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COLLIDING DREAMS

A film by Joseph Dorman and Oren Rudavsky

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Press Contact:

Sasha Berman

310.450.5571

SashaBerman@mac.com

Distribution Contact:

Wendy Lidell

widell@infoc.us

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COLLIDING DREAMS

Short Synopsis

COLLIDING DREAMS recounts the dramatic history of one of the most controversial, and urgently relevant political ideologies of the modern era. The century-old conflict in the Middle East continues to play a central role in world politics. And yet, amidst this fierce, often-lethal controversy, the Zionist idea of a homeland for Jews in the land of ancient Israel remains little understood and its meanings often distorted. COLLIDING DREAMS addresses that void with a gripping exploration of Zionism's meaning, history and future.

Long Synopsis

COLLIDING DREAMS recounts the dramatic history of one of the most controversial, and urgently relevant political ideologies of the modern era. The century-old conflict in the Middle East continues to play a central role in world politics. And yet, amidst this fierce, often-lethal controversy, the Zionist idea of a homeland for Jews in the land of ancient Israel remains little understood and its meanings often distorted. The documentary addresses that void with a gripping exploration of Zionism's meaning, history and future. Told through the remarkable lives and voices of Jews and Palestinians living in the Middle East today, COLLIDING DREAMS weaves together past and present, ideas and passions, wars and peace talks, brilliant minds with the voices of ordinary citizens to develop a film portrait of unprecedented depth and sensitivity.

Few ideas in the modern era have had as momentous an impact on the world as Zionism. Born in the late 19th century, this seemingly utopian dream was meant to solve the age-old problem of anti-Semitism and to allow a place for Jewish life and culture to thrive in the modern world. Few could have envisioned its remarkable and rapid success: the creation in less than a century of a thriving democratic Jewish state. And yet despite its success, the very legitimacy of the Zionist Idea – and the State of Israel – are questioned more today than ever before. The debate over Israel -- triggered by the latest war, or terrorist attack, or national election – is often guided by emotion rather than substance, by fear or anger rather than a thorough understanding of Zionism and its history.

Incorporating interviews with writers, politicians, activists, the young and the old, Israeli and Palestinian, together with rarely seen footage culled from archives all over the world, the film focuses on several critical moments in the history of Zionism: its origins in Europe; the early relations between Jews and Palestinians in turn of the century Palestine; the 1948 war known alternately as the War of Independence and the Nakba; the euphoria of the Jewish People and the devastation felt by Palestinians after Six Day War of 1967; the messianic West Bank Settlement Movement and the idealism of the Peace Movement; and the colliding forces amongst Jews, and between Jews and Palestinians today.

Director's Statement – Oren Rudavsky

I'd like to discuss my motivation for making the film – COLLIDING DREAMS which was originally *titled The Zionist Idea*. First a bit of background – I'm the son of a Reform Rabbi with a deeply Hebrew oriented and Zionist identity, and a mother from an Orthodox background who left extended family behind in Poland in 1939. I was lovingly brought up in the traditions of my family with an interest in Israel, social issues, politics, and baseball. From the time I made my first documentary – about a group of mental patients in Ohio with whom I made animated films about their experience, I have thought of filmmaking as a way to try to change the world, a way of empowering people.

Actually, COLLIDING DREAMS is a film I've been trying to make for many years. A friend and I wrote a proposal in the late 1970's for a film on the topic of Israel, not focusing exclusively on Zionism. It seemed pressingly important to me way back then to understand the challenges Israel was facing, and amazingly and sadly it is even more pressing now. Because I think, what was once for many of us a point of pride, perhaps like the beginning of a love affair, has now become problematic, a difficult relationship. And yet, for me at least, it's a relationship I'm unwilling to give up on.

The problem is, however, that many who never had the love affair – the early, seemingly pure and idealistic side of the relationship with Israel that culminated in the Six Day War; namely the generation of Jews born after 1967, don't necessarily embrace Israel. It's not so easy anymore. The kibbutz movement, embraced by young people, Jewish and not Jewish around the world, is much smaller than it once was. The image of David fighting Goliath has been largely reversed. There is also no Soviet Union who although they voted for Statehood in 1947, became the patrons of the Arab States surrounding Israel in the 50's and 60's. These later generations of Jews and non-Jews, those ten years younger than me and our children, have grown up with the Occupied Territories, with two intifadas, with the assassination of Yitzhak Rabin, with Hamas and Gaza and the BDS movement – calling for the boycott, divestment and sanctions against Israel.

So whatever I was feeling when I first thought of making this film, has only become more urgent. Personally, I find it difficult to assimilate the contradictions between being a Jew with a deep concern for social justice and for the preservation of the Jewish people, who believes in democracy -- and the complicated equation that is Israel today. I love Israel and when I go there, I delight in speaking Hebrew and being surrounded by Israeli culture. I find the people beautiful and friendlier than I ever found them before. Of course the food and lifestyle rivals any Western society around the world, for those who can afford it. It's a highly successful society. And yet, since I'm a filmmaker who has traveled to the other side of the Wall, and to Palestinian Israeli villages, I have seen the other faces of the Occupation and the second-class citizenship many feel. And that is difficult.

My response is not to fold up the tents. But to try to use my head and my heart and

whatever skills I have learned as a filmmaker, to confront the problem, which, in my mind, is that so few people, so few Jews, know the history of the idea that motivated a people to fight the good fight, and to create out of thin air nearly, the State of Israel. Too few people know the idealism, determination and desperation of Jews in the late nineteenth century through the catastrophes of the mid 20th century. Too few know the stories of the dedicated idealists who gave heart and soul to build the institutions that created the state. So few can remember a time when there was no State of Israel, when boats were turned away, with immigrants, much like boats are turned away carrying homeless and stateless people today. With no country to take them in.

That doesn't happen to Jews these days – because we have a State – plain and simple. But now other bad things happen to Jews around the world, often for exactly the same reason - because they are Jews and perhaps because people now conflate Jews and the actions of the Israeli State.

Our film is no apology for Israel, nor is it an argument for a one or two state solution. It is an attempt to give ourselves and our young people some knowledge with which to struggle with difficult dilemmas such as the conflation of Judaism with right-wing Zionism on college campuses, and some reason to keep supporting one of the most dynamic societies on earth, which is itself struggling to create a better society. It is my mission to educate, inform and entertain, and to have as many people see and engage with it as possible. It's become a mission to do what I can do as a Jew and as an American to tell the story honestly, coherently and to ask the audience to think: why Israel?

The relationship of *Colliding Dreams* to my previous work:

As a filmmaker, one's work is often a reaction to world events, the work of others and to one's understanding of one's own previous work. COLLIDING DREAMS has been born of previous projects and long-standing concerns.

Much of my film work has come from my embrace of my Jewish heritage and from seeking self-expression through stories from my own life and that of my community. These films have included *Spark Among the Ashes*, a journey to Poland with an American boy and his Rabbi Emily Korzenik in order to celebrate a bar mitzvah with the Jews of Krakow. This film from 1986 turned into a provocative exploration of the changing world of Jewish life and the conflicts between an Orthodox Rabbi from New York who disapproved of the proceedings and the interaction which ensued, even as it was also a loving portrait of Jewish Life in Poland. This film was followed by *At the Crossroads* which toured what remained of Jewish Life more broadly in Eastern Europe in the 1980s. The most ambitious film of this period was *A Life Apart: Hasidism in America*, a film which once again focused on the challenge between an assimilating Judaism in America and the Hasidim who rejected this assimilationist tide. The theme of conflicting narratives is a thread through much of this work and reached what I believe was its most clear apotheosis in the films which followed. *Hiding and Seeking* in collaboration with Menachem Daum, along with *A Life Apart* is a deeply personal drama which most directly focuses on the forces which continue to tear our world apart – not

just Jews, but the worlds of Judaism, Christianity and Islam. The world of certainty which many fundamentalist communities inhabit gives tremendous cohesiveness and protection from the outside world but at tremendous cost. COLLIDING DREAMS continues this journey – of cohesiveness and conflict – this time not only between Jews and Jews but between Jews and Palestinians as well. It challenges the idea that only one narrative is worthy and suggests that to find peace, all narratives must be considered. Alongside this film I am completing a new film which is a microcosm of the story of COLLIDING DREAMS. This film, *Lifta: The Last Witness*, asks us to consider the Jewish holocaust narrative of necessary and rightful possession of the land alongside the Palestinian Nakhba narrative of unfair exile and disempowerment.

- Oren Rudavsky

Director's Statement – Joseph Dorman

On the Film

Over the course of my lifetime, I have watched as the image of Zionism and the fruit of its creation – Israel -- have undergone a remarkable transformation. In just under fifty years, Israel, once seen as a small miracle of Jewish determination and ingenuity and a beacon of democracy, has become a target of attack, a state seen by many as illegitimate and oppressive.

How this came to be is a complex story rooted in changing attitudes toward nationalism and in the shifting politics of the Middle East. Years of conflict and occupation have overshadowed the idea of Zionism: the importance of a home for the Jewish people.

The story of how Israel came to be has been told before, but no documentary has set out to look at the idea – or ideas -- behind the State of Israel, to produce a biography of Jewish nationalism rather than a portrait of the state

We thought it was vital at this moment to make a film about Zionism as an expression of the Jewish desire for self-determination because for too long people have conflated the State of Israel or its political leaders with Jewish nationalism itself. 'Zionism is as the Zionist State does' according to many critics. But this is to simplify. States are imperfect actors, led by fallible individuals. What is true of Israel today, may not be true of Israel tomorrow and was not necessarily true of Israel yesterday.

It is our goal with this film to allow for a full-throated debate over Zionism. We come to the debate from a position of support, but we aim to give voice to all major points of view from those who reject Zionism outright, both Palestinian and Jewish, to the powerful debates inside the Zionist camp itself. For the fact is that there is not a single Zionism but competing strains.

From early in its history the meaning of Zionism has been fought over by those who believe that Zionism's goal should be self-determination – a Jewish state in part of the land of ancient Israel -- and those who demand a Greater Israel -- all the land from the Mediterranean Sea to the Jordan River encompassing what is now known as the West Bank. Today, the internal Zionist debate takes place along both secular nationalist lines as well as religious ones both among Jews and Muslims. Secular national identity has for many been eclipsed by divine belief.

As an American Jew, I grew up with a single story about the creation of the State of Israel. How the utopian dream of a handful of Jews was heroically realized. Palestinians were nowhere in the picture, though one knew that there were Arabs living in and outside the state.

But over time Jews like me have had to come to terms with a second narrative, a Palestinian one, a story of national loss. Equally, Palestinians have, over time, had to come to terms with the Jewish national claim to their land. For years, each side saw in the realization of the other's dream, the destruction of its own.

But, to understand that there are two separate national narratives is also to understand that at base they can never be fully reconciled. The 1948-49 Israeli War of Independence is the Palestinian *Nakhba* or catastrophe. The Six Day War, a moment of great Jewish pride and unity is known by Palestinians as The Setback. But these narratives don't have to be reconciled. They simply must be lived with and mutually recognized for national coexistence to be possible.

The task we set ourselves was to make a film capable of containing multiple narratives, both Jewish and Palestinian, one that embraced debate and sometimes fierce disagreement, rather than trying to shy away from it. A film that asks viewers not only to seek out their own stories inside the film, but challenges them to recognize stories that are not theirs and with which they disagree. We have also chosen to interview only those Jews and Palestinians living in Israel/Palestine because they are living out the conflicts and the history that we portray.

We made a deliberate decision that the film would only in certain cases engage specific details - for instance, the question of expulsion and refugees in the 1948-49 War - and even here we could not, in the scope of a film such as ours, detail all the facts that we would have wished to. Just these years alone can easily fill up a book.

Interestingly, the room for debate over Zionism's and Israel's history, with all its flaws, is much wider and more open in Israel than in the US and we believe there is room for the same open debate in America, a debate that accepts the good faith of the other side even when there is powerful antagonism.

Many in the American Jewish community dismiss or fear criticism of Israel as anti-Israel and as anti-Zionist. We disagree. We believe the climate is changing and that films like

The Gatekeepers and books like Ari Shavit's *My Promised Land* are pointing the way to a deeper, more open discussion of this painful history while remaining definitively pro-Israel.

There are increasing numbers of people today who believe that Israel's flawed history demands its dissolution, who see Zionism as inevitably discriminatory toward Palestinians and therefore impossible to reconcile with democracy. We do not. There are Jews who believe that Zionism demands all the former Biblical lands of ancient Israel and we disagree with this. But we insist on hearing all sides in our film. We firmly believe that Israel is strong enough and healthy enough to withstand the critical onslaughts against it. And that, if a strong and healthy debate occurs in this country, one not loaded with obfuscation and vitriol, there will ultimately be a stronger and more thorough understanding of Zionism, of its history and of the Jewish people's right to national self-determination.

At its core, I believe that Zionism is an expression of the Jewish desire for self-determination. What does that mean? In part it means that Jews want to control their own national destiny, to be able to protect themselves. In part, it means the desire to express Jewish culture, Jewish identity. The Jews discovered the hard way that in a world carved up into nations, one must have a nation – a political home – not just to survive but to express oneself fully.

The idea of a Jewish state in what had once been the Jewish homeland, conceived at the end of the nineteenth century, seemed so outlandish, so utopian, that few pondered what might happen if the goal was achieved.

The Film in the Context of My Work

COLLIDING DREAMS is the third in a series of films I have made on the question of modern Jewish identity, which has fascinated and plagued me for years. What does it mean to be a Jew, if one is not religiously observant? What is my connection with Jewish history and culture? What does it mean to be a secular Jew with all its ambiguities and confusions?

Modern Jewry took three different roads to answering this question and they all have their roots in the late 19th century in response to violence from without and the loss of religious faith from within. Each was meant to offer salvation and each have come up short. Revolutionary Marxism was meant to end the Jewish question by dissolving Jews into a new world without religious or ethnic differences. But the dream turned into a nightmare. My first feature film *Arguing the World* (1998) looked at the New York Jewish intellectuals, Irving Howe, Irving Kristol, Nathan Glazer and Daniel Bell, who were swept up in this utopian dream in their youth and how they refashioned themselves as thinkers, in the wake of their disappointment in its failure.

My second film, *Sholem Aleichem, Laughing the Darkness*, explored the world and work of the great writer who hoped Yiddish literature and culture could rescue Jews from their dilemma and fashion modern Jewish identity. His greatest work, Tevye, the Dairyman,

recreated as the Broadway classic *Fiddler on the Roof*, is an obsessive meditation on Jewish identity and its ambiguities. Through *Fiddler*, Sholem Aleichem's influence lives on, but alas, Yiddish literature and the Yiddish language could not meaningfully survive as means of Jewish salvation once the world of East European Jewry ended.

Yet a third solution is the subject of the present film, Zionism or Jewish nationalism. In many ways it has been the most successful solution – the State of Israel is nothing short of a miracle - and yet this film is about the many lasting conflicts engendered by Zionism. The state that was supposed to protect Jews has been the continuing target of terrorism. The state that was supposed to end anti-Semitism, has, in fact, exacerbated it for many.

For me each film is a way to explore the issue of identity anew. I remain absorbed by how people – in this case Jews – remake themselves in the world through the ideas they come to embrace, how these come into conflict internally and with those of others. There are not one, but several Zionisms, there were endless forms of socialism, a slew of Yiddish culture nationalists. We never solve anything of course. If we are lucky, we come to terms with our fate and with the ambiguities of our lives and we keep on thinking how we might make things different and better.

- Joseph Dorman

Key Historic Moments Covered by the Film

1881-1882

Pogroms erupt throughout the Russian Pale of Settlement initiating the worst anti-Jewish violence in three hundred years.

1882

Russian Physician Leon Pinsker publishes his pamphlet "Auto-Emancipation" urging Jews to seek national independence.

1882

The First Aliyah or wave of immigration by Zionist pioneers to the former lands of Israel, now Turkish controlled, begins.

1897

Viennese journalist and playwright Theodor Herzl organizes the First Zionist Congress in Basel and creates the Zionist Organization in an attempt to win the approval of the great European powers for the establishment of a Jewish State.

1905

The Second Aliyah begins, following the failed Russian Revolution. Steeped in socialist ideology, these pioneers begin creating the first Kibbutzim or communal farms. Out of this group will come David Ben Gurion and the future leadership of the Yishuv (Jewish settlement) and of the future State of Israel.

1917

Britain issues the Balfour Declaration promising a homeland for the Jewish People in what will become Mandate Palestine following British victory over the Turks in World War I.

1934 -1945

Aliyah Bet begins, as Jews, under pressure from growing anti-Semitism and ultimately the Final Solution are smuggled into Palestine against British restrictions.

1935

Vladimir Jabotinsky resigns from the Zionist Organization and creates Revisionist Zionism. Jabotinsky insists on a maximalist nationalism and a Jewish State over all the lands of ancient Israel.

1936-1939

The Arab Revolt, a nationalist uprising, begins as Arab citizens demand independence and violently protest Jewish immigration to Palestine and their plans for a future Jewish State.

1939

Britain issues The White Paper in response to the Arab Revolt severely limiting Jewish immigration to Palestine and rejecting the idea of a future Jewish state in the land.

November 1947

The newly created United Nations votes in favor of partition of Palestine into Jewish and Arab states. Palestinians reject partition as unfair and attacks are launched on Jewish settlements. A civil war erupts between Palestinians and Jews.

May 1948

David Ben Gurion announces the creation of the State of Israel and becomes its first Prime Minister. Surrounding Arab nations including Egypt, Syria and Jordan invade initiating an Israel Pan Arab War.

July 1949

The war comes to an end with a truce, though Arab nations do not recognize the new Israeli State. Israel has added to the lands granted it by the United Nations. The lands given for a Palestinian State are annexed to Egypt and Jordan leaving Palestinians without a state of their own. Israelis call it the War of Independence and Palestinians, The Nakhba or Catastrophe.

1964

The Palestine Liberation Organization is formed under Egyptian auspices but is soon taken over by Yasser Arafat and his Fatah Organization who become the defacto leaders of Palestinian nationalism. Over the next years, it stages a series of spectacular hijackings and high profile terrorist attacks as a means of bringing the Palestinian cause to world attention.

June 1967

Increasing tensions between Israel and its neighbors and the marshalling of Egyptian troops in the formally UN occupied neutral zone in the Sinai leads Israel to attack Egypt and Syria. Six days later the war ends in Jewish victory and the occupation of the Sinai Peninsula, the Gaza Strip and the West Bank. Palestinians find themselves under Israeli occupation but united for the first time since 1949.

September 1967

Young Israelis, with the government's permission, resettle Kfar Etzion just over the green line in the West Bank. The land had been home to a former Jewish settlement whose residents had been killed and fled during the 1948-49 war.

October 1973

Israel is attacked on Yom Kippur by Egypt and Syria whose forces reach deep into Israeli territory before being repelled causing tremendous loss of life on all sides.

1974

Gush Emunim, the Block of the Faithful, a group of young Orthodox Jews formed in the wake of the Yom Kippur war successfully battle Yitzhach Rabin's Labor Government to form a new settlement deep in the West Bank.

June 1977

Menachem Begin and his Likud Coalition, heir to Jabotinsky's revisionist movement, come to power, marking the first time a non-Labor government has ruled. Begin is an outspoken proponent of West Bank Settlement.

1978

Peace Now is formed to pressure Menachem Begin to sign a peace deal with Egyptian President Anwar Sadat and give back the Sinai Peninsula. After Peace is achieved between the two states at Camp David, Peace Now becomes a leading opponent of Gush Emunim and the Settler Movement.

1987

The First Intifada or Uprising erupts in Gaza and then the West Bank, as young Palestinians challenge Israeli Forces soon joined by adults and ultimately by the Palestine Liberation Organization itself.

1991-1992

In the wake of the Intifadah, Israeli and Palestinian negotiators meet officially for the first time resulting in the signing of the Oslo Peace Accords between Yitzhak Rabin and Yasser Arafat. The Palestinian Authority is established in the West Bank and Gaza though Israel continues to militarily occupy the land.

1995

Yitzhak Rabin is assassinated by Yigal Amir a Jewish Orthodox Extremist who felt that Rabin had betrayed the cause of Greater Israel and the Settlement Movement and the Jewish People.

1996-present

Despite early hopes for a two state solution to the Israeli Palestinian conflict, the process breaks down as settlement building by Israelis continues, and terror attacks by Palestinians persist. In 2000 talks between Israelis and Palestinians collapse and a Second Intifada led by suicide bombings breaks out leading to the construction of a separation barrier that still stands today. A new round of peace talks fail again in 2008.

Biographies

Joseph Dorman - Co-Writer/Producer/Director - is an award-winning filmmaker and the founder of Riverside Films. He is a winner of television's prestigious, George Foster Peabody Award for excellence.

Dorman wrote and directed the critically acclaimed theatrically released documentary, *Arguing the World* about the controversial sixty-year political journey of the eminent political writers and thinkers, Daniel Bell, Irving Howe, Irving Kristol and Nathan Glazer. *The New York Times* described it as "enthraling...one of the deepest portraits of...ideas ever filmed," and *The New Yorker* raved "Superb." It was named one of the best films of 1998 by *The New* and *New York Magazine*.

His film, the award-winning *Sholem Aleichem: Laughing in the Darkness (2011)*, was called "compelling" and "wonderfully rich." It was one of the top grossing documentaries of 2011. He is now working on films on the late Senator Daniel Patrick Moynihan and on Dr. James Oleske, the man who discovered HIV/AIDS in children in the early 1980s.

Dorman co-wrote the script of the documentary blockbuster, *The Endurance: Shackleton's Legendary Antarctic Journey*, which played to packed houses across the country and was named the best documentary of 2001 by the National Board of Review and described by film critic Andrew Sarris as "extraordinary." He also wrote the theatrically released documentary *Going Upriver: The Long War of John Kerry*.

He was a senior producer for the prime time PBS newsmagazine series on the news media, *Media Matters* hosted by Pulitzer Prize-winning journalist Alex Jones, has produced numerous films on the developing world for PBS, Discovery and the United Nations including a profile of Jordan's Crown Prince Hassan and was a producer for the PBS series *The Eleventh Hour*.

Dorman also writes for *The New York Times Book Review* and other publications. His books include *Arguing the World: The New York Intellectuals in their Own Words* (2000) and the forthcoming *When Ideas Mattered, The Nathan Glazer Reader*, which he co-edited and for which he wrote the introduction. In 1999 he was invited along with playwright Arthur Miller and director Joan Micklin Silver to give one of Harvard University's annual William E. Massey Sr. Lecture in the history of American Civilization.

Dorman teaches the history of documentary at New York University.

Oren Rudavsky - Co-Writer/Producer/Director - is the recipient of a Guggenheim Fellowship, two National Endowment for the Arts filmmaker awards, two National Endowment for the Humanities grants, several New York State Council for the Arts awards, and many other awards and commendations. His film *A Life Apart: Hasidism in America* was short-listed for the Academy Awards and his film *Hiding and Seeking* was nominated for an Independent Spirit award.

Rudavsky was the producer of media for the permanent installations at the Russian Jewish Museum and Tolerance Center in Moscow which opened in 2013. He produced thirty short films for them encompassing one hundred years of Russian Jewish History through twenty-five biographies of significant Russian Jews, and five multi-screen installation films covering significant events in Russian History.

In 2011, Rudavsky produced a series of profile documentaries for Bloomberg television called *Risk Takers*. These included a portrait of Michael Burry, the perspicacious trader featured in Michael Lewis' book *The Big Short* and a profile of the controversial Michelle Rhee, the former DC schools chancellor and founder of Students First. In 2010 he completed production of the feature length film *To Educate a Girl* as part of the ten-year anniversary of the United Nations Girls Education Initiative. It was broadcast nationally on Link TV. In 2009 Rudavsky was Producer/Writer of the two part series *Time for School 3*, a twelve-year longitudinal study examining the education of seven children in the developing world for the PBS series *Wide Angle*. He supervised the editing of the series as well as shooting in seven countries simultaneously. He also shot the India segment of the film. The film has been distributed nationally to over 6,000 schools and is being updated in 2016.

In 2008, Rudavsky produced Javier Tellez's acclaimed *Letter on the Blind* for the Whitney Biennial. And in 2006, he completed his first fiction feature as Producer/Writer/Director: *The Treatment*, starring Chris Eigeman, Ian Holm and Famke Janssen in. Adapted from the novel by Daniel Menaker, the film premiered at the 2006 Tribeca Film Festival where it was awarded Best Film, Made in New York. The film sold to over twenty international territories and premiered at the Lincoln Plaza Cinema in New York.

Rudavsky's non-fiction feature *Hiding and Seeking* was nominated for a 2004 Independent Spirit Award as best documentary, enjoyed a wide theatrical release and was selected for broadcast in 2005 on the acclaimed PBS series POV. It was also selected from hundreds of entries to represent the United States at the 2006 Input Conference in Taiwan. It won the Grand Prize at the Warsaw International Jewish Film Festival and was named Best Film at the North American Interfaith film festival in 2004. The New Republic called *Hiding and Seeking* "Timely and Courageous". *The New York Times* called it "Moving, honest and true" and *The Nation* said that *Hiding and Seeking* was "Far too important – and too moving for anyone with a conscience to ignore." The National Endowment for the Humanities funded his 1997 film, *A Life Apart: Hasidism in America*. Narrated by Leonard Nimoy and Sarah Jessica Parker, the film enjoyed a highly successful theatrical release, was on the short list for the Academy Awards best documentary feature and received an Emmy nomination for its national PBS release in 1998. *The New York Times* called *A Life Apart* "Illuminating, revealing

and extraordinary"! *The Philadelphia Inquirer* called it "A unique glimpse into this closed society".

Rudavsky's other work includes writing and producing segments for the ABC national series *PrimeTime Live*, the PBS series *Media Matters*, *Religion and Ethics Newsweekly* and other national programming. He has also worked as a post-production supervisor on the film unit of *Saturday Night Live* and the syndicated series *Tales From the Darkside* in the 1980s.

Rudavsky is currently producing the NEA funded film *Lifta: The Last Witness* and the documentary *Joseph Pulitzer: Voice of the People*.

He has taught filmmaking at City College and Directing at Columbia University's School of the Arts.

Anthos Media LLC – Executive Producer - was founded by Carla Solomon and Andrea Miller and is dedicated to the production and distribution of documentary features aimed at the broad family audience. The company's goals are to inspire and teach with true character driven stories. Anthos Media's feature length film *Particle Fever* about the biggest experiment in the history of science (the LHC at CERN), premiered at the New York Film Festival and was one of five finalists for the Producers Guild Award for best documentary of 2014.

Andrea Miller – Executive Producer - is an independent producer, having worked both as a media executive and hands-on producer in New York and Asia. In 2007, she produced the prize-winning feature *Dark Matter* with Meryl Streep, Aidan Quinn, and Liu Ye. Her work in television includes two seasons of *Pee Wee's Playhouse*, also *Shining Time Station* (Thomas, the Tank Engine), the original *Indecision* (Comedy Central's election coverage), and a biographical series for the Metropolitan Museum of Art. Miller was formerly Senior VP Co-Production, Marketing and Sales for Sony Wonder, Head of Programming for TNT and Cartoon Network Asia, General Manager of Cartoon Network Japan, and an in-house producer at Comedy Central and CNBC. Miller is currently an active board member of the Flea Theater.

Carla Solomon – Executive Producer - is a documentary film producer in New York City. A clinical psychologist and psychoanalyst by training, she was in private practice for over twenty years before engaging full-time with documentary film. In 1991, Solomon founded KiDS Of NYU, now the KiDS Of NYU Langone Foundation, an organization that has become a major advocate for patient-and family-centered healthcare at NYU and the community. A trustee of NYU Langone Medical Center, the Beacon Group, and the School for Strings, she sits on the advisory boards of KiDS and the NYU Child Study Center, and the executive committee of the Helix Center for the Interdisciplinary Study of the Imagination.

Ahavia Scheindlin – Executive Producer - has worked internationally for most of her career, much of it connected to issues in the Middle East creating programs and advising U.S. Government officials and three Presidential campaigns. She also served for many years in NGO's that work with Israelis and Palestinians on initiatives and strategies that bring them closer to peaceful coexistence. Scheindlin spent five years in Berlin as Vice President and Managing Director of the Survivors of the Shoah Visual History Foundation working with the corporate and governmental communities and its many education ministries on issues relating to the Shoah. Scheindlin brings a vast wealth of knowledge to the Israel story and has worked for the past 3 years producing and fundraising for COLLIDING DREAMS.

Olivier and Clare Manchon - Composers - have scored a variety of film and TV ranging from *Deceptive Practice* about magician Ricky Jay, to *Black Box*, an ABC drama starring Vanessa Redgrave and Kelly Reilly, and many others. What is apparent is Clare and Olivier's devotion to using orchestration to tell a story in line with what's occurring onscreen. Their music can be lush, rich and stirring, but always plays a supporting role. They also take special pride in the organic nature of their scores. While the sound of scores have become systematically more synthetic, Olivier and Clare stubbornly are up til the wee hours of the morning tracking real strings and many layers of instruments. You can feel the difference and it resonates through the films. Olivier and Clare consider themselves lucky to have been involved in the creation of COLLIDING DREAMS.

Aaron Kuhn - co-editor - has edited both fiction and non-fiction films for theatrical release and television including PBS, FX, Netflix and other networks. He is currently working on a feature-length film on the late Senator Daniel Patrick Moynihan with Joseph Dorman and Toby Perl Freilich. He also edited *Sholem Aleichem, Laughing in the Darkness* with Dorman, *Dixie Chicks: Shut Up and Sing* for Barbara Kopple and *Khachaturian*, directed by Peter Rosen. His fiction credits include the critically-acclaimed series *Damages*, starring Glenn Close, for FX, and *Bloodlines*, starring Sally Field and Sam Shephard, for Netflix.

Nick August-Perna - co-editor – has worked on projects that have had international theatrical release and aired on National Geographic, PBS, and HBO. He is currently editing a feature documentary, *Sacred*, about spirituality and ritual within the life cycles of characters from over 50 countries. *Sacred* is set to broadcast on PBS in June, 2016. August-Perna is finishing another feature doc, *Knife Skills*, with Academy Award-winning director Thomas Lennon. He is finishing post production on *The Last Witness: The Struggle for Lifta*, a feature documentary about the possibility for reconciliation between Jews and Palestinians. In 2011, he wrote and edited a series of documentary video installations for inclusion in the Museum of Jewish History and Tolerance Center which opened in Moscow in November 2012. August-Perna co-directed and edited *The Swell Season*, a feature-length documentary about Academy Award-winning musicians Glen Hansard and Marketa Irglova. The film, which premiered at the 2011 Tribeca Film Festival, has won awards internationally and has since been released theatrically nationwide and internationally. August-Perna has also edited for PBS's award-winning

documentary series Wide Angle, and has field produced and edited short documentaries for Human Rights Watch.

Who's Who in the Film



A. B. YEHOSHUA, (Author) Internationally recognized writer, Yehoshua has also been a leading critic of West Bank settlement from its inception and a member of Peace Now.

ANITA SHAPIRA (Historian, Tel Aviv Israel's most distinguished historians of Israeli Labor Party and its antecedents. daughter of Holocaust survivors and a strong extremism.



University) One of Zionism and of the Shapira is the critic of religious



ARYEH ELDAD (Former member of Parliament, West Bank Settler) The son of Israel Eldad, a member of Lehi, also known as the Stern gang, a group of terrorists dedicated to getting the British out of Palestine. Like his father, Aryeh Eldad is on the far right of the Israeli political spectrum and in favor of annexing the West Bank to Israel.

AVISHAI MARGALIT (Professor, Philosophy Dept., Hebrew University) A distinguished intellectual, whose parents were early socialist Zionist Pioneers. Margalit fought in the Six Day War. He has been an outspoken and articulate critic of the settlement movement and among the earliest critics of Israeli Settlement building in the West Bank.



BENNY MORRIS (Historian, Ben Gurion University) He is Israel's foremost historian of the 1948-49 war and the Palestinian refugee issue. Morris is a man of the left.

GADI TAUB (Historian, Author.) He is the grandson of Zionist socialist pioneers who teaches at the Hebrew University of Jerusalem. He has written fiction and non-fiction, including a book critical of the Settler movement. He is a proponent of the two-state solution.



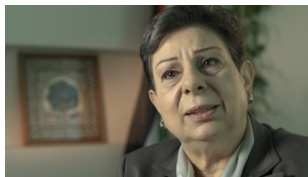
GALIA GOLAN (Professor of Government, IDC Herzilya University) An American Jew who made Aliyah in 1966. She is a leading member of the Israeli Left and longtime activist in Peace Now.

GERSHOM GORENBERG (Journalist) An American Jew who made Aliyah to Israel in 1977, he has written books on the history occupation of the West Bank and the future of Israel. A religious Jew, he is a strong critic of the settler movement.



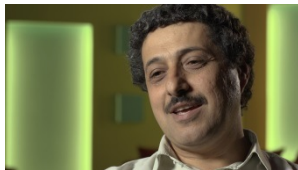
GEULA COHEN (Former Member of Parliament/Knesset) The daughter of early Yemenite pioneers to then-Palestine at the beginning of the 20th century, Cohen was imprisoned by the British for her underground activities during the Mandate period. She is woman of the right and a strong proponent of Israel's right to the West Bank.

GIDEON SHIMONI (Historian, Hebrew University, author of The Zionist Ideology) Shimoni is a historian of Zionism's intellectual history.



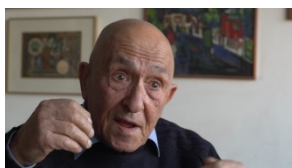
HANAN ASHRAWI (PLO Executive Committee) Long time member of the PLO whose specialty has been public and media relations, her family fled then-Palestine during the 48-49 war. She was an early supporter of peace talks with Israel but has become a fierce critic in recent years.

HILLEL HALKIN (Author, translator) An American born Jew who made Aliyah to Israel in 1970 and now lives in Zichron Ya'akov. Halkin is a historian, translator and political commentator in the center right of the political spectrum.



JAFAR FARAH (Director, Mossowa Center) A civil rights advocate on behalf of Israel's Palestinians, his organization also provides services to Palestinians. He is a strong supporter of a one state solution that would be neither Jewish or Palestinian.

KHALIL SHIKAKI (Director, Palestinian Center for Policy and Survey Research) The leading Palestinian pollster, he is also a outspoken advocate for Palestinian history and rights and a two state solution.



KOBI SHARETT (Director, The Moshe Sharett Heritage Society) He is the son of Moshe Sharett, Israel's second Prime Minister. Like his father Sharett is a strong critic of Israel's treatment of Palestinians both within Israel and without. He is a critic of the settler movement.

MERON BENVENISTI (Former Deputy Mayor of Jerusalem) Now a writer and critic, Benvenisti has become a strong critic of Israeli policy, Zionism and the treatment of Palestinians and the erasure of Palestinian history.



MORDECAI BAR ON (Author, Historian) He is the son of pioneers who came to pre-state Palestine. Bar-On was a member of HaShomer Hatzair, (the young guard) a socialist Zionist youth group that originally believed in a bi-national state. He went to join the Haganah the pre-state force that became the Israeli army and fought in the 1948-49 war. In later life, he joined Peace Now and is a critic of the settler movement.

MOSHE HALBERTAL Professor, Philosophy Dept., Hebrew University) A distinguished Israeli intellectual, Halbertal comes from an orthodox religious background, was ordained a Rabbi and as a youth was briefly part of the settler movement. As an adult he has become a fierce advocate for a two state solution and a critic of the settler movement.



MOSHE LERNER (Educator, Zichron Ya'akov) A brother of Motti Lerner and the grandson of first Aliyah pioneers.



MOTTI LERNER (Playwright) Son of First Aliyah pioneers and founders of Zichron Ya'akov, Lerner fought in the Yom Kippur War of 1973. A man of the Left who has been a peace activist and critic of the settler movement.

ORLY NOY (Peace Iraqi immigrants to Israel after the 48-49 active in the Peace Movement and a religious right.



Activist) Daughter of war, she has been strong critic of the



RUTH GAVISON (Professor of Law, Hebrew University) A civil rights lawyer, she founded the Metzilah Center to promote a democratic Jewish State. Gavison has written extensively and talked widely in support of Zionism.

SAID ZEEDANI (Professor, Philosophy Dept., Al Quds University) An Israeli Palestinian, whose family was expelled from its village during the 1948-49, he lived for years in Israel. He now lives in Ramallah in the West Bank and teaches in Jerusalem. He is a proponent of a compromise and has floated the idea of two overlapping Palestinian and Israeli states.





SAMAN KHOURY (General Manager, Peace and Democracy Forum) A former member of the Palestinian National Council, Khoury was a leader during the first Intifada in 1987. He is now a peace activist living in East Jerusalem.

SAMIH AL-QASSEM (1939-2014, Palestinian Israeli Poet) He was one of the great poets of Palestinian culture, who became part of a generation of Palestinian poets whose work helped unify Israeli Palestinians after 1948.



SARI NUSSEIBEH (President, Al Quds University) A leading Palestinian writer and spokesman, his father and uncle were leaders of the Palestinian national movement in pre-state Palestine. Nusseibeh was a leader of the first Intifada.

WALID MULA (The Duroob Institute) A civil member of Israel's Druze community, he has Palestinian Israeli education.



rights advocate, and also been involved in



YARIV BEN-AHARON, (Writer, member, Kibbutz Rosh HaNikra) The son of early Zionist pioneers, he is a leading Zionist educator who runs a program introducing young people to the history of Zionism after they finish their military service.

YEHOUDA SHENHAV (Professor, Sociology Dep't., Tel Aviv University) The son of Iraqi immigrants to Israel after the 1948-49 war, Shenhav is a man of the left. He is a proponent of an overlapping two state solution for Palestinians and Jews allowing each people to live wherever they would like in Israel/Palestine.



YISRAEL HAREL, Founder, Yesha Settlers' Council) He a Holocaust survivor who was also an early settler to the West bank after the Six Day War. He has also been an articulate and forceful spokesman for the settler movement and a political leader of the movement.

YOEL BIN-NUN (Rabbi, Author) He is the son of Holocaust survivors who became a follower of Rav Yehuda Kook who believed that settling the West Bank is a divine mission. Bin-Nun and his wife were among the first West Bank settlers after the Six Day war. Bin-Nun has been critical of religious extremism in the settler movement and a believer in dialogue

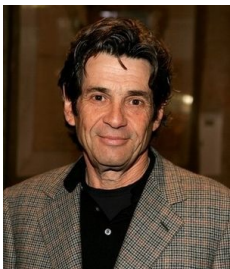


with left wing critics.



YOSSI KLEIN HALEVI (Journalist) An American Jew, son of a Holocaust Survivor, Klein Halevi made Aliyah to Israel in 1982. A journalist and historian, Klein Halevi served in the army during the First Intifada. His views are center right.

YULI TAMIR (President, Shenkar College), Daughter of a family of early Zionist political leaders, she has been a Labor Member of Knesset and Minister of Education. She was a founder of the Peace Now movement which has been a leading critic of the settler movement.



ALAN ROSENBERG (Narrator) Former president of the Screen Actors Guild, Alan Rosenberg has appeared in numerous television series, from *LA Law* to *Cybil* to *Chicago Hope*. More recently he's appeared in *CSI* and in the film *Righteous Kill* with Robert DeNiro and Al Pacino.

Glossary of Terms

Aliyah: The immigration of Jews from the diaspora to the Land of Israel, literally “ascent” or “going up”.

Barrier Wall: A wall built since 2003 on the “Green Line”, the 1949 armistice line between Israel and Jordan, separating Israel and the West Bank.

Ben Gurion, David (1886-1973): The socialist leader of the pre-state Jewish Yishuv who became Israel’s founding Prime Minister.

Green Line: The armistice line after the 1948-49 war – marked in green on maps, hence its name – that became the defacto border of Israel from 1949-1967.

Kibbutz: a collective farm based on socialist principles – the land is collectively owned, and the work equally shared. Kibbutz founders believed in the redemption or transformation of the Jews through working the land. In recent years the many Kibbutzim have been modified to include private ownership.

Kook, Rav Avraham Isaac (1865-1935) Rabbi who believed that God was using secular Zionism as an instrument to bring the Jewish people back to Israel.

Kook, Rav Zvi Yehudah (1891-1982), Kook’s son who believed that victory in the Six Day War was part of a divine plan to bring Jews back to the ancient biblical sites in the West Bank.

Jabotinsky, Vladimir (1880-1940) leader of Revisionist, right-wing Zionism between World War I and II. Jabotinsky believed in a maximalist Jewish nationalism that sought all the land of ancient Israel.

Hashomer Hatzair: “The Young Guard”, a socialist Zionist movement that was originally bi-national in orientation.

Haganah: Paramilitary Zionist Jewish defense organization in pre-state Palestine. It became the core of the future Israeli army.

“Normalization”: the idea that, with Zionism, the Jews, a pariah people in Europe, would become “normal,” with a territory, language, and government of their own.

Sebastia: Area in West Bank where illegal settlement established in 1974. The Israel Defense Forces (IDF), under the leadership of Yitzhak Rabin, did not use force to dismantle the settlement.

Shekhinah: In Hebrew, God’s divine presence in this world

Yishuv: Pre-state Jewish community in Palestine

Zichron Ya’akov: one of the first Zionist farming villages in Palestine.

Credits

Written Produced & Directed by

Joseph Dorman & Oren Rudavsky

Executive Producers

Stanley Gold
Ilan Kaufthal
Laurie Tisch
Ahavia Scheindlin
Andrea Miller
Carla Solomon

Editors

Aaron Kuhn
Nick August Perna

Narrator

Alan Rosenberg

Composers

Clare And Olivier Manchon

Camera

Oren Rudavsky
Shahar Reznick
Alex Korin
Itamar Hadar
Itai Raziell
Danae Elon
Devon Pickering
Rani Munkaz

Assistant Editor

Nikita Liamzine
Milica Zec

HD Online/Colorist

Ken Sirulnick
Glue Editing & Design

Additional On-line

Steve Pequignot

On-line Assistant

Jordan Thompson-DeSon

Sound Editor/Re-recording Mixer

Evan Benjamin

Dialogue Editor

Dave Ellinwood

Archival Producer and Research - New York

Svetlana Didorenko

Archival Research - Israel

Lily Yudinsky

Archival Producer - Israel

Inbal Cohen

Additional Archival Research

Tal Ella
Toby Perl Freilich
Yaakov Gross
Roberta Newman
Lindsey Schneider
Chaim Steinberger
Edwin Seroussi

Simultaneous Translation

Yuliya Chernin
Anna Trubaychuk

Translation

Toby Perl Freilich
Joshua Frankel
Zeva Shapiro
Ben Rudavsky
Lila Thaw

Production Manager (Israel)

Thalia Hoffman

Production Manager (West Bank)

Nuha Musleh
Khader Musleh

Accounting

Amy Meharg
Jess Yoon

Transcriptions

Johanna Kovitz
Karen Weitzel

Equipment Rentals

On-Line Air
Berger Camera

Personal Archives

Mordecai Bar On
Yoel Bin Nun
Moshe Halbertal
Hillel Halkin
The Lerner Family
Yuli Tamir

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Advisors

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Robert Seidman
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The CONUS Archive
The Khan Museum - Hadera
The Mazal Linenberg Navon Collection,
The Moshe Sharett Heritage Society
The Palmach Generation Society
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WPA Film Library
Yad Ishak Ben Zvi Photo Archive
Yad Tabenkin
Yad Vashem Archive
Yivo Institute for Jewish Research
Zionist Archive
Ziv Koren

Interviewees

Steven Aschheim
Hanan Ashrawi
Samih Al-Qasim

Yariv Ben Aharon
Meron Benvenisti
Yoel Bin Nun
Geula Cohen
Aryeh Eldad
Jafar Farah
Ruth Gavison
Galia Golan
Moshe Halbertal
Hillel Halkin
Israel Harel
Yoram Kaniuk
Saman Khoury
Yossi Klein Halevi
Israel Lerner
Moshe Lerner
Motti Lerner
Avishai Margalit
Benny Morris
Walid Mula
Sari Nusseibeh
Chagit Ofran
Stav Shafir
Anita Shapira
Kobi Sharrett
Bambi Sheleg
Yehouda Shenhav
Khalil Shikaki
Gideon Shimoni
Said Zeedani

Sidewalk Interviews

Jonathan Miller
Rafi Valden
Itai Weissman
Roya Nasrallah
Khader Musleh
Daniel Chaskiv
Daniel Grelsamer
Sherouk Assad
Rauf Daud
Fara Elan

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Edward Gray

Andy Griffel

Krysia Fisher

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Tim Blake Nelson

Randolph Nelson

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Paola Franchi

Avi Fischer

Daniel Browhan

Jerome Chanes

Sonia Simon Cummings

Jan Darsa

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Rosie Rudavsky

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Stephen Segaller

Danielle Shapiro

Jeff and Lienna Silver

Marvin Sparrow

Rabbi David Starr

Guy Tsfoni

Muki Tsur

David Weinstein

Isaac Zablocki

Fiscal Agent

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