concluded on a positive note, with some expressing their appreciation for the opportunity to engage in intra- faith in addition to interfaith dialogue.

Among the Jewish group, one topic of conversation focused on the upcoming discussion on Israel-Palestine and participants’ feelings towards it. The group worked through their emotions without dismissing any person’s feelings, acknowledging the differing opinions every person is entitled to in relation to the middle east conflict. In addition, some participants wished to discuss their emotions regarding their communities and the possible battle against anti-Muslim racism within them. Practical suggestions were made such as having more small-group discussions, asking more controversial questions, naming the awkwardness to overcome it and accepting that all are likely to have stereotypes while being careful not to refrain to scapegoating. In general, participants expressed appreciation for the conference, and in particular to the sense that interactions within it did not force participants into a representative role. One participant praised the program and the seamless synchronization of all committees, while another emphasised the depth of the “non-mediated times”.

Like in previous years, some participants did not identify as either Muslim or Jewish. This year, MJC welcomed participants who identified as Christian, Buddhist and Roma. During the intra faith session, those participants shared their experiences and perspectives on the conference, mentioning the importance of listening, not with the intent to speak, correct or challenge, but rather with generosity and compassion. All participants were excited about the opportunity to participate and engage in this dialogue since their interest in Muslim Jewish relations was more academic, cultural and political and not necessarily personal.

Overall this intrafaith experience proved to provoke a useful shift in the overall conversation, acknowledging the positive and more difficult aspects of the interactions as a way to help the discussion go even deeper for the remaining days of the week.



THE CLOSING CEREMONY

Ahead of the closing ceremony concluding the Muslim Jewish Conference 2017, 130 participants and staff were sitting anxiously in the conference hall, unwilling to say goodbye just yet. It had been an incredible week, and another productive, thought-provoking year. It was also the beginning of the future of MJC - the MJA and an extensive alumni program. One by one, representatives of each Committee shared what they have learned over the week. Participants of the Antisemitism, anti Muslim racism and hate speech committee showed a short skit, depicting the process of growth they had gone through. Participants of the Gender, Religion, Intersectionality and Prejudice committee shared personal stories. Participants of the Power, Religion and Human Rights committee discussed the importance of understanding one's position and privilege in society and of Muslim-Jewish exchange. Participants of the Beyond Religious Borders committee provided examples for the importance of interfaith dialogue. Finally, four of the Project committee's participants pitched their projects to the general assembly as a part of a competition for seed funding. The prize, generously donated by Mr. Daniel Pincus, MJC's board Chairman, was won by Zachary Gallant and Riad Alhamad for their refugee integration project 'Integrationswerkstatt Unkel'.

The Closing ceremony continued with the beautiful poetry of participant Andrew Lustig, who had written a poem describing the essence of MJC for the occasion. The ceremony ended with the words of MJC's founder and Secretary General Ilja Sichrovsky, who presented the future plans for MJC and ways for the participants to stay involved.

A WORD ON KOSHER FOOD

In an [article in The Forward magazine](#), Eli Reiter, a participant who assisted the Religious Affairs Team with the managing of the kosher food, praised MJC for creating an environment where Kashrut observing Jews could have their needs met. In his words,

"I was there for the Muslim Jewish Conference, an annual week-long event that brings together Muslims and Jews from all around the world to foster leadership and interfaith dialogue. It didn't take a lot for observant Jews to be accommodated, to secure kosher food in Bosnia, the 5th poorest country in Europe.

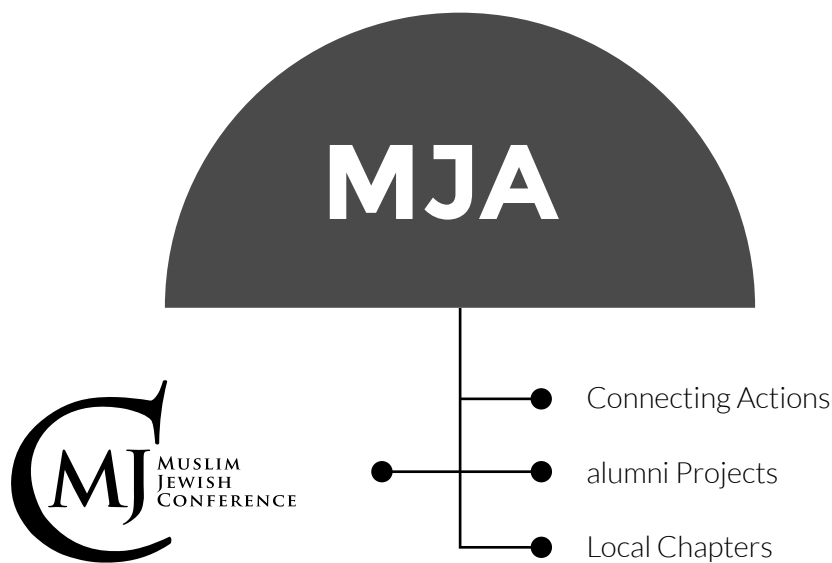
All it took was: The event founder, a committee chair, the caterer in Vienna doing this as a personal favor, a hired driver, a local fixer, the fixer's friend who knows the border agent, the border agent, two successful border crossings and one failed one, special insulated boxes wrapped with duct tape, a van large enough to hold a week's worth of three daily meals with variety for a dozen people, nine hours of driving, three conflict-hungover countries, and a ton of money for gas. And a trillion and a half favors.

But nonetheless, we received 250 kosher meals for the small minority of the conference population which observed kashrut. And the event wasn't even focused on pluralism or diversity; the event founder simply believed it was proper to be accommodating. Kosher food was offered because the organizers believed that kosher food should be offered. Often, American non-profits will commit to using proper language that appeases donors and large multinational organizations, sometimes at the cost of losing sight of the mission. Yet the European Muslim Jewish Conference was focused on us, the participants, not donors. They were able to take care of all our needs on an incredibly nimble budget. Because the manpower and resources were not devoted to fundraising."

Eli Reiter | Sept 8, 2017

THE MUSLIM JEWISH ALLIANCE

A GLOBAL HUB FOR DIALOGUE, PROJECTS, AND INTERFAITH TRAINING



As evidenced by the scores of projects that participants come up with during the week and further develop with the support of its alumni, The Muslim Jewish Conference is a place for inspiration and impact . The new Projects Development and Implementation track is designed to help participants refine and realize their ideas and implement them in their home communities.

So, participants of this track worked with each other, and together with the rest of the conference, to develop joint projects and outline recommendations on how to constructively bring Muslim

and Jewish communities together, dealing with key issues affecting both communities, such as anti-Semitism and anti-Muslim racism, the role of the media in promoting hate, and the importance of education in combating these trends.

In our fast-changing global political climate, we have observed the need for faster action when it comes to peacekeeping and support. Therefore, the MJC core team has concluded that a formally incorporated Muslim Jewish Alliance, Inc. (MJA) as an umbrella organization for the continuation of this work outside of and in addition to our

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annual conference is necessary. The mission of the MJA would be to foster mutually supportive relations between Jews and Muslims by encouraging dialogue between, and leadership of, a new generation of organization and movement leaders, educators, academics, dialogue facilitators, and parents committed to a more peaceful and cooperative world.

The MJA will serve to ensure a long lasting impact on the ground, and to change the world as we know it. Sustained year-round activity is needed to fully support and implement the alumni-led and conceptualized projects and initiatives.

Initially, the primary activity of the MJA will be hosting several regional cross-cultural conferences to provide young people with a positive framework for establishing Muslim-Jewish relations through the exchange of knowledge, ideas, and experiences as well as the development of mutually supportive courses of action. To encourage ongoing communication and contact, participants and alumni will be invited to design projects and will be actively involved in implementing them throughout the year. This work will be supported by a professional Project Development and Implementation department within the MJA.

As the organization grows, it will expand its focus, serving as a platform for connecting actions and providing educational resources to communities, institutions, academics and the media on topics relevant to Muslim-Jewish relations. Utilizing our roster of skilled activists and experienced educators and our established reputation in the field, we will provide guidance to new organizations working in these areas, and serve as a networking platform for existing interfaith institutions as well as a hub for ongoing actions. As a foundation for these additional functions, it is also crucial that our conferences continue to flourish, further solidifying the MJA's role as a leader in cross-cultural relationship-building. Building, guiding and supporting local chapters regionally and nationally is a natural next step in order to create efficient coalitions on the ground.

DETAILED INFORMATION ON THE MUSLIM JEWISH ALLIANCE CAN BE FOUND HERE:

<http://www.mjconference.org/media-ftp/pdf/MJCBrochure2017.pdf>



PROJECTS

In the project track of MJC, participants exchange ideas, implementation strategies and hands-on experiences for projects and initiatives concerning interfaith dialogue and fostering peaceful co-existence with the support of committee chairs. Every year, this track yields new results and assists participants in realizing or further developing their initiatives and visions.

PROJECTS PRESENTED THIS YEAR INCLUDED:

XENIA

Based in: UK
Presented by: Theodora Cadbury

Xenia is based on personal connections being the magic that sparks integration. We do this by running workshops that bring together migrant women learning English with English speaking women, for genuine two-way learning, support and friendship.

www.xenia.org.uk

WAR: A CHILDREN'S BOOK

Based in: Germany
Presented by: Zachary Gallant

We believe that a children's book can bring about peace. Through poetry and compassion, we bring a child into the experience of empathy. We live in a world plagued by wars, and children see it, during the advertisements between their cartoons, or on their parent's newspapers, and they are curious about what they see. Children need answers, but adults overthink, overexplain, making their answers

confusing and therefore frightening. War is the children's book that answers the question "why is there war?" at a child's level, through a child's eyes. War gives an answer that children can truly understand, an answer that increases empathy and undermines othering, an answer that can be accessed and understood by all children, and by all parents.

www.warchildrensbook.wordpress.com/explaining-war-to-children/

INTEGRATIONSWERKSTATT

Based in: Germany
Presented by: Riad Alhamad

The Integrationswerkstatt is a nonprofit, volunteer-led refugee integration project launching in Unkel, Erpel, Bruchhausen and Rheinbreitbach, Germany. It is a brainchild of the Contact Network for Refugees (Kontaktkreis Flüchtlinge), an open, ecumenical network of over 150 volunteers in Unkel, active in refugee assistance and integration since 2015.

<http://integrationswerkstatt-unkel.de/en/>

HEAR OUR VOICE - MUSLIM/JEWISH STORYTELLING

Based in: USA
Presented by: Eli Reiter

To counter the narratives heard in the media and from political leaders, we created a platform for Jews and Muslims to share personal stories on stage. We believe that in order to feel heard, others have to listen. The initiative's first live show took place in december 2017 in New York, with a further shows planed in Atlanta in the Spring of 2018 and in Israel in March 2018.

IMPACT ON PARTICIPANTS – THE SURVEY

In order to better understand the impact MJC has on its participants, this year we have conducted a survey that was filled out by participants both before and after the conference. The results of the survey indicate a strong shift towards a more positive opinion of the ‘Other’ and a more hopeful outlook towards the future of Muslim-Jewish relations.

90 PARTICIPANTS HAVE RESPONDED PRE-CONFERENCE, 82 RESPONDED POST-CONFERENCE WITH THE FOLLOWING CONCLUSIONS:

JEWISH PARTICIPANTS	BEFORE MJC	AFTER MJC
Very negatively	7.7 %	0 %
Negatively	59.9 %	41 %
Neutrally	28.2. %	38.5 %
Positively	5 %	20.5 %
Very positively	0 %	0 %

MUSLIM PARTICIPANTS	BEFORE MJC	AFTER MJC
Very negatively	2.7 %	0 %
Negatively	31.5 %	24.2 %
Neutrally	56.8. %	51.5 %
Positively	5.4 %	21.2 %
Very positively	0 %	3 %

- Before the conference, Jewish participants rated their relationships with Muslims as either neutral (41.5 %) or close (46.4 %), with 12.2 % as very close. Non felt hostile or very hostile towards Muslims. After the conference, 61.5 % rated their relationship as close and 25.6 % as very close, with merely 12.8 % describing their relationship as still neutral.

- From the Muslim participants’ perspective, the majority described their relationships as neutral (54 %) and 35 % as close. After the conference, this changed markedly: Merely 24.4 % described their relationship as neutral, whereas 48.5 % rated it as close and 24.2 % as very close.

- Amongst Jewish participants, only 5 % believed prior to MJC that Muslims view Jews positively. After MJC, 20.5 % held that belief. Very similarly for Muslim participants, 5.4 % had the opinion that Jews view Muslims positively before MJC, whereas after the conference, 21.2 % believed that.

FOR MOST PARTICIPANTS MJC IS A JOURNEY OF LEARNING, BOTH ABOUT THE OTHER AND ONESELF:

- At MJC, participants learn more about each other’s religions and cultures. Whereas 19.5 % of Jews and 29 % of Muslims rated their knowledge as low prior to MJC, only 2.5 % of Jews and 9 % of Muslims did so after the conference.

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- Over 90 % agreed that participating in MJC helped improve their knowledge of the other respective community.
- 74% of Jewish participants and 78% Muslim agreed or strongly agreed that MJC helped them learn more about their own culture and religion.

- Those participants who were neither Jewish nor Muslim developed a stronger sense of closeness to both Jews and Muslims. 60 % rated their relationship as very close. With such strong connections to members of both communities, the role these individuals can play to help bridge the divide between Muslims and Jews is important to highlight.

APART FROM THE SHIFT IN OPINION AND KNOWLEDGE ABOUT EACH OTHER, PARTICIPANTS ALSO PROVIDED INFORMATION ABOUT THEIR EXPERIENCE WITH THE CONFERENCE ITSELF AND THEIR FUTURE OUTLOOK:

MJC PARTICIPANTS THINK IT'S POSSIBLE:

After MJC, 94 % of all participants could envision a future where Jews and Muslims live in harmony and mutual respect.

MJC IS ONLY THE BEGINNING:

87.2 % of Jews and 100 % Muslim participants state that the MJC motivated them to engage more with each other.

MJC PARTICIPANTS HAVE EACH OTHER'S BACK:

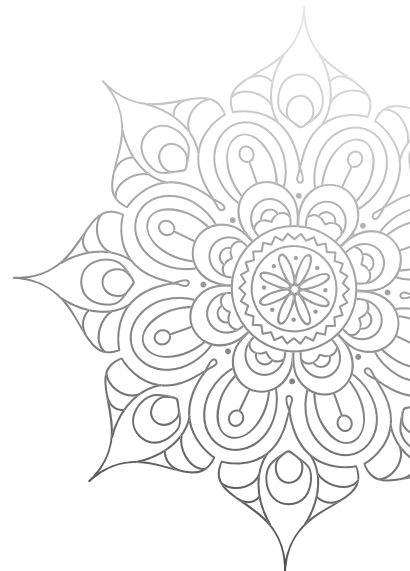
91 % of Muslim and 82.1 % of Jewish participants are motivated to challenge someone else's stereotypes of the other respective community.

MJC IMPACTS PERCEPTIONS:

93.8% of Muslim and 84.6 % of Jewish participants say that they improved their perceptions of the other respective community.

AND FINALLY...

100 % OF PARTICIPANTS ARE GLAD TO HAVE PARTICIPATED IN THE MJC AND WOULD RECOMMEND IT TO THEIR FRIENDS!



THE TEAM

CORE TEAM

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 Rafael Tyszblat, Director of Programming
 Adnan Hasić, Director of Operations
 Daniel Pincus, Director of the Board
 Andreas Mayer, Head of Logistics
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 Yunus Hentschel
 Nassr Eddine Errami
 Julia Petrovic

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Samela Sulejmani
 Nadja Smajlbegovic
 Lana Daraghmeh



PRESS COVERAGE

TV & VIDEO COVERAGE

- Muslimansko - jevrejska konferencija u Sarajevu (TV1) - [Link](#) (BSC)
- U Sarajevu otvorena Muslimansko-jevrejska konferencija: Sarajevo je dokaz da je suživot moguć (REDAKCIJA.BA) - [Link](#) (BSC)
- Antisemitizam, islamofobija i govor mržnje (N1) - [Link](#) (BSC)
- Predstavnici Muslimansko-jevrejske konferencije u Srebrenici (N1) - [Link](#) (BSC)

COVERAGE IN ENGLISH-SPEAKING MEDIA

- Bosnia's Muslims, Jews, Christians Chide Politicians (US NEWS) - [Link](#)
- At Muslim-Jewish Conference in Sarajevo, WJC-Jewish Diplomats find world of trust and respect (WORLD JEWISH CONGRESS) - [Link](#)
- Bosnia's Muslims, Jews, Christians Chide Politicians (AL ARABIYA English) - [Link](#)
- The Muslim-Jewish Conference opened in Sarajevo (SARAJEVO TIMES) - [Link](#)
- Bosnia's Muslims, Jews, Christians Chide Politicians (NEW YORK TIMES) - [Link](#)
- Do Pluralistic Jewish Organizations Stop At The Orthodox? (FORWARD) - [Link](#)
- Building bridges of peace through interfaith dialogue (UN SPECIAL) - [Link](#)
- Faith, History and Community in Bosnia (REUTERS) - [Link](#)
- Bosnian Muslims, Jews and Christians chide politicians (EUROPEAN JEWISH CONGRESS) - [Link](#)
- Those Who Pray Together (AJC – GLOBAL JEWISH ADVOCACY) - [Link](#)
- Finding Common Ground (Hope Not Hate) - [Link](#)
- Balkan nationalists block coexistence, say religious leaders (CAPE TIMES) - [Link](#)
- Bosnia's Muslims, Jews, Christians chide politicians (YNET NEWS) - [Link](#)
- We prayed together as Muslims and Jews (PRESENZA) - [Link](#)
- Discussing Hate – The Muslim Jewish Approach (HOPE NOT HATE) - [Link](#)
- Bosnia's Muslims, Jews, Christians chide politicians (AOL NEWS) - [Link](#)
- The Muslim Jewish Conference 2017 (AMERICAN UNIVERSITY BIH) - [Link](#)
- Bosnia's Muslims, Jews, Christians Chide Politicians (VOA NEWS) - [Link](#)
- Balkan nationalists block coexistence, say religious leaders (THE STAR) - [Link](#)
- Bosnia's Muslims, Jews, Christians chide politicians (WTAQ) - [Link](#)
- Faith, history and community in Bosnia (YAHOO!) - [Link](#)
- Balkan nationalists block coexistence, say religious leaders (IOL.CO.ZA) - [Link](#)
- Bosnia's Muslims, Jews, Christians chide politicians (NY DAILY NEWS) - [Link](#)
- A Muslim and a Jew Walk Into c Conference (AJC – GLOBAL JEWISH ADVOCACY) - [Link](#)

COVERAGE IN BOSNIA, SERBIA & CROATIA

- UŽIVO na N1: Otvorenje Muslimansko - Jevrejske konferencije (BA.N1INFO.COM) - [Link](#)
- Kavazović: Možemo pozvati ljude na toleranciju i mir (BA.N1INFO.COM) - [Link](#)
- Izetbegović: U BiH dva naroda 600 godina žive u miru (BA.N1INFO.COM) - [Link](#)
- Muslimansko-jevrejska konferencija u Sarajevu (AVAZ.BA) - [Link](#)
- U Sarajevu otvorena muslimansko-jevrejska konferencija, mjesto sklada različitih naroda (KLIX.BA) - [Link](#)
- Muslimansko-jevrejska konferencija okupila 100 mladih lidera iz svijeta (RADIOSARAJEVO.BA) - [Link](#)
- Izetbegović: Nisam optimističan da ćemo izmijeniti Izborni zakon (RADIOSARAJEVO.BA) - [Link](#)
- Sinoć u Vijećnici svežano otvorena 8. po redu Konferencija Muslimana i Jevreja (NOVI.BA) - [Link](#)
- Muslimansko-Jevrejska konferencija danas u Sarajevu (VIJESTI.BA) - [Link](#)
- Muslimansko-jevrejska konferencija - U BiH dva naroda 600 godina žive u miru (VIJESTI.BA) - [Link](#)
- U Sarajevu otvorena Muslimansko-jevrejska konferencija: Sarajevo je dokaz da je suživot moguć (AAC.COM) - [Link](#)
- U Sarajevu počela Muslimansko-jevrejska konferencija (BETA.RS) - [Link](#)
- Izetbegović: Pokušaćemo izmeniti Izborni zakon BiH, ali nisam optimističan (BLIC.RS) - [Link](#)
- Muslimansko-jevrejska konferencija u Sarajevu (FAKTOR) - [Link](#)
- U Sarajevu otvorena Muslimansko-jevrejska konferencija (NAP) - [Link](#)
- U Sarajevu počela Muslimansko-jevrejska konferencija (O21.RS) - [Link](#)
- U Sarajevu počela Muslimansko-jevrejska konferencija (NASLOVI.NET) - [Link](#)
- Muslimansko-jevrejska konferencija: Sarajevo je dokaz da je suživot moguć (FOKUS.BA) - [Link](#)
- U Sarajevu počela Muslimansko-jevrejska konferencija (PCNEN.COM) - [Link](#)
- Muslimansko-Jevrejska konferencija danas u Sarajevu (24SATA.INFO) - [Link](#)
- Muslimansko-jevrejski skup u Sarajevu: U BiH dva naroda 600 godina žive u miru (BPORTAL.BA) - [Link](#)
- Izetbegović: U BiH dva naroda 600 godina žive u miru (NEZAVISNE.COM) - [Link](#)
- U BiH dva naroda 600 godina žive u miru (BLJESAK.INFO) - [Link](#)
- Muslimansko-jevrejski skup - U BiH dva naroda 600 godina žive u miru (TVSABA) - [Link](#)
- U Sarajevu otvorena muslimansko-jevrejska konferencija, mjesto sklada različitih naroda (24SATA.INFO) - [Link](#)
- Mir, pomirenje i saradnja nemaju alternativu (OSLOBODJENJE.BA) - [Link](#)
- Muslimansko Jevrejska konferencija u Sarajevu (FENA.BA) - [Link](#)
- MUSLIMANSKO – JEVREJSKA KONFERENCIJA U SARAJEVU (BHRT.BA) - [Link](#)
- U BiH muslimani i Jevreji 600 godina žive u miru, a dva najveća problema u Evropi i svijetu su antisemitizam i islamofobija (DEPO.BA) - [Link](#)
- Muslimansko-jevrejski skup: U BiH dva naroda 600 godina žive u miru (DIJALOGIN.TV) - [Link](#)
- Izetbegović: U BiH dva naroda 600 godina žive u miru (CURE.BA) - [Link](#)
- U Sarajevu počela Muslimansko-jevrejska konferencija (PRELISTAVANJE.RS) - [Link](#)
- U Sarajevu počela Muslimansko-jevrejska konferencija (NOVIMAGAZIN.RS) - [Link](#)
- U Sarajevu počela Muslimansko-jevrejska konferencija (VESTI.RS) - [Link](#)
- Reisu-l-ulema na otvaranju Muslimansko-jevrejske konferencije (ISLAMSKAZAJEDNICA.BA) - [Link](#)
- Muslimansko Jevrejska konferencija u Sarajevu (INFORMATIVA.BA) - [Link](#)

- Izetbegović: “U BiH dva naroda 600 godina žive u miru” (HABER.BA) - [Link](#)
- Izetbegović: U BiH dva naroda 600 godina žive u miru (ATVBL.COM) - [Link](#)
- DOLAZE MLADI IZ 40 DRŽAVA: Danas u Sarajevu Muslimansko-jevrejska konferencija (SLOBODNA-BOSNABA) - [Link](#)
- Ti si muslimanka, idi odakle si došla’ (RADIO SLOBODNA EVROPA) - [Link](#)
- Regionalni program: Aktuelno (RADIO SLOBODNA EVROPA) - [Link](#)
- Sinoć u Vijećnici svežano otvorena 8. po redu Konferencija Muslimana i Jevreja (NOVI.BA) - [Link](#)
- Muslimansko-jevrejska konferencija iz Sarajeva u svijet poslala lijepe slike (INS.BA) - [Link](#)

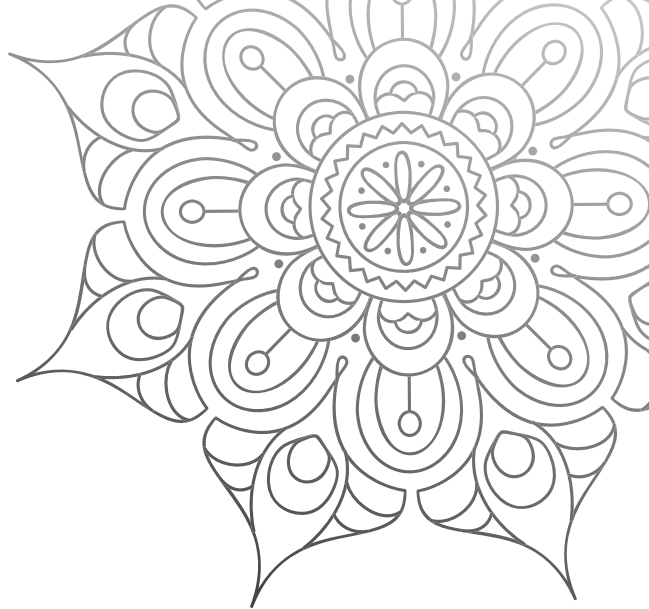
COVERAGE IN GERMAN-SPEAKING MEDIA

- Wie kann man Kindern erklären, warum es Kriege gibt? (BLICK-AKTUELL.AT) - [Link](#)
- Sarajevo – Die Brücke zwischen Muslimen, Juden und Christen (KOSMO) - [Link](#)
- Begegnungen in Sarajevo (JÜDISCHE ALLGEMEINE) - [Link](#)

COVERAGE IN INTERNATIONAL MEDIA

- Noi ebrei e musulmani abbiamo pregato insieme a Sarajevo (IL GRANDE COLIBRI) - [Link](#) (ITA)
- À Sarajevo, une Conférence judéo-musulmane pour « dépasser les préjugés » (LA CROIX) - [Link](#) (FRA)
- Latinoamericanos participan de importante encuentro Judeo-Musulman en Sarajevo (CAMINOS RELIGIOSOS) - [Link](#) (ESP)
- Muslim-Jewish Conference: Jóvenes latinoamericanos contra la islamofobia y el antisemitismo (DIALOGO INTERRELIGIOSO) - [Link](#) (ESP)





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