

Humanising 'the other'

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Abstract

In the belief that teachers' attitudes toward the other have a 'ripple effect' on society as a whole, the researchers designed a course called 'Dealing with Diversity' offered to one class of Arab students and one class of Jewish students studying to become English teachers at two colleges of education in Israel. The course aimed to expose the student to theoretical material relating to diversity and to provide an authentic vehicle for application of the principles discussed in the literature.

Students were required to complete joint projects in mixed groups (Arab and Jewish), in two face-to-face and a semester of virtual meetings. Attitudes and reactions towards 'the other'—their Jewish or Arab peers—were explored on the basis of journal and forum entries which were part of the course requirements. The students' writings showed themes of apprehension (negative), expectancy (positive), or indifference (neutral), and evidence of change in attitude was documented.

Key words: 'the other'; cultural diversity; teacher education; Identity circles; collaborative Learning.

The Study

Israel's society presents a unique challenge to educators; whilst multicultural in theory, it is fragmented in practice. Jews and Arabs live in close physical proximity, yet remain distant and removed, in fact, the Arab minority—20% of the population—is simply invisible to the Jewish population (Horenczyk & Tatar, 2004). Thus, any attempt to move from a plural society, made up of separate cultures without mutual recognition, to a multi-cultural society based on mutual respect, must include elements of multi-cultural education. Multicultural education has evolved from a tool in the hands of a dominant majority seeking to assimilate a minority in the 1960's, to a celebration and acceptance of a society's diversity. This progression is seen by Hill thus: 'It starts at the bottom from a monocultural perspective, then tolerance of cultural differences (that is, 'my culture is right but I tolerate others'), moving to acceptance of some individual cultures, and finally reaching respect for all cultural diversity – the objective of multicultural education' (Hill, 2007:250).

Case studies carried out in eight European countries show that despite a growing awareness of the imperative of multicultural education in school curricula, these elements are absent from teacher training programmes (Wintersteiner, Spajic- Vrkas & Teutsch, 2003). Yogev (2001) calls for a 'reform in teacher training (in Israel) which will grant a central place to multicultural education', and Horenczyk & Tatar state: 'We would like to suggest that teachers' attitudes

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towards multiculturalism at both the societal and the school levels should be taken into serious consideration when designing and implementing pre-service and in-service programmes' (Horenczyk & Tatar, 2002:436). The relevance of this for Israel's pre-service teacher population is underscored by this researcher's experience with discussions in class about 'the other', in which Jewish students, asked for examples of stereotypes in their society, related to stereotypes of other Jews: Ethiopian Jews, Russian Jews, Ashkenazi Jews, Sephardic Jews etc. Arab students, on the other hand, gave examples of Jews as 'the other'. This further reinforces the findings of Horenczyk and Tatar (2004), whose Jewish subjects saw 'the other' only in term of Jewish minority within the Jewish society.

On the whole, attempts at dialogue between Jews and Arabs in Israel have focused on the roots of the conflict between them (Feuerverger, 1997; Khuri, 2004). However, most of the literature in multicultural education points to stages of first knowing and appreciating one's own identity, reaching out to 'the other' to learn about his/her identity, and only then dealing with the roots of conflict (Chetkow-Yanoov, 2003; Lincoln, 2002; Ellis & Llewellyn, 1997). The course we developed aimed to accompany students through the first two stages of exploring their own identity, and then learning about others, much as the Ellis and Llewellyn programme (1997), 'Dealing with Differences', bases its activities on building a common basis from which to explore difference.

Theoretical multicultural courses in teacher training do not appear to have the desired effect on pre-service teachers. In a study of pre-service teachers who had received multicultural theoretical courses, Smith (2000) found that their view of multicultural education seemed not significantly influenced by the course and concluded that the essential element in creating change is experiences with diverse groups. It is this which can make a difference in a pre-service teacher's point of view on multiculturalism, and therefore, pre-service teachers must have opportunities to interact with peers from diverse backgrounds (Valentine, 2006).

The invisibility of 20% of the population to the dominant majority and the realisation that theoretical discussions would not have the desired impact on the student body led these researchers, lecturers in teacher training colleges (one Arab, in Sakhnin in the Galilee, one Jewish, in Jerusalem) to develop a pre-service course which exposed students to a multicultural model, both in theory and in practice.

The Course Plan:

Language skills based courses can serve as excellent vehicles for developing mutual understanding between diverse populations. Prutzman and Johnson (1997) show how rewriting familiar fairy tales from the 'villain's' point of view can provide children with a window on diverse perspectives within the framework of the English language classroom. Wheeler and Stomfay-Stitz (2006) note the importance of developing a 'vocabulary of peace' which both builds students' active vocabulary and their awareness of the importance of word choices within human relations. Others (Duffy, 2005; Renner, 1991) point to the benefits of the language classroom as an opportunity to explore diverse notions of the common good. In essence, language classes, with their emphasis on communication skills, provide a unique opportunity, to link diverse populations and explore language which enhances genuine dialogue (Morgan & Vendrick, 2009).

In an attempt to enhance student awareness about the importance of their role as wielders of the power of the word as language teachers in the classroom, the first semester of our course explored the topic of 'Dealing with Diversity' through a variety of communicative language based activities, beginning with an exploration of the students' own identity. The course continued with a series of texts which provide students with a toolbox of language skills based activities for raising bias awareness, activities in which the students themselves took part (See appendix 1.). At the end of the first semester, there was a full day session in the college in Jerusalem, during which the two groups—one from Sakhnin and one from Jerusalem, participated in 'ice breaking' activities, and formed groups which would work together during the second semester on a joint project. Each group was assigned topics relating to the theme of 'Dealing with diversity in the English language classroom'.

The instructions for the joint project were as follows:

Students were required to find and summarise articles related to their topic, and to write comprehension questions about their summaries. Both the summaries and the questions were posted on a group forum. After reading and answering each other's questions, the students used a collaborative learning platform to prepare a PowerPoint presentation on their topic, as well as a group activity which represented the issues raised.

The medium of e-learning was used for a number of reasons. Firstly, the physical distance (200 km) and scheduling problems made frequent face-to-face meetings impractical. Secondly, and more importantly, were the documented benefits of collaborative e-learning in order to develop communicative skills, especially in a multicultural (and multi-lingual) framework. Razak and Asmawi (2004) discuss the benefits of dialogue journals and email technology in their ESL (English as a second language), emphasising the fact that the need to 'meet the requirements of actual communication in a social context' enhances language fluency. Bollati (2002) adds important aspects of online- learning—that of developing a sense of community, where students feel closer as a result of the back-and-forth nature of the communication. Liao's (2002) study of e-mailing versus face to face conversation showed how the medium can 'defuse' intercultural differences regarding demand for direct answer, policy of avoidance, or differences in wait-time, and therefore can enable a smoother, less tension fraught inter-cultural dialogue. The groups spent the second semester collaborating on their joint project. At the end of the semester, a second meeting was held, this time in Sakhnin. Following a second 'icebreaking' exercise, students presented their topics and engaged the group in an activity. The meeting included a festive lunch, prepared by the Sakhnin students.

In summary, the course embodies an expression of the 'contact model' of coping with conflict (Ben-Ari, 2004): (a) support and encouragement of intergroup contact by authority figures significant to the individuals participating in the contact is provided by the two instructors, (b) equal status of the interacting groups: the use of the English language, rather than the dominant Hebrew, put the two groups on equal footing, (c) cooperation between members of interacting groups, which was required in order to complete the assigned task, and (d) enjoyable and intimate encounters that foster meaningful interaction between the participants, which were provided by the two face-to-face meetings.

This article presents an examination of student responses to questions and prompts collected during the course, and attempts to answer the question as to whether, and to what extent, the

course affected a significant change in student attitudes toward a specific 'other'—Jew or Arab—in Israeli society.

Method:

The course, 'Dealing with Diversity' was given simultaneously in Sakhnin College for Teacher Education and the David Yellin Academic College of Education. Both classes (16 students from Sakhnin, 15 females, 1 male; 14 from David Yellin, 13 females, 1 male) included pre-service students of English teaching. The students at Sakhnin College come from the surrounding villages in the Galilee, and the students at the David Yellin College, came from Jerusalem and the environs. Students were in their first or second year of undergraduate studies toward a BEd and a teaching certificate. The researchers explained the details of the course and the study, and then asked participants to sign a consent form (one female student from the David Yellin College did not sign the form, and therefore her responses were not included in the research findings See Appendix 2.). Participants were assigned 'alias' initials, so that anonymity was preserved in the recording of responses.

Research Tools:

Research results were based on:

1. Journal entries: Students were asked to write journal entries according to prompts provided by the researchers.
2. Dialogues via e-mails and forums: The groups conducted ongoing virtual dialogues regarding their projects via e-mails and forums.
3. Post-course reflections in detail; open-ended questions: Four students were chosen at random from each group to answer more detailed questions at length.

Student responses were examined for recurring themes (apprehension-negative; expectancy-positive and indifference-neutral), and responses were summarised on the basis of these themes. These themes were then discussed in terms of impact on future practice.

Findings

The first journal prompt asked students to relate to their future collaboration with the other student population. When asked to react to the future collaboration with Arab students, Jewish students expressed apprehension:

'When I first heard about the project with students from Sakhnin I got really scared and concerned and the thought of working with Arab students made me feel uncomfortable'
(H.L., David Yellin).

'I'm a little bit concerned about working together because I don't know what is going to be on that day. I never worked with those students before, and I'm concerned about their cultural differences. On the one side it's good to get to know other culture and on the other side I recoil from getting to know them. To tell the truth, I'm a bit scared of meeting them and going to see their college in Sakhnin in the end of the year'
(N.L., David Yellin).

Note the following student's entry—a singular case--, which could be classified as 'aversion':

'The first time our teacher talked with us about this group assignment, I didn't like it. ... it might sound a bit politically-incorrect, that I don't feel any connection (cultural, political...) to the students at Sachnin ...'

(S.M., David Yellin).

There were, however, a few David Yellin students who expressed unqualified expectation and curiosity:

' Next week we are going to meet with students from Sakhnin who learn English .We are going to meet them for the first time, first of all I it makes me be curious and expectant.

(G.Y., David Yellin).

The following student was one of two from David Yellin whose expectations reflected the course goals:

'First of all, I don't know the other side at all. Usually I am an open mind person, so I don't have communication problems. I enjoy meeting new people, so I guess some of them will be interesting. I don't treat Arabs as different people compared with me. I see them as individuals, and I'm sure I will like some and dislike others. However, I am aware of the fact that as a group they are different than us in their education, religion and social conventions. Like all human beings, I sometimes sin and use stereotypes while talking about Arabs as a group of enemies, as fanatical and primitive—but deep in my heart I don't believe it. ..Maybe through the small microcosms of our colleges we can influence our neighborhood and show people that we are similar in many ways!'

(S.S., David Yellin).

Students from Sakhnin expressed expectation rather than apprehension, and appeared to predict greater similarity than difference:

'I feel very curious about what will happen in the meeting with David Yellin students. I don't feel worried about the meeting because all of us are human beings, are learning to be English teachers and want to achieve the same professional goals'

(C.S. Sakhnin).

The following student from Sakhnin expresses apprehension about possible preconceptions held by the students at David Yellin:

'I have mixed feelings about our meeting with students of the David Yellin College. On the one hand, I am very excited to meet them and on the other hand, I am wondering and questioning if they are excited too, what previous thoughts they have about us...'

(R.H., Sakhnin).

The following quotes point to an ambivalence behind expectations:

'I expect we will enjoy this meeting because we will work with a different group in a different city and a different place. In this meeting, we will deal with other students (who) are different from our culture; every one of us has different ideas and opinions. This idea makes me a little bit nervous, but on the other hand makes me excited...'

(M.R., Sakhnin).

After the first meeting:

Reactions to the first meeting can be divided into those who expressed surprise in a negative fashion, those for whom the meeting reinforced existing apprehensions/expectations, and those who expressed surprise in a positive fashion.

There was a connection between a prior expression of fear/apprehension regarding cultural differences, and the post-meeting expression of discomfort or lack of connection because of observed differences in behaviour.

'The meeting wasn't almost at all as I expected. I was surprised by some of their behavior. I was surprised to see how much our mentality was different. They are very different from the Arab colleagues¹ in David Yellin I learned about their college and a bit about their beliefs'

(A.B. David Yellin).

'The meeting was interesting although there was one thing I didn't like. They spoke Arabic between them near me and during the meeting and it made me feel uncomfortable. Otherwise, it was o.k. and we had some fun'

(M.B., David Yellin).

Both the above students had expressed apprehension about working with students from Sakhnin. In an individual meeting with AB, she told her instructor that she 'wasn't excited' about working with Arab students. After the meeting, her comment that she had 'more to say' elicited a request from her lecturer that she expand what she'd written. She refused, asking to speak with the lecturer.

A meeting was scheduled and four of the students came. They complained at what they considered 'rude' behaviour on the part of the Sakhnin students. The 'rude' behavior included speaking in Arabic during the meeting. To the lecturers question as to whether they themselves had lapsed into Hebrew during the meeting, they answered, 'Yes, of course'. But that was not considered rude behavior...as they expected the Arab students to understand their language. Was it not understandable, asked the lecturer, that the Arab students would lapse into their mother tongue?

'But they were talking about us...and laughing,' answered one student. 'But you said you didn't understand Arabic,' said the lecturer. 'I could tell because they were looking at us.'

This interaction illustrates the dominant group's expectation that the minority surrender their linguistic identity in favor of the majority. A suggestion that 'maybe if we all knew Arabic, you wouldn't feel that way,' was met with shrugs. AB also wrote the following, when predicting cultural difference:

It is possible we have different goals. Maybe, they just want to get out of their nurturing homes and develop themselves and grow to be independent. They (the girls that are studying to be teachers) want to show their families, their husbands, or boyfriend and

¹ At the David Yellin college, some 20% of the students are Arabs. These students, however, were not included in this research.

even the world they worth something and that women can go outside their doorstep and hold a decent job, a situation that is not very appreciated in their culture.

(A.B., David Yellin).

The assumption here appears to be that 'their culture' inhibits women, whereas the woman coming from the dominant culture does not need to make the implied 'escape.' The 'other' culture appears monolithic, and the stereotype of the impediment ridden Arab woman is reinforced...whether or not it has a basis in the individual student's reality is not questioned. Those students who expressed a positive sense of surprise were those who found a common basis they hadn't expected:

'At the meeting, I realised that the girls from Sakhnen were just like me. They are students in college, friends, girlfriends, sisters, and daughters- just like me. We have seen the same movies lately, and go out with friends on the same sort of outings. ..My initial thoughts about the project were a bit negative, but now that I've met my partners for the assignment, I'm feeling much more positive and excited. I hope that through the project process we will continue to teach and learn from each other'

(R.A., David Yellin).

Once again, it is the Sakhnin students who show unqualified enthusiasm:

My expectations of the meeting with David Yellin came true. The meeting was very amazing and exciting. I enjoyed (it). I'm very satisfied about all the things that were there: the activities, the conversations, all things. I had been scared before I saw my group but when I saw them my feelings changed completely...I learnt many things during this meeting but the special thing is: It does not matter who you are, because we are finally humans'

(A.Y., Sakhnin).

As the groups worked together during the second semester, they negotiated changes in their presentations. The interactions were polite—but such suggestions, when coming from the Sakhnin students, were accompanied by praise or congratulatory language. For example:

'Hi R! I think that you should put key words in your PowerPoint. Also, I want to tell you that I enjoyed a lot in reading your article'

A.S., (Sakhnin).

'I found your article interesting, so thank you for that'

(B.K., Sakhnin).

Superlative language was also evident:

'I want to tell you that your power point is very amazing'

(S.A., Sakhnin).

David Yellin students were more reticent:

'Hi M. Very nice PowerPoint! 😊'

T.A. (David Yellin).

Such rhetorical differences may be culturally grounded. As noted previously, the Sakhnin

students also made greater use of expressions of enthusiasm and positive surprise. This phenomenon gave us pause to wonder to what degree linguistic conventions both construct and deconstruct perceptions of the other—a question which should form the basis for further research regarding the student responses we collected.

Final meeting reflections:

Student writings about the final meeting reflect an attitude change toward 'the other', and the change was most noticeable in the David Yellin group, which had shown greater initial reservations. The Sakhnin students made greater use of superlatives ('fantastic, amazing, outstanding'), whereas the language employed by the David Yellin students was more moderate ('interesting, good, treated us well'), although, as mentioned above, a salient and unanswered question as to whether these expressions are linguistic conventions linked to culture. Indeed, as Arab culture is based on an oral rather than a literate tradition, anthropologists argue that greater importance is given to style, to 'emotional resonance' and to the aesthetics of messages rather than their informational content (Zaharna, 1995). Note the examples of such embellished language in the example from a Sakhnin student, below:

'This course was very interesting, amazing and beautiful. It was fantastic to work with students from another college, another nationality and another religion. As a result of human's beings need to feel equal with other people'

(S.A., Sakhnin).

The quote below, from a David Yellin student, is written in a more informational style:

'The meeting opened my mind and changed what I thought about Arabs. I understand now that we are very similar and that they can be very good people. I think now I respect them more because I understand they are just like us'

(J.A., David Yellin).

In-depth questions:

The following questions were asked of four students from each group, randomly chosen.

Question 1: What was your first reaction to the idea of working with Arab/Jewish student?

Reactions were sharply divided. Three of the students from Sakhnin reported excitement, curiosity, and interest. One discusses her apprehensions: 'I thought that they will hate me anyway, no matter what.' Of the four students from David Yellin, three reflected on their initial fear and apprehension: 'scary and annoying', 'I was confused...I didn't want to do a project with Arabs', 'my first reaction was terrible, I didn't want to do it, I felt like I was being forced...'. Only one student wrote: 'I didn't have any objection to working with Arab students; ...I'm used to it because in David Yellin we are studying with Arabs.' Thus, the replies to this question stand in stark contrast to Tropp et al.'s (2006) findings that members of minority groups have lower expectations of inter-group encounters than do members of the majority group.

Question 2: Describe your feelings following the first meeting.

All four students from Sakhnin expressed an awareness of initial awkwardness, but a 'thawing' of the atmosphere as the meeting progressed. Even the student who had predicted that the Jewish students would 'hate me no matter what' felt comfortable by the end of the meeting. The four Jewish students were more guarded in their descriptions, two mentioned that their

curiosity has been aroused by the meeting, and one spoke of the meeting being 'more comfortable than I thought it would be', while the other was surprised that the Arab students were so nice and polite.

Question 3: Did your feelings change from the first to the second meeting? If so, explain in what way.

In response to this question, the four students from Sakhnin expressed the opinion that the second meeting was more successful than the first. One attributed this to the fact that the second meeting took place in Sakhnin: '...we were the host and that made me feel like it is a must that my friends from David Yellin feel most welcome, and feel the warmth we prepared for them in our humble hospitality.'

One of the students from David Yellin expressed fear and reluctance about the visit to Sakhnin ('I didn't want to go there and wished they would come to Jerusalem'), whereas others mentioned that the 'times we communicated' had helped build a relationship.

Question 4: Did you hold stereotypes about the other group before meeting them? If so, did the course change your views? If your answer is yes, which influenced you most: Face to face meetings, collaborative e-learning or reflective journals?

Once again the difference between the two groups was clear. Three of the Sakhnin students claimed to have held no stereotypes regarding Jews ('we are all human', 'no – none whatsoever.') However, the one student who had predicted that the Jewish students would 'hate me no matter what', explained that her past experiences in working with Jewish students who 'weren't nice to me at all' had coloured her expectations, and found that 'my views have been affected and changed.' The Jewish students' replies were interesting in their uniformity. One student claimed to have no stereotypes: 'Not all of them are terrorists.' Another one stated '... I know that not all Arabs are terrorists...'. This statement is evidence of what Jean Moule defines as 'unconscious bias'— while used to deny bias, it has within it the seeds of a defence of negative feelings' (Moule, 2009:322). A third said that, 'As a student who lives next to Arab villages, I had many stereotypes,'...and the fourth also admitted to holding stereotypes.

Question 5: 'Do you think you would like to keep in touch with anyone in the other group? Explain.'

All four of the students from Sakhnin expressed a willingness and an interest in continuing the connection (although one added, 'It depends on how much the other group is willing to initiate.'). One explained that she wanted to 'learn more about Jews', another simply that 'I would like to get to know them better.' Of the four Jewish students, only one mentioned that 'one girl is my friend on Facebook,' but qualified this with, 'but I don't think I'll have any other connection with her.' The other three students negated any possibility of a continued connection: 'We don't have a lot in common and they live far from here,...what's done is done and there isn't a purpose for keeping in touch,' and similarly, 'we had a connection over the year for the project but now, after we finished everything, everyone went their own way. Moreover, the distance is a problem.'

Discussion and Conclusions

The joint course, 'Dealing with Diversity' was an attempt to fill a gap in pre-service teacher training in two Israeli colleges, in accordance with the findings of that, a purely theoretical approach to multicultural education had little or no effect on pre-service teacher attitudes. The

course format, which entailed the necessity of working in multicultural groups, appears to have had an effect on the participants' attitudes toward the other, Jew or Arab.

The fact that students from Sakhnin (the minority group) expressed fewer negative attitudes in their journals at the beginning of the course than did their Jewish counterparts (the majority group), is in stark contrast to the trend noted by Tropp et al. (2006) who found that members of minority groups (American Blacks) had less positive expectations of inter-group interactions than did members of majority groups (American Whites). Inter-group reactions between Blacks and Whites in the United States and those between Israeli Arabs and Jews have not been built on similar foundations, and perhaps the Arab students from the Galilee, for whom interaction with the Jewish population is a fact of life, are more positive simply because they have more experience with one-to-one interaction. The Jewish students from either the centre of the country or Jerusalem, on the other hand, have little to no interaction with Arab citizens and may find the prospect of interaction foreign, unwelcome, or even threatening. Although the theme of apprehension appears in the reflections of both groups, it was the Jewish students who actually recoiled from the idea of the meetings and the collaboration, often expressing a stereotyped view of Arabs, making the 'Arab=terrorist' equation, even if it was in the negative: 'Not all Arabs are terrorists'. It is this 'unconscious bias' (Moule, 2009) which some of the students in David Yellin later faced and attempted to overcome.

A one year course has serious limitations, and despite the advantages of e-learning discussed in the literature, students expressed the feeling that the two face-to-face meetings were the most meaningful kind of interactions, and it would be hoped that future courses could integrate more such meetings. Indeed, the reluctance or lack of interest to invest in furthering the relationships begun in the course may be a by-product of the limited face-to-face contact rather than of prejudice or discrimination.

A number of avenues of further research are opened by the limitations of this study. The differences in rhetorical style between the Jewish and Arab students are important issues to be investigated. The major question as to whether this course can actually have a 'ripple effect' on teacher practice, thus contributing to the humanisation of the specific other, the Jew or Arab in Israeli society, is one which remains unanswered. Perhaps a long-term study, comparing the classroom practices of these graduates as compared to those who did not undertake the course, might provide us with a partial answer to this question.

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Appendix I.

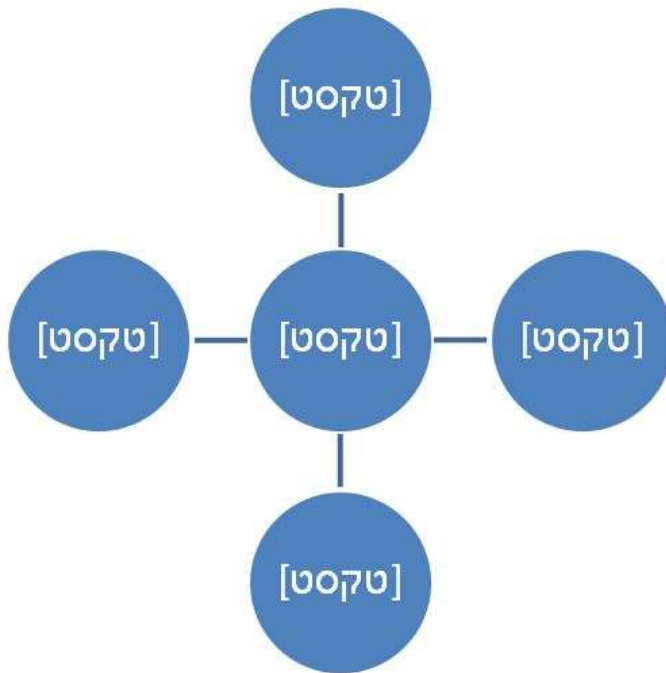
Examples of activities undertaken within and between the groups:

We all belong to many groups. This activity highlights the multiple dimensions of our identity. It addresses the importance of defining what is important about ourselves as well as the importance of challenging stereotypes.

Part 1

Directions: Place your name in the center circle below. In each of the outer circles, write a group with which you identify. This can include anything: Asian, female, sister, athlete, student, Muslim, musician, or any group with which you identify. Try to avoid using personal characteristics, such as 'adventurous' or 'creative.'

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Part 2

Directions: Draw a circle around the group that you feel is your primary group and share responses to the following questions.

Share a story about a time when it felt good to be a member of your primary group.

Share a story about a time when it was challenging or difficult to be a member of your primary group.

*Activities from:

Milofsky, A. (2001). *Conflict resolution for English language learners*. Washington, D.C.: U.S. Institute of Peace.

Appendix 2.

In depth Interview Questions.

Dear student,

Hereby are some questions about the course 'Dealing with Diversity'. Your feedback is important to us. Please try to be as honest as possible!

What was your first reaction to the idea of working with Arab/Jewish students?

Can you describe your feelings about the first meeting?

Did your feelings change from the first to the second meeting? If so, explain in what way.

Did you have any stereotype about the other group before meeting them? If so, did the course have any effect on your views? If the answer is yes, which part of the course affected it? (face to face meeting/ collaborative elearning/ reflective journal)

Do you think you would like to keep in touch with anyone in the other group? Explain

Please give your opinion regarding the course!

Thank you!
Aliza & Manal

CONSENT FORM FOR PARTICIPATION IN RESEARCH

I hereby consent to participate as requested in the research project on the course 'Project Based Proficiency: Dealing With Diversity'.

- 1. I understand the details of the procedure..
- 2. I understand that: while the information gained in this study may be published as explained, I will not be identified, and individual information will remain confidential.

Participant's signature.....

Participant's signature.....

Participant's signature.....

Participant's signature.....

Participant's signature.....

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