God chose the mountain behind the Western Wall to be the Temple Mount. Then we explain that it’s also a Muslim story. At the mosque, we make connections between the Prophet Muhammad and the Bible. With two guides, we’re able to do nuances.

To get to the Jewish parts of archaeology, you have to dismantle other layers—Ottoman, Byzantine. So, is archaeology political?

**BOUNDARIES** A rabbi said to me, “We’ve been visiting Israel for years. This time, I want to stay with Palestinians in their homes. How about a refugee camp?” I thought he was nuts. But we set up in the Bethlehem area inside a camp. Two days later, people were hugging, kissing, even weeping as they parted. This was the first time I saw Palestinians crying that a Jewish person was leaving their home.

We still want people to have fun. We’ll take them clubbing in Ramallah, a Palestinian city, and then in Tel Aviv, which is Israeli. Residents of Ramallah and from Tel Aviv cannot cross borders like that. Visitors, in some ways, become the connecting point.

**APPROACHES** To see a town, I’ll hire a student, a professor, an engineer—not somebody who memorized what to tell you.

There’s a great poem by an Israeli, Yehuda Amichai, called “Tourists.” To paraphrase, he says he was standing next to a gate when a tour guide said, “See that man? Above him is a Roman arch that is 2,000 years old.” Amichai explains that his wish is for a guide to say, “See that Roman arch? The man standing under it is what matters.”

Travel is the best intercultural exchange that can happen. I’m not saying people need to agree, but to open their minds.